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of Integral Studies**

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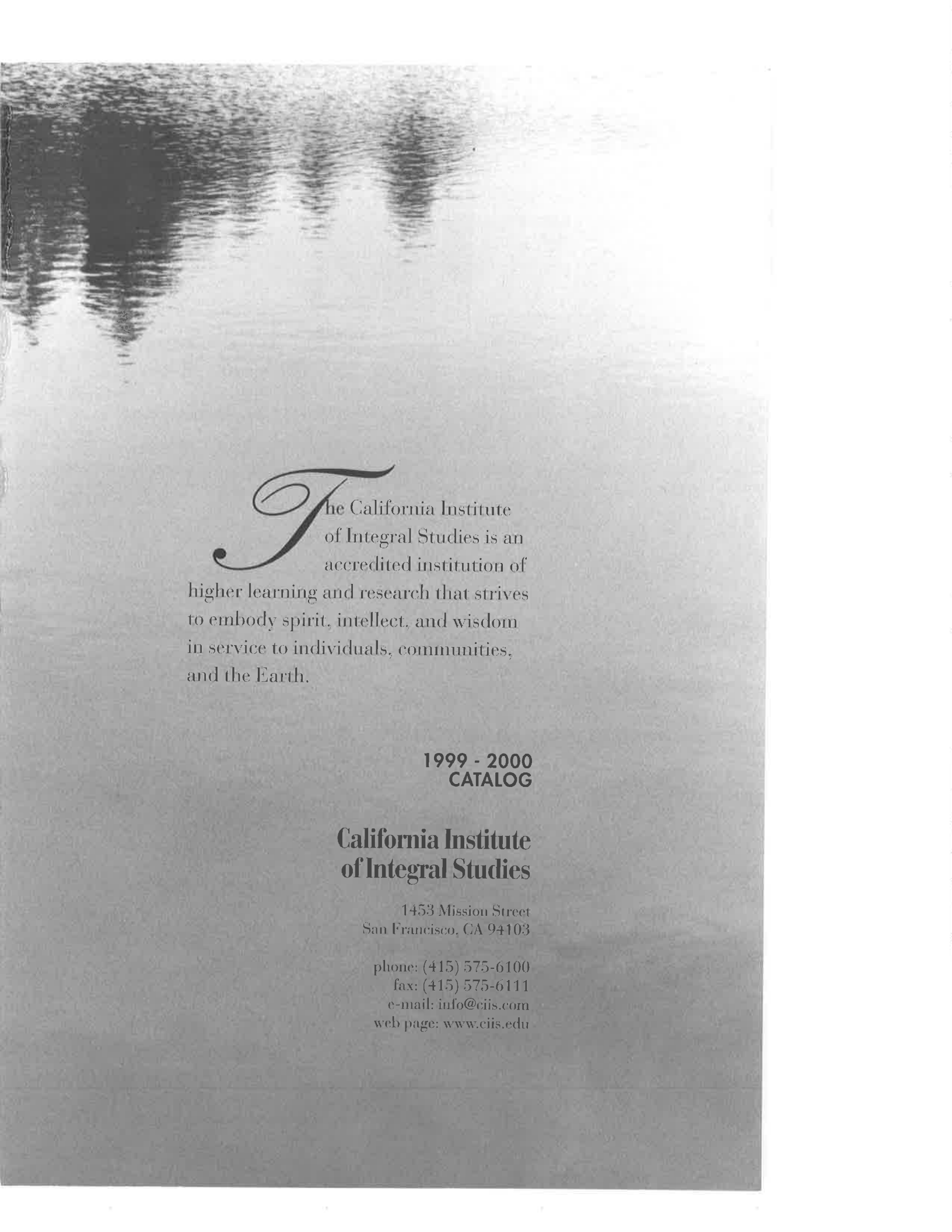
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California Institute
OF INTEGRAL STUDIES

1999-2000 CATALOG



*T*he 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.

**1999 - 2000
CATALOG**

**California Institute
of Integral Studies**

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San Francisco, CA 94103

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*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
1913-1975
International Educator,
Scholar, Philosopher,
and Founder of the Institute

SPECIAL NOTE

The Institute will be converting to a semester system in the fall of 1999. *An Addendum to the Catalog* reflecting the curricula revisions due to the conversion from quarter to semester system will be available prior to September 1, 1999.

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.

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DEGREES & CERTIFICATES

SCHOOL OF PROFESSIONAL PSYCHOLOGY

Clinical Psychology, Psy.D.

with emphases in:

Jungian Psychology

Child & Family Therapy

Ecopsychology

Health Psychology

Transformative Psychotherapy

Counseling Psychology M.A.

with concentrations in:

Drama Therapy

Expressive Arts Therapy

Integral Counseling Psychology

Somatics

with certificates in:

Expressive Arts Consulting & Education

Integral Health Education

*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

SCHOOL OF CONSCIOUSNESS & TRANSFORMATION

Humanities Ph.D.

with concentrations in:

East-West Psychology

Social & Cultural Anthropology

Transformative Learning & Change

Philosophy & Religion

with specializations in:

Asian & Comparative Studies

Philosophy, Cosmology, &

Consciousness

Women's Spirituality

with pathway in:

Individualized Studies

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)

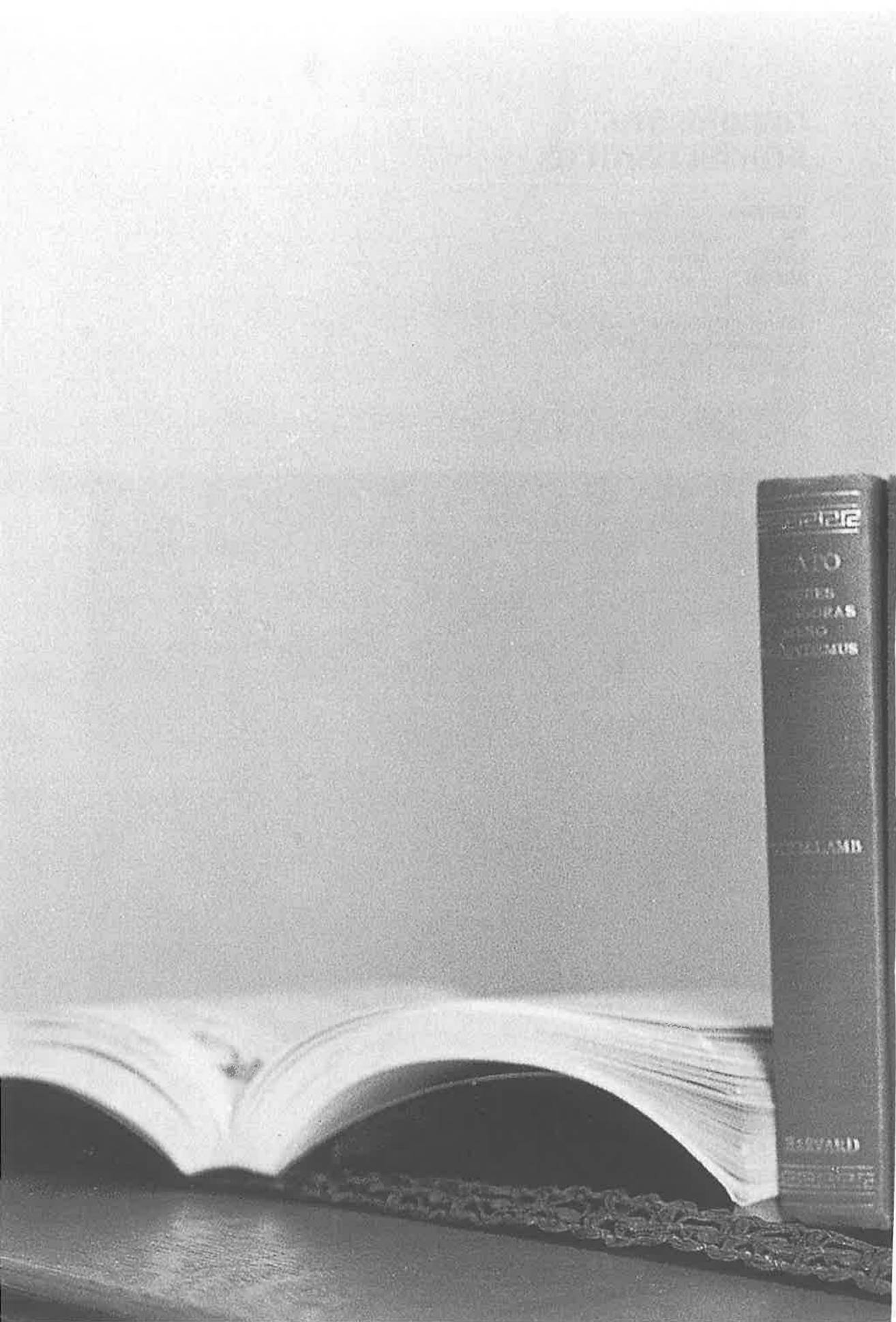
COMMUNICATING WITH THE INSTITUTE

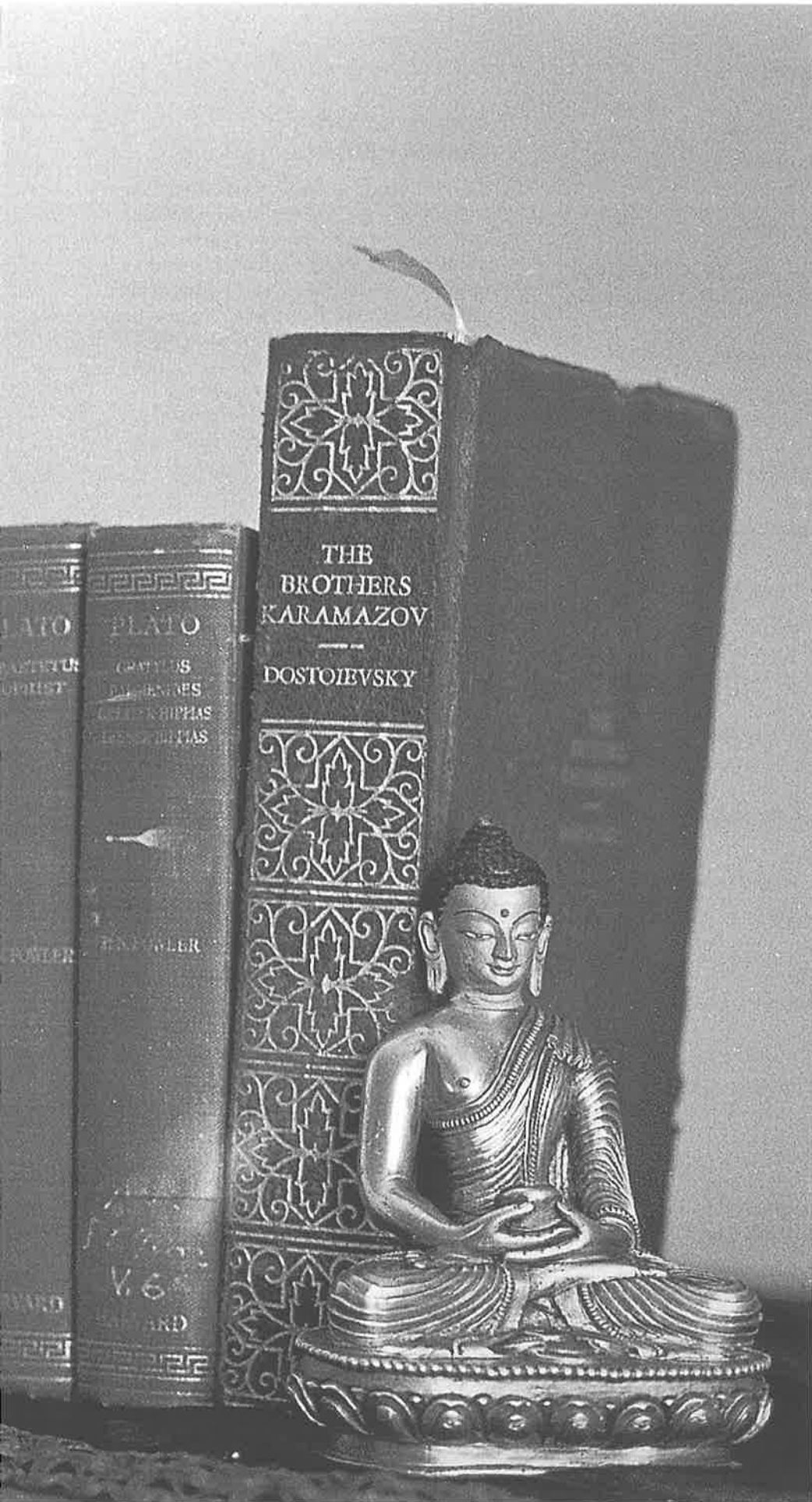
TELEPHONE 415-575-6100.
FAX 415-575-6111
E-MAIL info@ciis.com
WEB SITE www.ciis.edu

The school has a voice mail system;
if you wish to speak with an operator
at any time, press "0."

A listing of new extension numbers will
be printed in the *Catalog Addendum*.







About the Institute



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COUNCIL OF SAGES CHARTER MEMBERS

The CIIS Board of Trustees established the Council of Sages, a group of distinguished individuals, to serve the Institute in an advisory capacity. The council assists the president in addressing the concerns of the school, forging its direction, and supporting its mission. Members of the council are appointed by the president in recognition of the prominence they have achieved in their respective careers and endeavors. Collectively, they have made a significant contribution to the arts, humanities, sciences, and spiritual practices.

COUNCIL OF SAGES

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Frances Vaughan
Psychologist, Author

Roger Walsh
Professor

Marion Weber
Founder, Arts and Healing Network

John Welwood



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 Swami Vivekananda and Sri Ramakrishna. 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, meditation, spiritual epistemology, integral yoga, integral 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.



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.

*We need a
worldview
which shows
how our deepest
aspirations
are related to the
essential structure
of the universe.*

— Haridas Chaudhuri
CIIS Founder



ROBERT McDERMOTT PRESIDENT

Robert McDermott was appointed president of the Institute in September 1990. He is Emeritus Professor of Philosophy, Baruch College, City University of New York (CUNY), where he was chair of the philosophy department and director 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 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. At the Institute he teaches courses on Contemporary Spiritual Teachers East and West, The Spiritual Mission of America, and Krishna, Buddha and Christ.

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 co-produced an OU-BBC film on Sri Aurobindo: "Avatar—Concept and Example." 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 co-directed a four-year project, "The Recovery of Thinking in Philosophy, Science, and Education" (1988-92).

His published writings include *Radhakrishnan* (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. He lectures widely on Rudolf Steiner, Anthroposophy, and Waldorf education. Audio and video cassettes of more than 40 of his public lectures are available from Sound Photosynthesis (Berkeley) and from the CIIS library. Robert was an executive editor of *ReVision: A Quarterly Journal for Consciousness and Transformation* and is a board member of the International Transpersonal Association. Previously he served as secretary-treasurer of the Society for Asian and Comparative Philosophy and secretary of the American Academy of Religion.

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 its commitment to integral education.

The Institute's use of the term *integral* draws from the integral yoga of Sri Aurobindo (1872-1950), Indian poet, philosopher, spiritual teacher, and from the integral philosophy, psychology, and yoga of Dr. Chaudhuri, who extended Aurobindo's work by bringing it to America in 1951.

Integral, from the perspective of Dr. Chaudhuri and Sri Aurobindo, suggests an approach to life—as well as to philosophy—that focuses on wholeness rather than fragmentation. This vision of life emphasizes the unity of mind and body, body and spirit, and of the human and the cosmos. When put into practice, it assists the individual in making sense of the world and acting effectively on many levels. 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 among Frederic Spiegelberg, Alan Watts and Haridas Chaudhuri, the Institute began as the educational branch of the Cultural Integration Fellowship. In its several iterations, the Institute has been at the center of the spiritual and East-West dialogue in the San Francisco Bay Area for more than 40 years. 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, health studies, and the arts. M.A. and Ph.D. Programs and courses in these areas seek to ground the student in both Asian and Western thought, both in their traditional academic disciplines and their esoteric and innovative dimensions. 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 1000 creates an intimate learning environment with a strong sense of community shared by students, faculty, alumni, and staff.

MISSION

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.

SEVEN INSTITUTE IDEALS

*A*t the Institute, learning, teaching, and research proceed along three parallel lines—intellectual, experiential, and applied.

Academic study, using the accepted methodologies of the scientific and scholarly disciplines. Curriculum and pedagogy aim for the development of human wisdom and conceptual knowledge.

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, societal and community service, and global awareness.

The Institute's Seven Ideals:

1 Practices an integral approach to learning and research

The Institute facilitates the integration of body-mind-spirit. It values the emotional, spiritual, intellectual, creative, somatic, and social dimensions of human potentiality. Students are encouraged to take an interdisciplinary approach to learning by complementing their specialized program of study with courses in other departments.

2 Affirms spirituality

The Institute is committed to the study and practice of multiple spiritual traditions and to their expression and embodiment throughout all areas and activities of the Institute community.

3 Commits to cultural diversity

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.

4 Fosters multiple ways of learning and teaching

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

5 Advocates feminism and sustainability

The Institute embraces intellectual, cultural, and spiritual traditions which further the effectiveness of emancipatory movements such as feminism, social and political liberation, cultural self-expression, and ecological activism.

6 Supports community

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.

7 Strives for an integral and innovative governance

The Institute recognizes the importance of a mode of governance which would eliminate, or at least reduce, the polarities and fragmentation which typically plague institutions. As with other ideals, integral governance is difficult both to formulate and to practice. This ideal stands among the seven as a constant challenge and encouragement to try new forms, procedures, criteria, and language as aids to a more shared and collaborative decision making process.

CONSTITUENCIES SERVED

*S*tudents at the Institute are adults who exemplify the rapidly expanding appetite for professional and lifelong learning. All students admitted to the graduate programs must have completed bachelor's degrees and be ready for graduate-level study. 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.

The Institute's B.A. Completion program is available to those who have earned 75-120 quarter-units or 50-80 semester-units of transferable credit (or who can demonstrate potential to petition successfully for life experience credit).

The online distance-learning Ph.D. in Humanities (with a concentration in Transformative Learning and Change) allows students to remain in their community, addressing the issues of most concern to them, while at the same time enjoying the benefits of an extensive network of courses, colleagues, and instructors accessed through the program's remarkable web-based learning environment.

While Institute students come from five continents (more than 200 students participate via the Internet), 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 extensive educational and cultural resources and matchless physical beauty.

Through its counseling centers and field placements, and through alumni, faculty, and students who are practicing in professional fields, the Institute serves a large and growing population which seeks help with personal, social, organizational, and intercultural communication.



FACILITIES

The Institute relocated to a new facility at 1453 Mission Street in San Francisco effective January 1, 1999. Located in the South of Market area, the Mission Street building is within walking distance of the cultural center of San Francisco. Sites of interest nearby include the San Francisco Main Public Library, the San Francisco Opera, Davies Concert Hall, Yerba Buena Center for the Arts, the San Francisco Museum of Modern Art, and the city's main shopping district.

Transportation to and from the Institute will be facilitated by the close proximity to the Civic Center BART and MUNI stations. The area is served by many buses, with several large public parking lots available.

COUNSELING CENTERS

The Institute has four counseling centers which serve as professional training facilities for students and provide community service. The Integral Counseling Centers (associated with the Integral Counseling Program) are located at 1782 Church Street and 2140 Pierce Street.

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.

The Psychological Services Center, located at the Institute and associated with the Psychology doctoral program, provides psychological services and testing while functioning as a training facility for advanced students in the psychology doctoral program.

CONSCIOUSNESS AND PHYSIOLOGY RESEARCH LABORATORY

The Consciousness and Physiology Research Laboratory provides training in operating lab equipment, psychophysiology research, and quantitative and qualitative research methods. The lab has equipment available for training in the use of bio-feedback for muscle relaxation and re-education, tension and migraine headache reduction, training to reduce attention-deficit disorder, and anxiety reduction. The lab can monitor skin temperature, heart rate, blood pressure, muscle tension, eye movements, and skin conductance. The lab has a 24-channel EEG topographic mapping device that can monitor and display brain wave activity. In keeping with the mission of CIIS, the lab supports the investigation of meditation and other exceptional states of consciousness. The lab accepts proposals for research from all CIIS faculty and students.

BOOKSTORE

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, gender 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 setting fiscal policy, overseeing fiscal management, and, in concert with the president and vice president for finance and administration, the appointment of the president. Students, faculty, staff, 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 academic deans, and for directing development and fundraising efforts, in collaboration with the vice president of advancement and the board of trustees.

The internal governance structure of the Institute includes the Faculty Council and its committees, the Student Alliance, the Staff Association, and the Policy Council.

The Institute is dedicated to the ideal of knowledge, which is understood to include 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 1997 into two schools. The School of Consciousness and Transformation approaches the liberal arts from a spiritual perspective and is charged with finding new ways of translating the Institute's values and purposes into action, including providing methods for linking individual initiative with group learning. The programs in the School of Professional Psychology demonstrate the depth of understanding and the extent of healing possible when therapies include a spiritual and transformative dimension. The Institute is committed to showing that theoretical, healing, and learning arts are not only inseparable, but, when pursued integrally, are essentially the same.

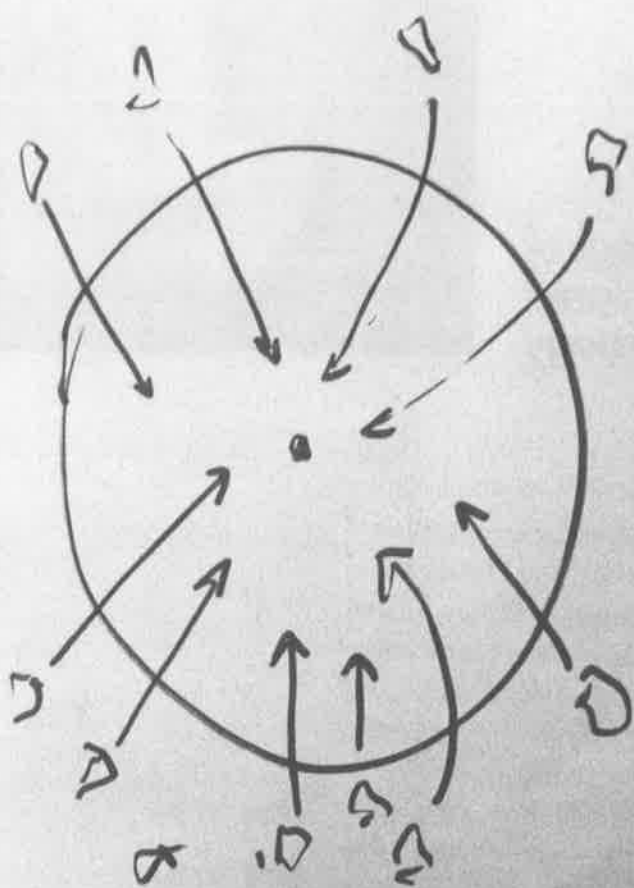
Students are encouraged to participate in Institute affairs by serving on various committees. All students are members of the Student Alliance, the purpose of which is to provide an open forum in which students can express their concerns and opinions, encourage an Institute decision-making structure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

The Institute plans to convert to a semester system in the fall of 1999. An addendum to the *Catalog* reflecting changes in unit requirements and fees will be forthcoming.

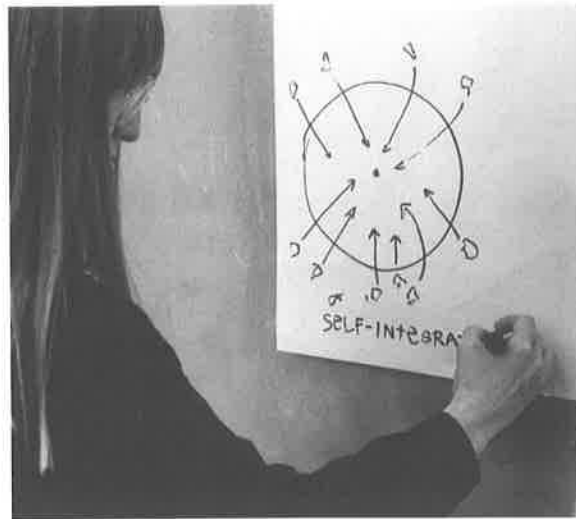




SELF-INTEGRATION

School of Professional Psychology

School of Professional Psychology



The School of Professional Psychology at CIIS balances traditional clinical training with a concern for contemporary social, cultural, and spiritual issues. Courses of study encourage integration of new and alternative approaches to psychological health while adhering to rigorous standards of scholarship, research, and practice. Depending upon the course of study, psychology programs provide comprehensive training in the foundation areas of psychology, research design and statistics, clinical skills, and ethics. Clinical training is integrated through the use of practica prior to internship. Many students train in one of the school's four clinics, drawing upon the rich opportunities for clinical experience in the San Francisco Bay Area. The School of Professional Psychology also supports a research laboratory for the study of biofeedback and states of consciousness, which permits interdisciplinary study of psychology, meditation, and alternative interventions.

The Department of Counseling Psychology encompasses nationally recognized, pioneering concentrations in drama therapy, expressive arts therapy, integral counseling psychology, and somatic psychology. Somatic psychology includes an emphasis in integral health. The Department of Clinical Psychology provides innovative study in five emphasis areas: ecopsychology, health psychology, child and family therapy, analytical psychology, and transformative psychotherapy. Psychology courses are complemented by elective study in the Institute's rich palate of complementary disciplines, including philosophy and religion, women's studies, East-West psychology, and anthropology. Students experience the range and quality of university courses in an environment of professional education.

Counseling Psychology

The Department of Counseling Psychology is founded upon the premise that healthy participation in life includes body, mind, environment, interpersonal relations, and spirit. This degree program has evolved from the integration of four specialized psychology programs: Integral Counseling Psychology, Somatics, Drama Therapy, Expressive Arts, and the emphasis in Integral Health. While the four programs continue their offerings, there is now a shared core curriculum and administrative structure, as well as the continuation of four specialized professional programs of study.

The practice of counseling psychology fosters awareness and enhances knowledge of the inner and outer worlds, thereby promoting healthy growth and interpersonal, familial, and social fulfillment. To achieve these aims, the practice of counseling psychology involves core competencies and the use of multiple modalities. The core competencies for counseling psychology are met through a program of course work, practica, and supervision which meet the national and state norms for the practice of counseling and psychotherapy. Specific course work required for this degree and its several programs of study includes courses in human development, psychopathology, cultural influences on human behavior, ethics and law, drug and chemical dependency, human sexuality, research methods, group dynamics, basic counseling skills, family therapy, child psychotherapy, psychodynamics, and supervised practicum conferences.

The curriculum in counseling psychology is divided into three groups of courses. The first group is composed of common core courses; the second, of program courses; and the third, of additional program or emphasis courses. The common core courses for the M.A. in Counseling Psychology which are shared by programs of study in counseling psychology are listed below.

(Courses are 3 units unless otherwise noted.)

HLA 545	Human Development & the Family	4
HLA 546	Professional & Family Law	
HLA 555	Adult Psychopathology	4
HLA 573	Child Therapy	
HLA 590	Cross-cultural Counseling in the Family	
HLA 596	Research	
HLA 622	Alcohol & Chemical Dependency	2
HLA 661	Child Abuse Reporting	1

Courses in the following areas are required for completion of the M.A. degree. Each concentration offers courses which meet this requirement. A concentration may require additional units from the minimum listed below.

Group Dynamics	2
Basic Counseling Skills	2
Case Seminar	6
Integrative Seminar or Thesis	2

Counseling Psychology offers in-depth training in specific approaches to healthy development and interpersonal growth. Programs of study are offered in Integral Counseling Psychology, Somatics, Drama Therapy, and Expressive Arts Therapy, and an emphasis in Integral Health Education (see sections on each concentration). Each program emphasizes distinct theoretical and practical approaches to therapy. The depth and breadth of course work is distinctive among programs in counseling psychology and promotes an environment which encourages inquiry and dialogue. Some of the programs are among a handful of accredited programs in their fields in the United States.

LICENSE IN MARRIAGE, FAMILY, AND CHILD COUNSELING

The Master of Arts in Counseling Psychology prepares a student for licensure as a Marriage, Family, and Child Counselor (M.F.C.C.). Along with the practice of social work, clinical psychology, and psychiatry, the practice of Marriage, Family, and Child Counseling is a recognized and regulated mental health service profession in California. The requirements of the California M.F.C.C. license include completion of a specified program of course work and training that leads to a master's degree. This includes 3,000 hours of supervised counseling, of which at least half must be completed after receipt of the master's degree, and passage of the California State written and oral examinations. The M.A. in Counseling Psychology curriculum is designed to meet the California Business and Professional Code Section 4980.37 for academic training of M.F.C.C. graduate students.

The M.F.C.C. license exists in 12 other states besides California, and almost all states now recognize a similar M.A. level counseling and psychotherapy specialization. The California M.F.C.C. requirements are among the most rigorous in the United States for a similar specialization and are likely to meet requirements for similar licenses in other states. Nevertheless, applicants should determine the requirements of a particular state to establish whether California M.F.C.C. preparation satisfies the state's requirements.

*Wisdom and
compassion
must be
practiced
in union.*

— H.H. The Dalai Lama

Drama Therapy

M.A. in Counseling 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 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 Counseling 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 fulfill academic requirements for 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. Onsite 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.

Faculty are experienced practitioners, many of whom are pioneers in the field of drama therapy.

Pedagogy and clinical training emphasize the multidimensionality of the person as well as a commitment to validation and integration of the emotional, spiritual, mental, creative and social aspects of individual and communal experience. Looking at the ritualistic, dramatic, and shamanistic practices of ancient and non-Western cultures which are at the root 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)

CURRICULUM

A total of 90 quarter-units are required.
(Courses are 3 units unless otherwise noted.)

Required Courses **76 Units**

PDT 500	Independent Study in Drama Therapy	2
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 Psy- chotherapy & 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 510	Advanced Family Therapy: Action-Oriented Approaches	
PDT 511	Clinical Methods	2
PDT 512	Playback Theater	1
PDT 546	Professional Ethics & Family Law	
PDT 550	Group Dynamics	1
PDT 554	Developmental Psychology & the Family	4
PDT 555	Psychopathology	4
PDT 556	Family Dynamics & Treatment	
PDT 557	Human Sexuality	1
PDT 590	Cross-Cultural Psychology	
PDT 595	Theories of Individual & Family Therapy	
PDT 596	Research Methodology	
PDT 610A	Clinical Practicum	
PDT 610B	Clinical Practicum	
PDT 610C	Clinical Practicum	
PDT 621	Child Abuse Assessment, Reporting, & Treatment	1
PDT 622	Alcoholism & Chemical Dependency Counseling	2
PDT 715	Psychotherapy with Children & Adolescents	

Other Requirements*General Electives***6 Units**

(Electives can be taken from any program at CIIS, or through the CIIS Workshops program. Students may conduct approved independent study projects in place of taking elective courses.)

*East-West, Asian, or
Cross-cultural Studies***6**

(Two courses may be selected from a designated list of East-West Psychology (EWP), Cultural Anthropology and Social Transformation (CAST) or Philosophy and Religion (PAR) courses.

*Thesis or Creative Project***8**

(See Thesis section below.)

*Practica**(Non-credit)*

(See Drama Therapy Pre-Practicum and Practicum/Supervision below)

*Personal Psychotherapy**(Non-credit)*

(Forty-five hours of individual, group, family, or couple therapy are required, to be completed 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. Further information about course sequencing is available from the Drama Therapy department.

Electives

Students can choose from numerous relevant elective courses at the Institute. Examples of courses are: Sandtray Therapy, Music Therapy & Intuition, Object Relations & Self Psychology, Jungian Psychotherapy, Women & Psychotherapy, Gestalt Therapy, Somatic Psychology, and The Art of Ancestral Drama. Students may also take approved Institute workshops for credit (typically 1 unit each) as electives for credit. 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.

Drama Therapy Pre-Practicum and Practicum/Supervision

During the first year of the program, students complete a pre-practicum of 40 hours in drama therapy. In the pre-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 practica (with two different populations) of 16 hours per week—one for 12 weeks and the other for 24 weeks. Students take PDT 610 A, B, C concurrently with the first and second year practica. Students receive onsite 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 facilities for practica 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. Internship practica focus 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 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.

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.

DRAMA THERAPY FACULTY

Core

Rene Emunah, Ph.D.
Eva Leveton, M.A.

Adjunct

Christopher Doyle, M.A.
Judith Holten, M.A.
David Read Johnson, Ph.D.
Mary Ann Leff, M.S.
Susan Coto McKenna, M.S.
James Miller, R.D.T.
Jonathan Rosenfeld, Ph.D.
Barbara Roush, M.A.
Armand Volkas, M.A.
Bronwyn Warren, M.A.

For information on faculty see page 172.

ADMISSION

Applicants must meet the general admissions requirements of the Institute (see page 200); this section includes information about application procedures and deadlines. Information about transfer of credit can be found on page 223. 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.

Expressive Arts Therapy

M.A. in Counseling Psychology with a Concentration in Expressive Arts Therapy

Certificate in Expressive Arts Consulting and Education

The Expressive Arts Therapy program integrates a thorough training in theories and methods of psychotherapy with intensive training in expressive arts therapy. It is a multi-arts or multi-modal approach, integrating different therapeutic arts processes including painting, drawing, sculpture, dance/movement, drama, music, ritual, poetry, and prose into counseling sessions as appropriate to a particular client or issue. This three-year program covers individual, group, couple, and family therapy and includes a year-long practicum under the supervision of licensed mental health professionals who are also expressive arts therapists. The training meets the educational requirements for California's Marriage, Family, and Child Counselor's License and is designed to meet the educational requirements to become a Registered Expressive Arts Therapist with the International Expressive Arts Therapy Association.

EXPRESSIVE ARTS

There is within the heart of each of us a creative spirit which can be forgotten, but not lost. Each of us has the capacity to reawaken the language of image and metaphor, and through it, to reconnect with the deeper aspects of ourselves and our world. The arts are a gateway to our inner worlds, expressing senses, intuitions, memories, feelings that are not always accessible through words. Through the arts we can balance the bias of contemporary culture towards linear ways of knowing, and reclaim our wholeness.

Throughout most of human history, the power of the arts for personal and cultural transformation has been recognized. Each culture has had its tradition of sacred arts, ceremonies, and rituals through which the society reclaimed its wholeness and expressed its vital spirit. These societies knew that the process of art brings each individual into the present, into contact with the body and the senses, into experiencing the life flow. Through the arts we connect deeply with one another and the community regenerates itself at the wellspring of creativity.

Central to an expressive arts approach is the belief that the artistic process is as important as the content it expresses.

The creative process itself can be healing.

Awakening the artist within themselves, clients bring the wisdom of the dreaming mind into the light of day. They re-ignite the creative spirit, see things in a new way, and contact the dynamism and power to confront life's challenges. Even when struggling with painful or frightening issues, expression through art is often empowering, joyful, and beautiful in its truthfulness.

In addition, the arts are a powerful doorway into buried memories and feelings which are not readily accessed through exclusively verbal therapies. Long lost childhood experiences can be relived and resolved and their relevance to one's current behavior and experience understood.

ABOUT THE PROGRAM

The Expressive Arts Therapy program seeks to reawaken a true appreciation of the healing power of the creative and expressive arts. Its mission is to apply this ancient knowledge to our modern context and find ways to integrate the power of the arts into our personal and professional lives. Integrating art processes into counseling sessions, the expressive arts therapist helps the client to articulate his or her life concerns. The art work helps build understanding between therapist and client and serves as a bridge between the inner life of images and sensations and the world of words.

In addition to empowering clients and opening them to their own inner depths, expressive arts therapy is a powerful tool for deepening communication in couples, families, and groups. Expressing oneself and experiencing others through movement, music, or drawing helps people understand each other from inside out. As partners enter the imaginal world together, they can explore the roots of dysfunctional patterns of belief and behavior and experience new creative insights. Expressive arts therapy further embraces the wisdom of the family systems perspective, which understands that this journey unfolds in the context of, and is profoundly influenced by, our relationships with others.

Expressive arts therapists draw upon the diverse therapeutic orientations of the contemporary psychoanalytic, cognitive-behavioral, and humanistic approaches to therapy while often viewing them within the context of a transpersonal orientation. Viewed from this perspective, all people are on a journey of Self-actualization and Self-realization, a journey which often involves confronting serious challenges along the way.

Expressive arts therapy processes are now used successfully in almost all psychotherapeutic contexts, ranging from work with the severely disturbed to the facilitation of human growth and potential. In addition to the work of expressive arts therapists, expressive arts processes are increasingly being incorporated by educators and consultants into their work in a wide range of business and professional settings (See Certificate in Expressive Arts Consulting and Education page 110.)

The Expressive Arts program is actively involved with a network of national and international expressive arts therapy training centers and with the International Expressive Arts Therapy Association. An agreement of cooperation and student exchange has been developed with the Expressive Arts Therapy program at the European Graduate School in Switzerland.



CURRICULUM

As in all CIIS programs, courses balance cognitive and experiential learning. Curriculum for the M.A. focuses on the following major areas of study.

Basic Counseling Skills Including courses focusing on therapeutic communication, the clinical relationship, major therapeutic approaches to psychotherapy, psychopathology, group dynamics, ethics, alcoholism, and chemical dependency. (Note: many of these courses will include theory and practice of relevant expressive arts therapy methods.)

Marriage and Family Therapy Including courses focusing on human development, the family life cycle, family dynamics and therapy, marriage and couples counseling, human sexuality, child therapy, and cross-cultural issues in families. (Note: many of these courses will also include theory and practice of relevant expressive arts therapy methods.)

Introduction to the Creative Arts Therapies Including courses on visual arts therapy, dance/movement therapy, drama therapy, and music therapy; many of which incorporate methods from the language arts such as journaling, story-telling, and poetry. In addition, elective courses are available in sandplay, poetry therapy, ritual, etc.

Expressive Arts Therapy Including an introduction to expressive arts therapy as well as four required courses on specific approaches to expressive arts therapy taught by pioneers in the field, followed by an integrative seminar in expressive arts therapy.

Power of the Arts A three-course sequence on the power of art to transform and heal physically, psychologically, and spiritually. Includes an East-West emphasis on sacred arts and creativity, theory, and experimental research in the expressive arts, and student's own creative artistic process.

Practicum A year of experience working in an agency practicing expressive arts therapy with clients under the supervision of a CIIS faculty member who is both a licensed mental health professional and an expressive or creative arts therapist.

Personal Therapy Requirement All students are required to complete 45 hours of psychotherapy with a mental health professional who is also an expressive or creative arts therapist. The program maintains a therapist referral book. Students must consult with their advisor if the therapist they have chosen is not listed in this book.

Ongoing Arts Practice By the summer of their first year students are required to be engaged in an ongoing practice in an arts modality of their choice which continues until the end of their program. To encourage depth of involvement, students are required to complete at least one year of this time in one modality. This arts practice may involve taking instruction in a class or with a mentor and involves acquiring the appropriate materials and having access to sufficient space to work with them.

Expressive Arts Therapy Group Expressive arts therapy is often conducted in groups and the single course in group dynamics which is part of the curriculum does not provide sufficient experience in this important therapy mode. Students are required to participate in an expressive arts therapy group during the first and second years. This group is not a credit class and all experience in the group is confidential. An independent consultant runs this group and students pay a quarterly fee for the group experience.

Final Portfolio Towards the end of their third year, all students prepare and present a portfolio which consists of a summary of their own personal journey through expressive arts therapy and the program, a final art project, a case study summarizing their expressive arts therapy work with a client, and an academic paper presenting their own approach to expressive arts therapy.

First Year 31 Units

(Courses are 3 units unless otherwise noted.)

EXA 501	Introduction to Expressive Arts Therapy	1
EXA 506	Humanistic Approaches to Psychotherapy	2
EXA 507	Psychoanalytic Approaches to Psychotherapy	2
EXA 508	The Clinical Relationship	
EXA 535	Group Dynamics	
EXA 539	Therapeutic Communication	
EXA 615	Transpersonal Approaches to Psychotherapy	2
EXA 670	Expressive Arts Therapy: Intermodal	
EXA 695	Expressive Arts Therapy (Selected Approaches)	
EXA 710	Introduction to Dance/Movement Therapy	2
EXA 750	Introduction to Visual Arts Therapy	
HLA 545	Human Development & the Family	4

Second Year 31 Units

EXA 536	Marriage & Couples Counseling	4
EXA 550	Power of the Arts I	2
EXA 551	Power of the Arts II	2
EXA 552	Power of the Arts III	2
HLA 555	Psychopathology	
EXA 556	Family Dynamics & Therapy	4
EXA 573	Child Therapy	
EXA 620	Expressive Arts Therapy: Imagery-In-Movement	
EXA 720	Introduction to Music Therapy	2
EXA 743	Introduction to Drama Therapy	2
HLA 622	Alcoholism & Chemical Dependency	2
Elective		2

Third Year 28 Units

EXA 695	Expressive Arts Therapy (selected approaches)	
EXA 701	Expressive Arts Therapy Integrative Seminar	4
EXA 810A	Practicum	
EXA 810B	Practicum	
EXA 810C	Practicum	
EXA 810D	Practicum	
HLA 504	Human Sexuality	1
HLA 546	Professional Ethics & Family Law	
HLA 590	Cross-Cultural Counseling & the Family	
	Elective	2
Total Units		90

Additionally required M.F.C.C. course: Child Abuse Assessment (a one-unit weekend workshop) which can be taken after completion of the M.A. program.

Certificate in Expressive Arts Consulting and Education

(See page 110.)

TRAINING FOR PROFESSIONALS

Intensive short courses, especially during the summer months, are offered to mental health professionals, educators, and consultants who want to integrate the expressive arts with their existing practice and professional work. For mental health professionals, these courses are designed to meet the educational requirements to become a Registered Expressive Arts Therapist with the International Expressive Arts Therapy Association.

EXPRESSIVE ARTS THERAPY FACULTY

Core

Sanjen Miedzinski, Ph.D.
Jack Weller, M.A.

Adjunct

Lauren Cunningham, M.S.W.
Sandy Dibbell-Hope, Ph.D.
Kate Donohue, Ph.D.
Margo Fuchs, Ph.D.
Daria Halprin-Khalighi, M.A.
Neala Haze, M.A.
Paolo Knill, Ph.D.
Ellen Levine, Ph.D.
Stephen Levine, Ph.D.
Suzanne Lovell, Ph.D.
Elizabeth McKim, M.A.
Charles Miedzinski, Ph.D.
Wendy Miller, R.D.T.
Natalie Rogers, Ph.D.

For information on faculty see pages 172.

ADMISSION

Applicants must meet the general admissions requirements for the Institute (see page 200), the admissions requirements for the counseling psychology division, as well as the requirements for the expressive arts program. Expressive arts admission requirements include a one to two page statement on the applicant's background in the arts (personal and/or formal), discussing any form of creative expression that has been important for the applicant be submitted in place of the CIIS 'Goal Statement.' Also required is a four to six page autobiographical statement discussing the applicant's psychological and spiritual journey, including experience with psychotherapy and expressive arts therapy, and an academic writing sample. In addition, applicants selected for an in-depth interview are asked to bring a creative expression which captures the sense of their involvement in the arts. This may be an audio or videotape, samples of art projects, creative writing, etc.



Integral Counseling Psychology

M.A. in Counseling Psychology with a Concentration in Integral Counseling Psychology

ABOUT THE PROGRAM

Founded in 1973 on the recommendation of Dr. Haridas Chaudhuri, 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 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 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 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 processes; 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 38.

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:

Required courses	69 Units
Courses in Asian or comparative philosophy and religion	6
Courses in a therapeutic orientation	6
Electives	9
Total Units	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 Research (HLA 596) and is completed in the Integrative Seminar, taken in the student's last quarter.

Required Courses

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

HLA 504	Human Sexuality	1
ICP 507B	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 556	Family Dynamics & Therapy	4
HLA 546	Professional Ethics & Family Law	
HLA 554	Human Development & the Family	
HLA 655	Advanced Psychopathology	4
HLA 573	Child Therapy	6

ICP 575	Supervised Group Practicum in Counseling	6
ICP 575I	Individual Counseling Supervision	6
ICP 590	Cross-Cultural Counseling & the Family Mores & Values	
ICP 609	Existential Therapy	
ICP 612	Gestalt Therapy	
ICP 615	Transpersonal Psychotherapy	
ICP 650	Integrative Seminar	1
HLA 596	Research	
HLA 622	Alcoholism & Chemical Dependency Counseling	2
Plus:	Workshop in Child Abuse	1

Six (6) 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 (6) 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	9 Units
ICP 505	Integral Psychology
ICP 530	Hakomi Therapy
ICP 604	Beginning Psychosynthesis
ICP 613	Continuing Gestalt Therapy
ICP 626	Transpersonal Counseling Skills
ICP 690	Spiritual Emergence/Emergency

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 507B Psychodynamics
- ICP 508 The Clinical Relationship
- ICP 539 Therapeutic Communication
- ICP 556 Family Dynamics & Therapy
- ICP 612 Gestalt Therapy
- ICP 615 Transpersonal Psychotherapy
- HLA 546 Professional Ethics & Family Law
- HLA 555 Psychopathology
- HLA 596 Research
- HLA 655 Advanced Psychotherapy

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 preregistration 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 PSYCHOLOGY FACULTY

Core

Brendan Collins, Ph.D.
Padma Catell, Ph.D.
Brant Cortright, Ph.D.
Lucanna Grey, M.A.
Judy Hess, Ph.D.
Michael Kahn, Ph.D.
Bob Rosenbush, M.A.

Adjunct

David Akullian, M.A.
Kenneth Bradford, Ph.D.
Philip Brooks, Ed.D.
Mildred Dubitzky, Ph.D.
Mark Fromm, Ph.D.
Paul Good, Ph.D.
Alan Kubler, Ph.D.
DeLee Lantz, Ph.D.
Alan Levin, M.A.
Jack Morin, Ph.D.
John J. Prendergast, Ph.D.
Sylvia Randall, Ph.D.
Margaret Skinner, Ph.D.
Terry Soo-Hoo, Ph.D.
Stuart Sovatzky, Ph.D.

For information on faculty see pages 172.

ADMISSION

Applicants must meet the general admissions requirements of the Institute (see page 200); this section includes information about application procedures and deadlines. Information about transfer of credit can be found on page 223.

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.

INTEGRAL COUNSELING CENTERS

Two Integral Counseling Centers serve as professional training facilities 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 offer students the 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 typically only a limited number of openings are available, 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.



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

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

— Lao Tsu

Somatics

M.A. in Counseling Psychology, Emphases in Somatic Psychology and Integral Health Education

Students in the Somatics program can choose from two areas of emphasis: Somatic Psychology or Integral Health Education. Both require 90 quarter-units and lead to the M.A. in Counseling Psychology. The Somatic Psychology option explores body-oriented approaches to counseling and provides students with the academic requirements for the M.F.C.C. license. The emphasis in Integral Health Education explores integral approaches to health, health education, and community health. This course of study leads to a Certified Health Education Specialist (C.H.E.S.) certificate.

About Somatic Psychology

The Somatics 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 goal is to prepare students to be effective practitioners knowledgeable in both conventional psychotherapeutic modalities and body-oriented approaches to psychotherapy. Students are taught a counseling approach that emphasizes a deep understanding of the role of the body in the structure and process of the psyche. Integral Health offerings study the role of body practices in wellness and health.

Program Philosophy

In preparing students for a career in counseling, the Somatics program draws on a variety of understandings of the body's relationship to transformation and health. Students and faculty are part of a world-wide 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 areas of study.

Course offerings explore the relation between body processes and states of consciousness, and foster a dialogue between spiritual traditions and modern scientific understandings of the body. Rooted in the interdisciplinary and cross-cultural foundations of the Institute, the program draws from many traditions in its study of the body.

The Western philosophical roots of the program lie in European phenomenology and American pragmatism. The Western Somatics aspect of the program is derived from methods created by such pioneers as Sigmund Freud, Elsa Gindler, F. Matthias Alexander, Wilhelm Reich, Andrew Still, and Moshe Feldenkrais who challenged the separation of body, mind, and spirit into the hard-and-fast categories that have dominated modern theory and practice. Today the field of Somatics 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.

Students are not trained in these methods; this is done effectively by private institutes. Rather, the program introduces students to various approaches, compares and contrasts them, and helps them to develop a basic ground of Somatic psychotherapeutic practice. Rather than indoctrinating specific schools of thought, the program strives to develop 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.

The non-Western aspects of inquiry 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 Somatic Psychology Program

Since its inception in 1980, the Somatic Psychology program has developed a unique learning environment which combines experiential work, rigorous academic work, research, and a deep commitment to community. In preparing students for practice, the importance of self-knowledge and self-development is stressed. This 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. Touch, movement, bodily awareness, and visualization are important components of the program. Students are asked to practice experiential work with a partner or a small group outside of class, applying their immediate learning to theory they are studying; gradually they develop their own theoretical framework for future work.

The Somatics curriculum provides a rigorous groundwork in those theories, strategies, and transformational attitudes that are basic to any method of psychotherapy and that are required in any somatics practice. Course work covers a range of psychodynamic approaches such as object relations, self psychology, and intersubjective theory; somatic approaches; and social and cultural approaches including issues of race, gender, learning and work in relationship to embodied experience. It teaches assessment of individual and family dynamics through observation of body movement and nonverbal communication, and both verbal and body-based methods of intervention. Students increase their theoretical knowledge as well as skills in somatic psychological counseling approaches. Those wishing to pursue further academic work and research are prepared to do so.

Students will also benefit from the emphasis on research and concern for the development of the field that has characterized the program. Members of the faculty have worked with each other since 1980 on developing theoretical issues in the evolution of somatic theory. Students and faculty are encouraged to initiate and advance collaborative research on various issues in the field of Somatics. Some of these issues include: the efficacy of various somatics practices; the unique problems of transference and countertransference related to touch; the use of language moved by experience, as contrasted to language which dominates experience; the development of research methodologies consonant with our understanding of the primacy of experience; social and cultural influences upon bodily experience, etc.

Under the leadership of professor Don Hanlon Johnson the program has undertaken a publishing program which has to date produced three books in the field in collaboration with North Atlantic Books—*Bone Breath and Gesture*; *Groundworks: Narratives of Embodiment*; and *The Body in Psychotherapy: Inquiries in Somatic Psychology*.

There is a strong emphasis on community in the Somatics program. Attention is paid to group process and group learning. A program retreat begins the academic year, and there are weekly community meetings in which students, faculty, and staff participate.

SOMATIC PSYCHOLOGY EMPHASIS

M.A. in Counseling Psychology, Emphasis in Somatic Psychology

The Somatic Psychology curriculum assists students in developing their skills as counselors. Basic courses focus on the field of psychotherapy, with a strong emphasis on family systems theory and practice, as well as intersubjective psychodynamic approaches. There is a carefully supervised counseling experience at the practicum level.

In addition to standard studies necessary to prepare for this field, assessment of individual, couple, and family dynamics through the observation of body movement and nonverbal communication is taught, as are modalities of intervention used to change those dynamics. Students learn how an individual's body image is developed within the matrix of family and cultural dynamics, and how that image provokes typical life problems. In the training for communications skills, physical dimensions of therapeutic, interpersonal, and group dynamics are highlighted.

Students learn about the role body processes (sensory awareness, body movement patterns, patterns of physical excitation, trauma and disease, historical experiences of touch, and sexuality) play in the development of personality, as well as applications using specific interventions in the therapeutic context. The appropriate use of touch in facilitating the therapeutic relationship is emphasized.



The 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.

As part of their practicum training, students may apply for training at the Clement Street Counseling Center (described below).

Students who are already licensed with M.D., R.N., or who will be sitting for the C.H.E.S. certification are not required to take all of the courses for M.F.C.C. licensure. Specific course exemptions are determined on an individual basis. Courses in the Somatics program are highly sequenced. Please contact the program for details about course sequences.

COURSE REQUIREMENTS

Required Counseling Courses 21 Units

(Courses are three units unless otherwise noted.)

HLA 545	Human Development & the Family	4
HLA 573	Child Therapy	
HLA 555	Psychopathology	
HLA 622	Alcoholism & Chemical Dependency	2
HLA 504	Human Sexuality	1
HLA 546	Professional Ethics & the Law	
HLA 590	Cross-Cultural Counseling & the Family (or SOM 590 Cross-Cultural Approaches to Health, Sexuality, & Body Movement)	
HLA 596	Research Methods (or SOM 596 Research Methods in Somatics)	

Somatics Emphasis Requirements 33 Units

Group Dynamics

SOM 535 Group Process

Basic Counseling Skills

SOM 530A Theories & Techniques of Somatic Psychotherapy: Therapeutic Communication (also see Theories & Techniques classes and Clinical Relationship classes, below)

Psychodynamics

SOM 545 Introduction to Psychodynamics: Freud, Object Relations, and Self Psychology

Case Seminar

SOM 580 Supervision (taken 4 times) 12

Theories and Techniques of Family Counseling

SOM 510 Advanced Family Therapy: Action Oriented Techniques (also offered as PDT 510; also see Family Systems Movement Approaches classes, below)

PDT 595 Theories of Individual & Family Therapy (also offered as SOM 595)

East West Requirement

Elective in Philosophy & Religion or East-West Psychology

Thesis, Integrative Seminars, etc.

SOM 540 Integrative Seminar

**Somatic Psychology
Core Courses**

36 Units

- SOM 505 The Experienced Body
 SOM 507 Neuroscience, Body Image & Family Systems
 SOM 525A The Psychology of Play
 SOM 530B Theories & Techniques of Somatic Psychotherapy II
 SOM 530C Theories & Techniques of Somatic Psychotherapy III
 SOM 530D Theories & Techniques of Somatic Psychotherapy IV
 SOM 560 The Clinical Relationship & Setting: Somatic Perspective
 SOM 555 Sensory Awareness
 SOM 556A Family Systems: Somatic Movement Approaches I
 SOM 556B Family Systems: Somatic Movement Approaches II
 SOM 565 The Body & the Body Politic
 SOM 763 Body Mind Practices of Various Cultures (required as prerequisite)

SOMATIC PSYCHOLOGY FACULTY
Core

Ian Grand, M.A.
 Don Hanlon Johnson, Ph.D.
 Peter Bernhart, M.A.

Adjunct

Maryanna Eckberg, Ph.D.
 Susan Merrill, Ph.D.
 Jonathan Rosenfeld, Ph.D.
 Tina Stromstead, M.A.
 Jacques Veruin, M.A.
 Judyth O. Weaver, Ph.D.

For information on faculty see pages 172.

ADMISSION

Applicants must meet the general admissions requirements of the Institute (see page 200); this section includes information about application procedures and deadlines. Information about transfer of credit can be found on page 223. 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. While this includes work in literature, humanities, and the social sciences, it is useful for prospective students to have some experience working in such somatics methods as: Feldenkrais, Alexander, bioenergetics, Rolfing, Rosen work, massage, shiatsu, acupuncture, martial arts, dance, yoga, and meditation. Nurses, physicians, physical therapists, and chiropractors also make successful candidates. Because of the experiential dimension of the program, it is necessary to be emotionally well-grounded in order to cope with the strong feelings which often emerge at the same time as one is required to sustain serious intellectual work.

Prerequisites include state certification in massage or an equivalent, and a demonstrated introductory familiarity with the field of somatics. (Those who are not familiar with the field are required to take SOM 547: Body/Mind Practices East and West during their first fall quarter.)

For additional requirements for the Integral Health emphasis see the admissions section following the description of that emphasis.

CLEMENT STREET COUNSELING CENTER

The Clement Counseling Center is a professional training facility for students at CIIS who are pursuing a Somatic orientation in their therapeutic work. As a community service the center offers 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. Licensed counselors and psychotherapists from the professional community and Institute faculty provide supervision.

The Clement Counseling Center (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.

INTEGRAL HEALTH EDUCATION EMPHASIS

M.A. in Counseling Psychology, Emphasis in Integral Health Education

About the Integral Health Education Emphasis

The Integral Health Education Emphasis is designed to train graduate students to apply principles, values, and knowledge of integral health to the field of counseling psychology. By combining Counseling Psychology courses and requirements for the Integral Health Education certificate, the emphasis provides a way for students to bring Integral Health Education, Somatics, and Counseling Psychology perspectives to their work with clients and communities. Courses focus on questions of health, illness, and well-being, and on the role of the relationships—among individuals, family, community—in health. Students are trained to act as agents of change—as health educators and counselors who increase options for health behavioral change in individuals, families, groups, organizations, and communities.

An Integral Approach to Health Education and Counseling

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. It 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 presented that is consonant with the shifting paradigm in medical science and that provides a language for exploring personal, collective, and global health and healing for the 21st century. Recent studies document the increasing use of complementary therapies as additions to traditional methods in biomedicine. 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 clients 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.

Health and illness are dynamic processes which occur not in isolation, but in relationship. Applying concepts of deep ecology, the relation of the person to the planet, to health studies allows us to confront the impact of individual and societal lifestyles on our own health and that of our environment. The integral health practitioner actively engages in social, political, and environmental issues, bringing a “green” perspective to health education.

Courses are offered that 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 encourage the re-examination of conventional approaches to health care. Asian healing systems provide an invaluable opportunity for expanding 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. The application of systems theory to health emphasizes a shift from a Newtonian worldview to one which is complementary and participatory.

Integral Health Emphasis Design

The Integral Health emphasis brings together Counseling, Somatics, and Integral Health Education approaches to Counseling Psychology. The emphasis 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. Students who take an extra nine units are eligible to take the national certifying examination (C.H.E.S.) for health educators.

In addition to Counseling and Somatics courses, the Health Education emphasis 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 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

It is our goal to instill in students a commitment to bringing integral healing to communities in need. Students can gain valuable experience in a variety of health care settings, including community health centers and boards, wellness clinics, and governmental agencies. 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 health fairs and community informational sessions.

INTEGRAL HEALTH FACULTY

Core

Joyce Brady, M.S.

Adjunct

Sondra Barrett, Ph.D.

Daramola Cabral-Evins, Ph.D.

Joyce Cassells, M.A.

David Hoffman, B.Sc., M.N.I.M.H.

C.K.Jeong, B.A.

Leslie Korn, Ph.D.

Kami McBride, B.A.

Daniel Safran, Ph.D.

Zakiya Somburu M.A.

Simon Taffler, B.A.

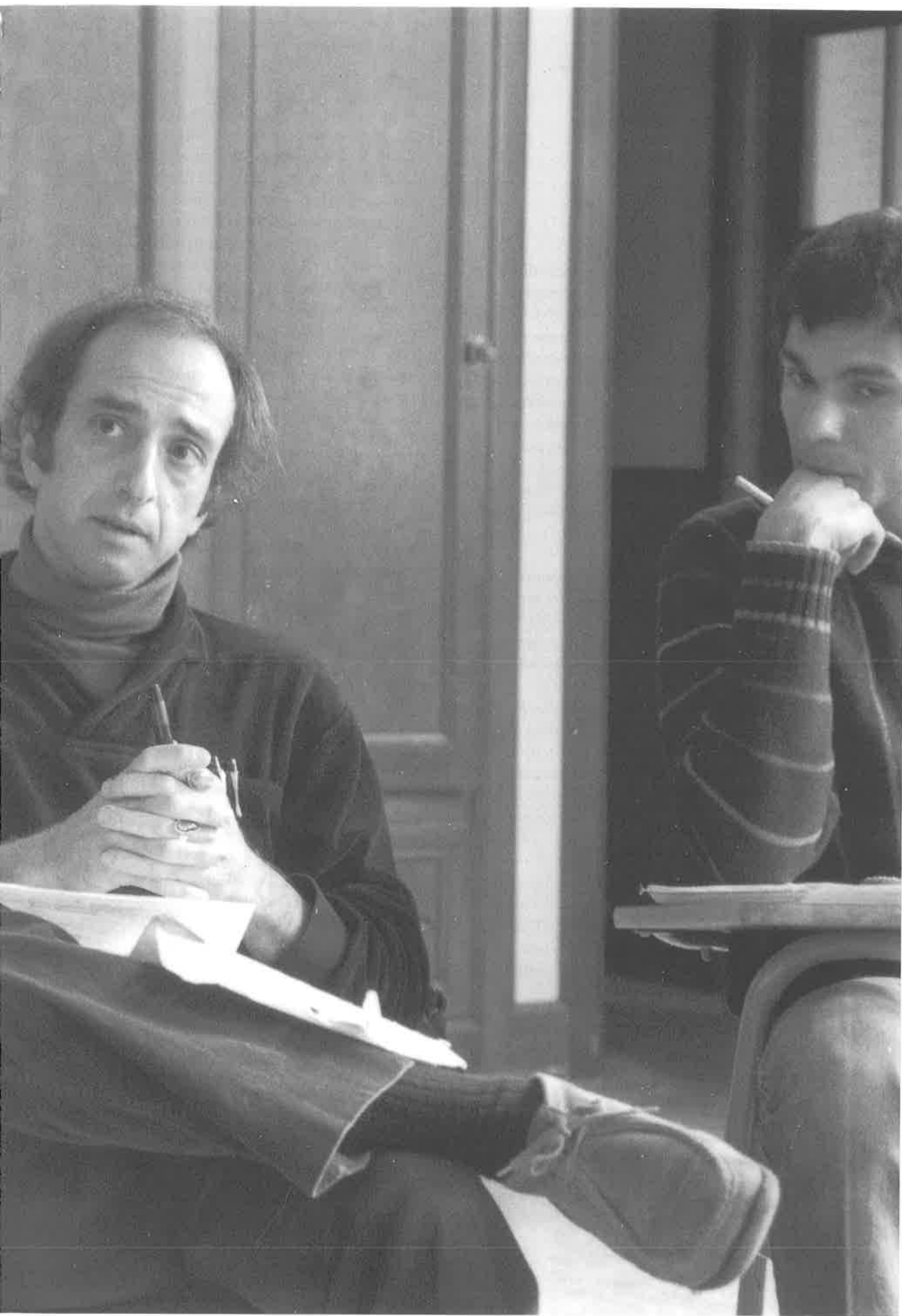
Roxanna Wales, Ph.D.

ADMISSION TO THE INTEGRAL HEALTH EDUCATION EMPHASIS

The Integral Health emphasis 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 may be required to take additional health science course work. To fulfill the mission of bringing an integral philosophy to both conventional and innovative health care settings, there is an emphasis on critical thinking as well as humanistic and transpersonal values. Therefore, in selecting candidates for admission, we seek 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. They must meet both the Integral Health and Somatics criteria as part of their admission process.

For information about the Integral Health Education Certificate see Certificate section, page 112.

For information on faculty see page 172.



Clinical Psychology

Psy.D.

ABOUT THE PROGRAM

The Psychology Doctoral program offers a Psy.D. (Doctor of Psychology) degree. The primary objective of the 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.

The program utilizes the practitioner-scholar training model 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 an 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 four-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 course work, and a required integral studies core sequence of courses in the School of Consciousness & Transformation, enable students to enrich their programs of study with interdisciplinary, cross-cultural traditions. Emphasis and elective subspecialty courses are also required. Students are required to formulate and complete a clinical emphasis 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 an East-West multicultural 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 course work, 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 situation.

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 professional development proseminar courses at CIIS with a core faculty member. (See the *Clinical Psychology Student Handbook*). Core faculty foster an integration of theoretical and clinical materials covered in the classroom with the pragmatics of intervention in a clinical setting.

When all required course work 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 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 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 *Psy.D. 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 *Student Handbook*.)

PSYCHOTHERAPY REQUIREMENT

The Psychology Doctoral program requires, 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, is 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.

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 course work 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.

CURRICULUM**General Curriculum**

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

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

Requirements	136 Units
Integral studies core courses	9
Scientific and professional psychology	15
General psychology core courses	28
Specialization courses	63
Elective Courses	21
Internship	0
Dissertation	0
Total	136

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

(Note: courses are three units unless otherwise noted.)

A. Integral Studies Core	9 Units
(Courses selected from School of Consciousness & Transformation.)	

B. Scientific and Professional Psychology	15 Units
PSY 500 Research Design	
PSY 501S Applied Statistics	4
PSY 505 Tests and Measures	1
PSY 518 History & Systems of Psychology East & West	2
PSY 804 Qualitative Research Methods	
PSY 910 Dissertation Proposal Development	2

C. General Psychology	38 Units
<i>Core Course</i>	<i>28 Units</i>
<i>Biological Bases</i>	<i>5 Units</i>
PSY 548 Biopsychology	
PSY 549 Psychopharmacology	2

<i>Cognitive-Affective Bases</i>	<i>5 Units</i>
PSY 509 Cognitive Psychology	
PSY 515 Psychology of Emotions	2

<i>Social Bases</i>	<i>5 Units</i>
PSY 511 Culture, Ethnopsychology, Personality	2
PSY 512 Social Psychology	

<i>Individual Bases</i>	<i>13 Units</i>
PSY 510 Personality Theory	
PSY 528 Adult Development	
PSY 530 Child & Adolescent Development	
PSY 550 Psychopathology	4

D. Specialization Courses	63 Units
PSY 502 Proseminar I (includes Ethics I)	
PSY 600 Theories of Psychotherapy	
PSY 601 Foundations of Psychotherapeutic Practice	4
PSY 604 Advanced Psychotherapy Skills	4
PSY 608 Proseminar II	12
PSY 609 Proseminar III (includes Ethics II)	12
PSY 700 Adv. Marriage & Couple Counseling	
or	
PSY 705 Family Therapy	
PSY 710 Psychotherapy with Special Populations	
PSY 720 Treatment of Alcoholism & Chemical Dependence	2
or	
HLA 622 Alcoholism and Chemical Dependence	2
PSY 751 Strategic Approaches to Brief Psychotherapy	
or	
PSY 750 Psychodynamic Approaches to Brief Therapy	
PSY 880 Consultation and Supervision in Professional Psychology	2

Assessment Sequence 12 Units

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

E. Elective Course Work 21 Units

(See Elective Specializations below,
under Advanced Standing section.)

F. Doctoral Internship Non-credit

(one full year)

PSY 990	Internship
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G. Dissertation Non-credit

PSY 998	Dissertation
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General Curriculum**Advanced Standing**

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

Requirements 102 Units

Integral studies core courses	9
Scientific and professional psychology	12
General psychology core courses	25
Specialization courses	41
Elective courses	15
Internship	0
Dissertation	0
Total	102 Units

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

A. Integral Studies Core 9 Units

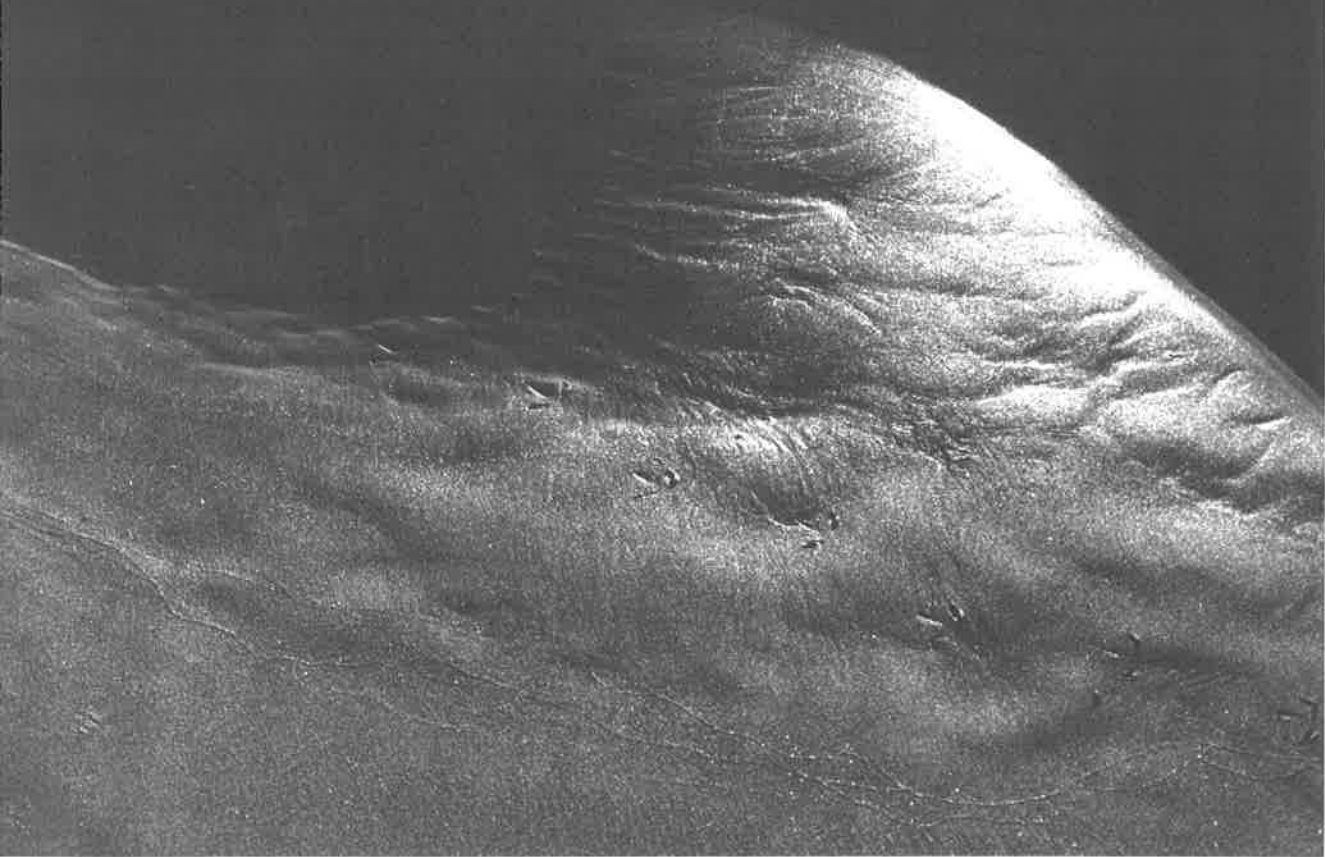
(Courses selected from School of
Consciousness & Transformation.)

B. Scientific and Professional

Psychology	12 Units
PSY 501S	Applied Statistics 4
PSY 505	Tests & Measures 1
PSY 518	History and Systems of Psychology East & West 2
PSY 804	Qualitative Research Methods
PSY 910	Dissertation Proposal Development 2

*Our life is a faint
tracing on the
surface of mystery.*

Annie Dillard



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

- PSY 548 Biopsychology
 PSY 549 Psychopharmacology 2

Cognitive-Affective Bases 5 Units

- PSY 509 Cognitive Psychology
 PSY 515 Psychology of Emotions 2

Social Bases 5 Units

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

Individual Bases 10 Units

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

D. Specialization Sequence 41 Units

- PSY 604 Advanced Psychotherapy Skills 4
 PSY 609 Proseminar III (includes Ethics II) 12
 PSY 700 Advanced Marriage & Couple
 Counseling

or

- PSY 705 Family Therapy
 PSY 710 Psychotherapy with Special
 Populations
 PSY 720 Treatment of Alcoholism &
 Chemical Dependence 2

or

- HLA 622 Alcoholism & Chemical
 Dependence 2

- PSY 751 Strategic Approaches to Brief
 Psychotherapy

or

- PSY 750 Psychodynamic Approaches to
 Brief Therapy

- PSY 880 Consultation & Supervision in
 Professional Psychology 2

Assessment Sequence 12 Units

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

E. Elective Course Work 15 Units

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

F. Doctoral Internship Non-credit

One full year

G. Dissertation Non-credit

- PSY 998 Dissertation

Elective

CLINICAL EMPHASIS

Psy.D. students are required to formulate and complete a clinical emphasis in order to gain a more in-depth understanding of a clinical specialization area both for one's own edification and for the ability to provide specialized clinical services in a competitive marketplace. The program has attempted to address interests in professional specialization through development of five formal emphases:

- Ecopsychology
- Health Psychology
- Transformative Psychotherapy
- Child and Family Therapy
- Jungian Psychology

The Transformative Psychotherapy emphasis requires course work in the School of Consciousness and Transformation. The other emphases involve existing courses and new courses from both schools. Each quarter, the program provides a list of courses which meets the requirements for these emphases.

Clinical emphases also include general clinical psychology. Students may arrange for an individualized emphasis, in consultation with their advisor and the approval of the department chair. This option allows students to choose from electives in clinical psychology and from courses in both schools.

Emphasis in Ecopsychology

The emphasis in ecopsychology is designed to give psychology doctoral students an introduction to the role of ecology in human health and disease. Drawing on theories and insights from environmental philosophy and scientific ecology, as well as historical and cultural studies, ecopsychology examines the psychological dimensions of human relationship to the natural world. Ecopsychology provides a framework for comprehension of how physical, psychological, and spiritual well-being are related to ecosystems and bioregions.

Course work for the emphasis is divided into three areas:

- Philosophical and cultural perspectives
- Scientific perspectives
- Ecologically inspired psychotherapies

Emphasis in Health Psychology

Health Psychology applies the theories, methods, and results of psychology to sustain and enhance health, to treat and prevent illness and injury, to identify the psychological and behavioral factors related to health and illness, and to improve health care delivery and health policy. Research and developments in allopathic and complementary medicine have identified the central role of psychological process in human well-being. Clinical health psychology is positioned to be a highly significant discipline in health care. In addition to the core psychology courses, the emphasis requires courses in the biological, cognitive-affective, social, and psychological bases of health and disease, along with training in measurement and design in health research. Courses in each area addresses health assessment, consultation, and intervention. With direction from their advisor, students are required to take at least one course from each of the following five categories for a minimum of 18 units:

- Biological bases of health and disease
- Cognitive-affective bases of health and disease
- Social bases of health and disease
- Psychological bases of health and disease
- Design and measurement in health research

**Emphasis in Transformative
Psychotherapy**

The emphasis in Transformative Psychotherapy offers a context in which the practice of contemporary psychotherapies can be integrated with the knowledge of world philosophies and religions and the personal experience of spiritual practice. The educational objective of the emphasis 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 curriculum integrates course work from the East-West Psychology and Clinical Psychology programs, expressing the institutional mission while also meeting contemporary professional standards for doctoral training of practitioners in clinical psychology. In addition to the core clinical curriculum, students in the Transformative Psychotherapy emphasis are required to take a total of 21 quarter units in the following courses
(3 units unless otherwise noted):

EWP 560	Eastern Theories of Self & Mind	
EWP 705	Transpersonal Psychology	
PAR 700	Integral Philosophies: Indian/Asian	
PAR 719	Essence & Development of Buddhism	
Elective	Eastern Systems	6
Elective	Psychospiritual Practices	

**Emphasis in Child and Family
Psychology**

Child and family psychology addresses human development from conception to adulthood with special emphasis upon the role of the family in socialization. The aim of the Child and Family emphasis is to provide students with enhanced knowledge and skill in the treatment of children and families. In addition to child and adult courses in development, students are required to do course work in childhood and adolescent diagnosis, testing with children and adolescents, psychotherapy with children and adolescents, and family systems and intervention. Students in this emphasis must take a minimum of 18 credit hours, complete a practicum or internship with children or families, and complete a doctoral project with children or families. Examples of courses include:

PSY 531	Psychopathology of Childhood & Adolescence
PSY 715	Psychotherapy with Children & Adolescents
PSY 875	Psychological Assessment of Children
ICP 556	Family Dynamics
ICP 616	Narrative Approaches to Family Therapy

Emphasis in Jungian Psychology

This emphasis allows the student to investigate the depth of the human psyche through the study of psychological theory, mythological systems, literature, art, religion, and altered states of consciousness. The personality theory of C. G. Jung attempts to address the connection between psychological and spiritual experiences, moving beyond narrow definitions of clinical phenomena to explore the animating forces of the psyche. In addition to the basic course work in theory and practice, students are encouraged to take courses in the following areas:

- Mythological studies
- Philosophical and/or religious systems
- Literature or art
- Advanced Jungian theory

CLINICAL PSYCHOLOGY FACULTY**Core**

Frank Echenhofer, Ph.D.
 Julie Gerhardt, Ph.D.
 Esther Nzewi, Ph.D.
 Diane Swirsky, Ph.D.
 Benjamin Tong, Ph.D.
 Leland van den Daele, Ph.D.
 Harrison Voigt, Ph.D.
 Tanya Wilkinson, Ph.D.

Adjunct

DeLee Lantz, Ph.D.
 Patricia McKeon, Ph.D.
 Laurel Parnell, Ph.D.
 Janis Phelps, Ph.D.
 Peter Van Oot, Ph.D.

For information on faculty see pages 172.

PSYCHOLOGICAL SERVICES CENTER

The Psychological Services Center, operated by the Clinical Psychology doctoral program, provides mental health services to the community at reduced cost. Located on-site at CHS, the Center offers short-term and long-term counseling and psychotherapy to individuals, couples, families and groups with general emotional and psychological concerns as well as specific problems in areas such as life transitions, relationships, anxiety, depression, psychospiritual issues, HIV/AIDS, alcohol/chemical dependency, gay/lesbian/bisexual issues, and grief and loss.

The Center is a training facility for students in the Clinical Psychology program. Counselors in training are supervised by CHS faculty members and other licensed psychologists. Trainees are accepted in the fall and spring. Required commitment is 15 hours weekly, including direct service to clients, supervision, training, staff development, and office staff meetings.

The Center is located at the Institute,
 1453 Mission Street, San Francisco
 (415-575-6200).

CONSCIOUSNESS AND PHYSIOLOGY RESEARCH LABORATORY

The Consciousness and Physiology Research Laboratory provides training in operating lab equipment, psychophysiology research, and quantitative and qualitative research methods. The lab has equipment available for training in the use of biofeedback for muscle relaxation and reeducation, tension and migraine headache reduction, training to reduce attention deficit disorder, anxiety reduction.

The lab can monitor skin temperature, heart rate, blood pressure, muscle tension, eye movements, and skin conductance. The lab has a 24-channel EEG topographic mapping device that can monitor and display brain wave activity. In keeping with the mission of CIIS, the lab supports the investigation of meditation and other exceptional states of consciousness. The lab accepts proposals for research from all CIIS faculty and students.

ADMISSION

Applicants must meet the general admissions requirements of the Institute (see page 200); this section includes information about application procedures and deadlines. Information about transfer of credit can be found on page 223.

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 course work. Course work must include:
 - 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.

(Occasionally, applicants not meeting these criteria but otherwise able to demonstrate appropriate preparedness will be considered on an individual basis.)

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.

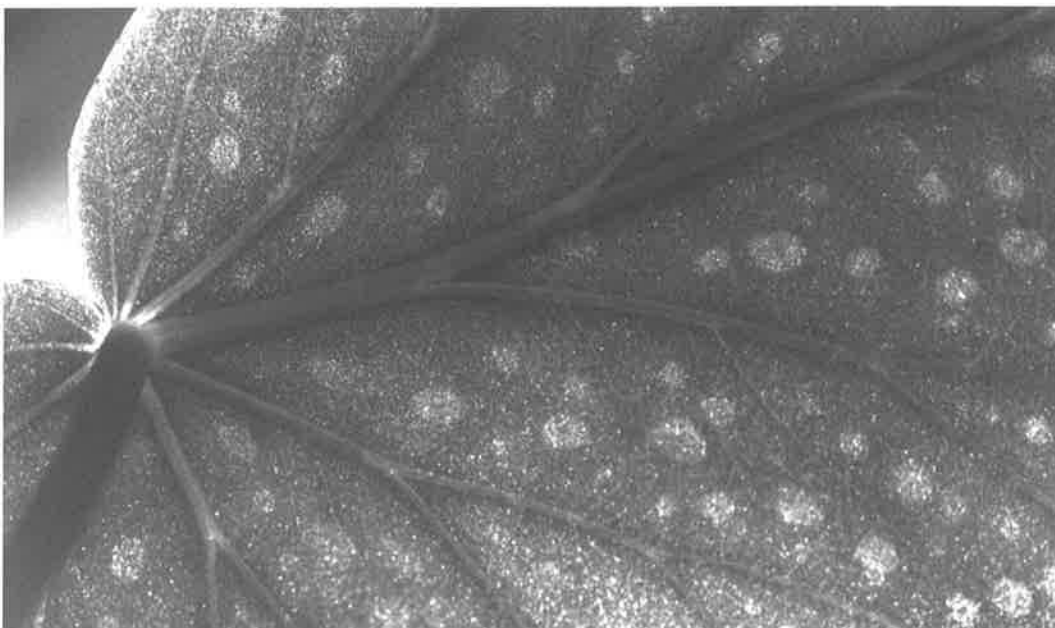
Special requirements for students admitted with Advanced Standing (M.A. level):

- 1) Required preliminary course work from M.A. studies must include the courses listed below; otherwise, admission will be on an individual basis and additional course work beyond the minimum will be required.
 - Counseling skills (practice-oriented course)
 - Research methods
 - Theories and systems of psychotherapy
 - Human development
 - Personality theories
 - Ethics
- 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.

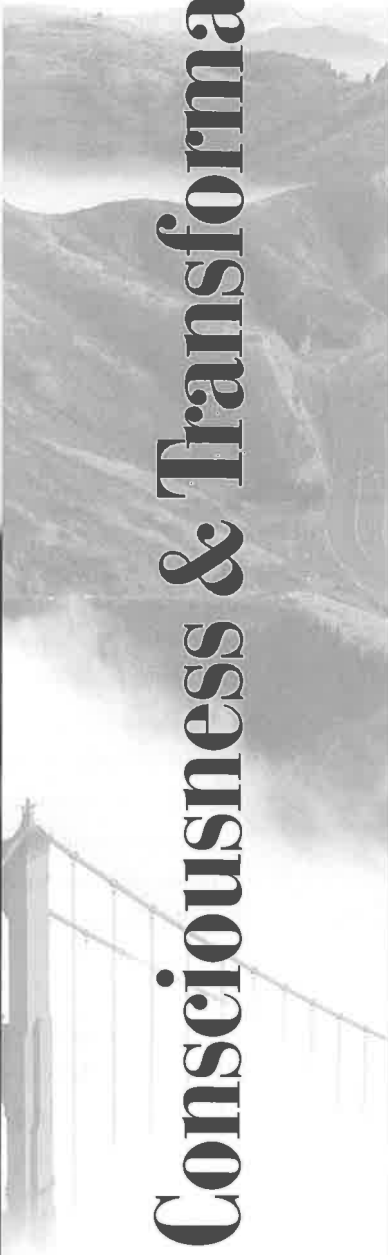
Applicants for admission with Advanced Standing who have not completed all admission requirements may be admitted provisionally and follow an expanded program of study that is individualized to address the learning needs requisite for advanced training. While provisional students typically move to regular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

*Complete
health and
awakening
are really
the same.*

— Tarthang Tulku







School of Consciousness & Transformation

School of Consciousness & Transformation



*T*he mission of the School of Consciousness and Transformation is to conduct scholarly, transdisciplinary inquiry in the fields of philosophy, psychology, religion, anthropology, transformative learning and social change, and spirituality. This innovative inquiry both appreciates and challenges received traditions, and enriches them with contemporary perspectives including feminist theory and practice, ecological thought, new models of consciousness, critical theories, integral approaches to learning and creative social change, and new scientific paradigms. The school serves to sustain and recover spiritual and wisdom aspects of planetary culture and support personal practice and social action influenced by the new thinking emerging in the human and natural sciences.

The programs in the School of Consciousness and Transformation continue the task begun 30 years ago by a group of distinguished thinkers who founded the Institute on an integral East-West vision. This founding vision, which continues to inspire the school, predicates a spiritual foundation to life, knowledge, and culture, and encompasses a rich diversity of approaches and viewpoints.



All of the school's programs embody an integral vision which respects the spiritual dimension of experience, incorporates different ways of knowing, and exposes students to the texture, feel, and worldviews of diverse cultures. Course offerings combine in-depth scholarly research with a uniqueness of approach and a diversity of content not often found in academic settings. The internationally known core faculty is augmented by a remarkable group of distinguished visiting and adjunct faculty. Students participate in a wide range of learning environments which include cohorts, fieldwork, community service, retreats, collaborative learning, spiritual practice, and our web-based, online courses.

Graduates of these programs have a history of accomplishment in many professions including academia, health care and healing, and careers in the nonprofit and private sectors. Throughout their careers our graduates carry forward their work informed by creative and critical philosophical thought and discourse, with an appreciation of multiple ways of knowing, and skills in diverse research methodologies.

Integral Studies

B.A. (Completion Program)

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 oneself and redefine one's 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 (an undergraduate thesis). Depending on their needs and interests, learners can participate in specialized courses. These courses may take any of the following forms: seminars devoted to general education requirements such as mathematics, science, and art; CIIS workshops; or graduate level courses for which they have appropriate preparation. Independent study may also be undertaken after the first term. By challenging existing paradigms and exploring new perspectives, the student enriches the base of knowledge in each 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.

CURRICULUM

This one-year (four quarter) program is comprised of weekend seminars designed to enhance: 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 is required for graduation; this includes 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 below).

Up to 45 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

First Quarter (Fall or Spring)

	Units
BAC 311 Modern Perspectives	4
BAC 312 Transformative Learning	4
BAC 313 Self & Society	4

Second Quarter (Winter or Summer)

BAC 321 Culture & Community	4
BAC 322 Learning from Community	4
BAC 323 Systems Thinking	4

Third Quarter (Spring or Fall)

BAC 331 Research Development	4
BAC 332 Personal Responsibility	4
BAC 333 Ecology and the Environment	4

Fourth Quarter (Summer or Winter)

BAC 341 Self & Community	4
BAC 342 Social Change	4
BAC 343 Culminating Project	4

ADMISSION

Applicants must meet the general admissions requirements of the Institute (see page 200); 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 deepen and broaden their perspectives; 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 Integral 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.

BACHELOR OF ARTS COMPLETION FACULTY

Core

Alec MacLeod, M.F.A.
Cynthia Shearer, D.A., M.A.

Affiliated Faculty

Woody Carter, Ph.D.
Kim Johnson, B.A.
Bobbi Kyle, M.A.
Carol Manahan, M.A.
Ken Otter, M.A.
Ron Robinson, M.S.
Linda Vance, M.S., J.D., LL.M.
Kathryn Washington, M.A.

For additional information on faculty, see page 160.



Masters Degrees in the School of Consciousness & Transformation

The School of Consciousness and Transformation offers three independent M.A. degrees in Cultural Anthropology and Social Transformation, East-West Psychology, and Philosophy and Religion. Students in all M.A. degree programs are required to take a total of 6 units of common core courses, and 6 units of directed electives.

SHARED MASTERS COURSES

All M.A. students in the school of Consciousness & Transformation take two courses in Integral Visions (designed by a school-wide committee), for a total of 6 units. These two courses provide students with a basic foundation in the work of the School of Consciousness and Transformation. A number of school-wide faculty make presentations, which are followed by a dialogue among faculty and students, exposing students to many different philosophies, conceptual frameworks, areas of inquiry, and the integral visions of the Institute's founders. Along with specific content material, assignments familiarize students with basic scholarship skills such as critical thinking and argument analysis, reviews of relevant literature, the discipline of scholarly writing, and the roles of academic dialogue, intellectual cross-fertilization, and critique.

DIRECTED ELECTIVES

Six six (6) units of directed elective courses students are taken from core faculty outside the student's concentration, chosen with guidance of the student's advisor.

ADMISSIONS

For general CIIS admissions information please see page 200. For specific Master's Degree admission requirements please refer to admission information under each degree description.

Cultural Anthropology & Social Transformation

M.A.

ABOUT THE DEGREE

Many anthropologists, social activists, and organization development specialists today are concerned with social justice and spirituality, new forms of cooperation, reciprocally beneficial knowledge formation, and cultural diversity. The M.A. in Cultural Anthropology and Social Transformation (CAST) draws on these trends in an interdisciplinary framework, shifting the disciplinary boundaries which traditionally organized anthropology, education, sociology, and organizational development. The M.A. in Cultural Anthropology and Social Transformation provides students the opportunity to explore contemporary social relations in an historical and cross-cultural framework. The program facilitates self-reflection on our own cultural presuppositions as a prerequisite for empathic engagement with the realities of other cultures. Students focus on creative intervention practices by developing skills in intercultural communication, critical social analysis, emancipatory research, strategic thinking, and alliance building. The M.A. in Cultural Anthropology and Social Transformation offers two concentrations: 1) Gender, Ecology, and Society, and 2) Human and Organizational Transformation. Each supports a global perspective, critical inquiry, and an activist orientation. A core series of courses are taken by students in both concentrations.

AREAS OF STUDENT LEARNING & DEVELOPMENT

Through this program students learn and develop in the following areas:

- **Critical Thinking** The program values and cultivates the capacity to reflect critically upon one's categories of thought, and to listen openly to different experiences and viewpoints. This results in an expanding ability to think with fluidity from multiple perspectives.
- **Imagination and Possibility** The ability to envision new personal and social possibilities, and to learn from cultural and social analysis in ways that impact upon and enhance one's own sense of human potential is crucial.
- **Social Action** A commitment to care for sentient beings in the world, and to develop the ability to respond effectively and compassionately to human needs, is supported and nurtured through emancipatory scholarship and research.
- **Diversity** The exploration of shared concerns proceeds through a unity of difference in dialogue. Diversity backgrounds in ethnicity, class, gender, sexual orientation, and physical ability are engaged and validated.
- **Systems Perspective** The capacity to use and develop holistic and contextual ways of knowing which recognize and honor the complexity of life.

Students have utilized the M.A. degree in a variety of ways. Some have become professional anthropologists working in applied and academic endeavors. Others are professionals in fields such as psychology, sociology, and organizational development who enter the program seeking an intercultural perspective in their lives and work as well as a way to contribute to expanded global understanding of the human experience. 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 organizing, cultural preservation, cultural diversity training, and social and organizational change efforts.

CONCENTRATION IN GENDER, ECOLOGY, AND SOCIETY

The Gender, Ecology, and Society (GES) concentration fosters an understanding of global systems through scholarship and action from perspectives that are sensitive to dynamics of power. Questions addressed include: What are some of the relationships between gender domination and the domination of nature? How can the study of race, class, gender, sexuality, and culture elucidate some of the constraints and possibilities of our age? What can we learn from the study of diverse international movements for social justice, sustainable ecology, and responsible development?

CONCENTRATION IN HUMAN & ORGANIZATIONAL TRANSFORMATION

The curriculum for the Human & Organizational Transformation (HOT) concentration is designed to provide students with a coherent and integral course of study throughout the two years of the program. The cohort model is an essential element of the program, and students participate in one cohort course per quarter. All other courses are either shared with Gender, Ecology, and Society and/or other M.A. programs of study, and with other graduate students.

The Human and Organizational Transformation concentration attracts students who wish to act from a spiritual foundation while helping to improve the effectiveness and well being of individuals, communities and organizations. Students study the dynamics of human and organizational change by exploring how transformative learning occurs within the context of various levels of systems — from individual to global systems.

Program Format

The curriculum is offered through two program formats, weekend residential and online. Each August all students and faculty in the program gather for a week-long intensive seminar at a retreat setting in the Bay Area. The curriculum for both program options (see below) is the same, and both use the online, web-based “virtual campus,” which provides an environment where students, faculty, and staff interact. For both Weekend Residential and Online Distance Options, in addition to the core curriculum, each student creates a study plan for electives in consultation with a faculty advisor.

The Weekend Residential Learning Community: Monthly Seminars

In addition to the week-long August intensive, The Weekend Residential cohorts attend monthly two-day weekend seminars for nine months (September-June) during the first year of the doctoral program. Students also meet in small study groups face-to-face, and conduct courses online throughout the month. In addition, students either attend weekly courses at the Institute or take online courses as part of their course of study.

Online Distance Learning Community

In addition to the week-long August intensive, the Distance students attend a five-day residential intensive in the San Francisco area in March. All courses are conducted online through a web-based virtual classroom, supplemented by written, audio, and visual materials.

CURRICULUM: GENDER, ECOLOGY, AND SOCIETY CONCENTRATION

Requirements	Units
CAST core	21
GES core	15
School-wide core	6
Elective Courses, (at least 3 units from East-West Psychology or Psychology & Religion)	12
Total Units	54

Summary of Units

Year One

Fall

CAST 600 Building Alliances Across Differences

CAST 603 Language & Culture*

CAST 611 Introduction to Transformative
Learning*

Winter

CAST 605 Ethnographic Research Methods*

CAST 612 Introduction to
Transforming Systems*

Elective

Spring

CAST 602 Understanding Global Systems*

CAST 601 Critical History of the
Human Sciences*

CAST 719 Ecology & Social Change

Year Two

Fall

CAST 613 Participatory Research Methods*

CT 600 Integral Visions I**

Elective

Winter

CAST 713 Cultural Notions of Self & Sexuality

CT 601 Integral Visions II**

Elective

Spring

CAST 607 Reading & Writing Ethnography

Integrative Seminar

Elective

*Shared core with Human & Organizational
Transformation students

**Shared core with all students in School for
Consciousness & Transformation

FACULTY: GENDER, ECOLOGY, & SOCIETY

Core

Richard Shapiro, Ph.D. Candidate
Matthew Bronson, Ph.D. Candidate
Mutombo Mpanya, Ph.D.

Affiliated Faculty

Dan Alford, M.A.
Ann Berlak, Ph.D.
Angana P. Chatterji, M.A.
Lisa Faithorn, Ph.D.
Isoke Femi, B.A.
Elinor Gadon, Ph.D.
Mara Lynn Keller, Ph.D.
Victor Lewis, M.A.
Margaret Mackenzie, Ph.D.
Will Roscoe, Ph.D.
Charlene Spretnak, M.A.
Jody D. Timms, Ph.D.

For additional information on faculty, see
page 160.

CURRICULUM: HUMAN & ORGANIZATIONAL TRANSFORMATION CONCENTRATION

Summary of Units

Theories & Practices of	
Transformative Learning (cohort)	9 units
Integrative Seminars (cohort)	9 units
Transforming Systems	3 units
Transformative Learning	6 units
Language & Culture	3 units
Understanding Global Systems	3 units
Critical History	3 units
Research: Ethnography, Participatory	
Methods, Practicum	12 units
Consciousness & Transformation	
Shared Courses	6 units
Total	54 Units (minimum)

Year One

Fall

Learning Community Theory & Practice
Introduction to Transformative Learning*
Language & Culture*

Winter

Self as Instrument: The Capacities Required for a
 Human & Organization
Transformation Professional
Intro. to Qualitative Methods: Ethnography*
Intro. to Transforming Systems*

Spring

Practice Skills for the HOT Professional
Understanding Global Systems*
Critical History*

Year Two

Fall

Integrative Seminar: Presentational Knowing
Introduction to Participatory Research Methods*
Integral Visions I**

Winter

Integrative Seminar: Engaging
 Difference Creatively
Practicum in Participatory Methods**
Integral Visions II**

Spring:

Integrative Seminar: Cultural Synergy
Practicum in Participatory Methods **
Transformative Learning: Advanced Topics **

* Shared courses with Gender, Ecology & Society students

** Shared courses with all students in School of
Consciousness and Transformation

FACULTY: HUMAN & ORGANIZATIONAL TRANSFORMATION

Core

Elizabeth Campbell, Ph.D.
Dorothy Ettling, Ph.D.
Constance A. Jones, Ph.D.
Elizabeth Kasl, Ph.D.
Alfonso Montuori, Ph.D.
Yongming Tang, Ph.D.

Affiliated Faculty

Dean Elias, Ed.D.
Terri O'Fallon, Ph.D.
Alexander Laszlo, Ph.D.
Ken Otter, M.A.
Linda Sartor, Ph.D.

For additional information on faculty, see page 160.

ADMISSION TO M.A. PROGRAM IN CULTURAL ANTHROPOLOGY & SOCIAL TRANSFORMATION

Applicants must meet the general admissions requirements of the Institute (see page 200). This section includes information about application procedures and deadlines. Information about transfer of credit can be found on page 223.

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.



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.

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.

Applicants to the *Gender, Ecology, and Society* concentration 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.

The *Human and Organizational Transformation* concentration welcomes candidates who possess previous experience in creating contexts which evoke transformative learning and change. Typically the successful applicants 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.

East-West Psychology

M.A.

ABOUT THE DEGREE

East-West Psychology is a multidisciplinary field concerned with the meeting of Eastern and Western psychological and spiritual traditions, and its implications for a diverse and multicultural postmodern world. The field constitutes accordingly a larger context for transpersonal psychology, integral psychology, modern consciousness studies, depth psychology (Jungian, archetypal, and psychoanalytic), contemplative psychology, cultural and religious comparative studies, ecological studies, and other approaches to the interface of psychology and spirituality, East and West, and the personal and the transpersonal.

Although open to synthesis and integration, the East-West Psychology program is not committed a priori to any psychological school, philosophical system, spiritual tradition or world view. The program approaches the contemporary encounter between Eastern and Western thought in the spirit of pluralism, dialogue, inquiry, and spiritual transformation. It embraces a spiritually informed multiculturalism which emphasizes both an understanding of our own world view and a capacity to empathically enter the world views held by others. This commitment entails the search for bridges between inner psychospiritual growth and outer of social transformation, with particular sensitivity to cultural, ethnic, diversity, class, gender, structural, and global issues.

(See page 90 for East-West Psychology Specialization, Ph.D. in Humanities.)

EDUCATIONAL GOALS

To create a learning community focused on the exploration of Western and Eastern psychology and spirituality in the spirit of integral inquiry and open-ended dialogue.

To offer an integral education which honors not only intellectual excellence, but also the voice and wisdom of the imaginal, emotional, somatic, and spiritual dimensions of the person.

To bring spirituality into academia and explore the transformative elements of inquiry, learning, and writing.

To foster the psychospiritual development of students, as well as their unique individual gifts and potentials.

The program prepares graduates to function as teachers, scholars, 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. 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.

M.A. CURRICULUM

The M.A. in East-West Psychology is a two-year program requiring 54 units of study. The structure of the program is designed to provide an ample degree of flexibility that allows students to focus in depth on specific areas of study, and to explore a variety of Western and Eastern approaches. With the guidance of advisors, students design their own individualized curriculum, area of specialization, and psychospiritual sequence. There are no required summer courses, although students may take electives during the summer quarter to expand their studies or distribute their course load over seven quarters.

Summary of Units

Foundational Courses	9 units
East-West Psychological Approaches	18 units
Eastern Spiritual Traditions	9 units
Psychospiritual Practice	6 units
Electives in Area of Specialization	12 units
Optional M.A. Thesis / Project (may be taken in place of 6 elective units)	6 units
Total Units	54

Foundational Courses

Integral Visions (A two-part course on Integral Perspectives of Consciousness & Transformation.)	6
Program Retreat	2
Psychospiritual Colloquium	1

East-West Psychological Approaches 18 units

Six courses in at least four of the five following East-West psychological approaches: Depth psychology, transpersonal psychology, consciousness studies, psychology and spirituality, ecological studies.

Depth Psychology

Depth Psychology is concerned with the totality of the psyche, the relationship between the conscious and unconscious mind, the ego and the Self, and the spiritual and religious nature of the psyche. Depth psychological approaches include Jungian and post-Jungian schools of thought, archetypal psychology, and the psychoanalytically based schools of object relations, self-psychology, and interpersonal psychology. Depth-oriented feminist psychology and expressive arts also fall under this rubric. Many courses in this area of study take into consideration Eastern wisdom in relation to the particular psychology being studied.

Transpersonal Psychology

Transpersonal psychology is concerned with the study of experiences and ways of being that transcend the limits of egoic identity, and with their psychological, philosophical, and social implications. Courses include classical and contemporary transpersonal paradigms, philosophy of transpersonal psychology, transpersonal developmental theories, comparative mysticism, transpersonal approaches to sexuality and relationships, transpersonal psychotherapy, spiritual epistemologies, social implications of transpersonal studies, and advanced seminars focused on the work of some of the leading figures of the transpersonal movement such as Ken Wilber or Stanislov Grof.

Consciousness Studies

Consciousness studies emphasize the centrality of consciousness for an holistic understanding of the person. This includes the exploration of the nature of consciousness, its phenomenology, as well as historical and contemporary theories of the mind. Specialized courses cover topics such as altered states, dreams, meditation, psycho-activity, and an exploration of consciousness from cross-cultural perspectives.

Psychology and Spirituality

Courses in this area explore the rich and complex relationship between psychology and spirituality. Typical areas of inquiry include: contemplative psychology (the psychological knowledge and methods contained in specific contemplative traditions), psychology of religion (as a field within psychology, as well as studies of specific psychologists of religion — C.G. Jung, William James, Martin Buber, Ken Wilber, etc.), spiritual implications of contemporary psychoanalysis, Buddhist and Western psychology, psychology and consciousness (in various traditions — Indian, Christian, Jewish, East Asian, etc.) and integral psychologies.

Ecological Studies

In ecological studies students explore ancient and new understandings of how physical, psychological, and spiritual well-being are related to the health of ecosystems, bioregions, and Earth itself. Students explore the new radical ecology paradigms, including environmental ethics, deep ecology, and ecopsychology, and pursue comparative and historical studies of the human-nature relationship in Asian, Western, and Indigenous traditions. Connections to new scientific paradigms such as living systems theory, the Gaia theory, and biophilia hypothesis as well as the societal implications of ecological thinking in education, public health, community development, economics, and politics are also explored.

Eastern Spiritual Traditions 9 units

EWP 560 Eastern Theories of
Self and Mind 3 units
Eastern Spiritual Traditions Electives
taken within or outside EWP 6 units

Psychospiritual Practice 6 units

The psychospiritual practice component can be taken in the form of one, two, or three unit courses or workshops. Psychospiritual practice courses include: Eastern psychospiritual practices (e.g., Advaita Vedanta, Zen Buddhism); Western Psycho-Spiritual Practices (e.g., Christian Contemplative techniques or inter-religious ecumenical dialogue); and Embodied Spirituality (e.g., tai chi chuan, hatha yoga, Unity in Motion).

Area of Specialization 12 units

In combination with core program requirements, students use elective units to design an area of specialization.

Optional M.A. Thesis/Project (6 units)

An M.A. thesis/project can be elected by choosing 6 units of thesis/project support instead of 6 units of elective courses, with faculty approval. Thesis/project support is generally offered through individual mentoring contracted with a designated faculty. A thesis/project may include theoretical or empirical research, projects with social application, or an artistic project. Students who intend to pursue a Ph.D. are required to complete a thesis.

ADMISSION

Applicants must meet the general admission requirements of the Institute (see page 200); this section includes information about application procedures and deadlines. Information about transfer of credit can be found on page 223.

Applicants to the M.A. in East-West Psychology 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 by the admission committee to take additional courses as prerequisites to the M.A. These courses are drawn from the East-West Psychology program or other Institute programs. In addition to the Institute's general admission requirements, two letters of recommendation are required from individuals familiar with the applicant's work and their readiness for graduate work.

Successful candidates for admission to the program typically have a vision that is compatible with its mission; 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 specialization that is consonant with the program's mission and resources.

EAST-WEST PSYCHOLOGY FACULTY**Core**

Daniel Deslauriers, Ph.D.
Brendan Collins, Ph.D.
Ralph Metzner, Ph.D.
Carol Whitfield, Ph.D.

Affiliated Faculty

Rita Casey, Ph.D.
Judith Cornell, Ph.D.
Jorge Ferrer, B.Sc., Lic. Psc. Clinica
Carolyn Foster, M.A.
Stanislav Grof, M.D., Ph.D.
Joan Halifax, Ph.D.
Connie Jones, Ph.D.
Sean Kelly, Ph.D.
Sophia Reinders, Ph.D.
Bahman A.K. Shirazi, Ph.D.
Vernice Solimar, Ph.D.
Stuart Sovatsky, Ph.D.
Lawrence M. Spiro, Ph.D.
Roxanna Wales, Ph.D.

For additional information on faculty, see page 160.

Philosophy & Religion

M.A.

ABOUT THE DEGREE

In its commitment to the integral vision of the Institute, the Philosophy and Religion program values the spiritual dimensions of knowledge and inquiry. Because the Institute considers spirituality, in its broadest sense, to be essential to human wholeness, the program constitutes a unique academic and professional setting for the study of philosophy and religion at the graduate level.

Three concentrations are available: Asian and Comparative Studies; Philosophy, Cosmology, and Consciousness; and Women's Spirituality. The three concentrations have distinct orientations but collaborate closely to create a multidisciplinary, integral approach to the study of philosophy, religion, and spiritual traditions. This collaboration allows creative interplay and dialogue among the various constituencies of the CIIS learning community. Each concentration is designed around area studies that include major schools and traditions, theory and method, classic texts, practices and disciplines, sociocultural issues, and language studies.

(Also see page 94 for Philosophy & Religion Concentration, Ph.D. in Humanities.)

ASIAN & COMPARATIVE STUDIES

M.A. in Philosophy and Religion with a Concentration in Asian and Comparative Studies

One of the most crucial tasks for educational institutions at the turn of the millennium is to find ways to foster both knowledge of and respect for the diverse world views that abound in our increasingly interconnected world. Ancient perspectives on the centrality of spiritual inquiry, as well as a focus on integrating spirit and intellect, are essential for creating truly humane communities. The Asian and Comparative Studies (ACS) concentration was created to address the need for a graduate environment in which one can study various spiritual and philosophical viewpoints, with particular emphasis on the rich traditions of Asia. The concentration offers a broad range of options for the study of spiritual and philosophical viewpoints while providing for rigorous, in-depth study in the Asian or comparative field. Our primary goal is to prepare students to play active and transformative roles in society.

Students gain an in-depth understanding of philosophical and religious thought, and are encouraged to include an experiential component as an important adjunct to their intellectual development. Students develop academic credentials for traditional teaching positions, and are also encouraged to envision creative applications of philosophy that may provide employment in areas outside academia. The curriculum focuses on practical skills in research, teaching, language, translation, and cross-cultural communication as preparation for research and teaching in the fields of comparative philosophy and religion, and religious studies.

1955年12月，徐子冠和妹妹已經把
行李都收拾好了，一共四個行李，兩個
箱子，兩個包，一共四個，全家開
車，到機場，上飛機，上飛機，全家開
車，到機場，上飛機，上飛機，全家開

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箱子，兩個包，一共四個，全家開
車，到機場，上飛機，上飛機，全家開

Four areas of emphasis are available within the M.A. degree:

Comparative Studies

This emphasis encompasses many comparative topics in philosophy or religion with particular attention to the three areas of emphasis described below.

Buddhist Studies

Buddhist Studies offer a rare opportunity for the cognitive and experiential study of the three major traditions of Buddhism: Theravada (South and Southeast Asia); Mahayana (India, China, Tibet); and Tantra (India, Tibet). Students may study the classical languages of Buddhism—Pali, Sanskrit, Chinese, and Tibetan.

Sample courses:

Abhidhamma Studies
Buddhist Suttas
Theravada Buddhism
Mahayana Buddhism in India and Tibet
Buddhism and Shamanism
Buddhism and Western Philosophy
Zen Buddhism

Chinese Studies

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

Sample courses:

Chinese Ch'an Buddhism
Writings of Lao Tzu & Chuang Tzu
Confucianism & Neo-Confucianism
Essence & Development of Chinese Philosophy

Hindu Studies

Hindu Studies emphasizes the traditional philosophical schools in Hinduism and affords in-depth study of the Hindu religious traditions. Students may study Sanskrit language; these courses are often taught from the engaged perspective of Hindu practitioners.

Sample courses:

The Bhagavadgita
Studies in the Upanishads
Vedanta
Hindu Tantrism
The Hindu Goddess
Asian Cosmologies (Hindu and Buddhist)

M.A. Curriculum in Asian & Comparative Studies

The 54 quarter-unit M.A. (the equivalent of two years of full-time study) requires a core course sequence of 24 units, of which 18 are foundational, and electives comprise 24-30 units. The concentration comprises another 18 units.

Summary of Units

Core	24 units
Electives	24-30 units
Master's Thesis Option	6 units
(to replace 6 units of electives)	
Total Units	54 (minimum)

(Courses are 3 units unless otherwise indicated.)

Core Courses 24 units

Foundational 18 units

CT 600-601	Integral Visions (6 units)
PARA 729	Essence & Development of Hinduism
PARA 719	Essence & Development of Buddhism
PARA 735	Essence & Development of Chinese Philosophy
PARA 704	Methodology

Topical Studies 6 Units

Philosophy, Cosmology, & Consciousness course
Women's Spirituality course

Electives**24-30 units**

3 units must be taken in East-West Psychology or Cultural Anthropology & Social Transformation.

Master's Thesis Option

6 units (to replace 6 units of electives)

Thesis required only for students who apply to the CIIS Philosophy & Religion program for a doctoral degree in Humanities.

ADMISSION

Applicants must meet the general admission requirements of the Institute (see page 200); this section includes information about application procedures and deadlines. Information about transfer of credit can be found on page 223.

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. Masters 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 or with science or professional degrees are also encouraged to apply. 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.

ASIAN & COMPARATIVE STUDIES FACULTY**Core**

Steven D. Goodman, Ph.D.

James Ryan, Ph.D.

Rina Sircar, Ph.D.

Affiliated Faculty

Yi Wu, Ph.D., Distinguished Adjunct Faculty

For additional information on faculty, see page 160.

*When we try to pick out
anything by itself,
we find it hitched to
every thing else
in the universe.*

— John Muir

PHILOSOPHY, COSMOLOGY, & CONSCIOUSNESS

M.A. in Philosophy and Religion with a Concentration in Philosophy, Cosmology, & Consciousness

The Philosophy, Cosmology, and Consciousness (PCC) concentration offers a unique course of study designed for students who wish to explore new understandings of the cosmos, society, and the human being. Areas of inquiry include cosmology, depth psychology, evolutionary science, cultural history, religious studies, ecology, epistemology, and metaphysics, as well as history of ideas, evolution of consciousness, archetypal studies, esoteric thought, transpersonal theory, new paradigm studies, literature, feminism, and the changing relationship between science and spirituality.

The Philosophy, Cosmology, and Consciousness initiative is committed to a larger, more encompassing vision of philosophy than has long characterized conventional academic programs, one that both reflects its original form in classical antiquity and incorporates contemporary findings from science about the natural world. This course of study addresses the complex relations between philosophy, religion, science, and the arts as these converge to shape the world view of a culture. It encourages students to draw on the insights and perspectives of other eras and cultures, as well as on the most recent evidence and theories emerging from current research. The program provides students with a critical grounding in the larger Western intellectual tradition, including ancient and esoteric as well as contemporary ecological and feminist perspectives, while also addressing Asian and Indigenous traditions.

Graduates of Philosophy, Cosmology, and Consciousness take this new way of being in the world to a variety of professions. Some return to their careers in law, medicine, the helping professions, psychotherapy, religion, or business with a radically expanded orientation and help to create new ways of approaching their field. Some use their knowledge in the field of education, facilitating a transformation of consciousness and practice in those they teach. Others effect change through their work as writers, consultants, or activists.

M.A. Curriculum in Philosophy, Cosmology, & Consciousness

The Master's program consists of 54 quarter-units (the equivalent of two years of full-time study). The first, foundational section includes an interdisciplinary forum drawing from a variety of CIIS faculty, and an experientially based course on Science, Spirit, and Sustainable Community, as well as a three-part course sequence on the History of Western Thought.

The second section, Topical Studies, draws from a wide range of traditions and methodological perspectives. Students select at least one course from each of the following categories (for more complete information, see Topical Studies below):

- Asian
- Cosmological
- Ecological
- Esoteric
- Feminist
- Psychological

Students choose the remaining units of electives from the rich offerings at the Institute. (Note: A thesis option is available on an individual basis).

Summary of Units

Core	39 units
Electives:	15 units
Master's Thesis Option: (to replace 6 units of electives)	6 units
Total Units	54 (minimum)

(Courses are 3 units unless otherwise indicated.)

Core Courses 39 units

Foundational 18 Units

Integral Visions (6 units)

- PARP 706 History of Western Thought I:
Greco-Roman & Judaeo-Christian
Foundations
- PARP 707 History of Western Thought II:
From Medieval Scholasticism to
the Enlightenment
- PARP 708 History of Western Thought III:
The Making of the Postmodern
Mind
- PARP 878 Science, Spirit, & Sustainable
Community

Academic Skills Practicum 3 Units

Under the guidance of an advisor, a writing and research skills course is taken from within the School of Consciousness and Transformation.

Topical Studies

18 Units

At least one course from each of the following six categories:

(Please note that other courses, not included in the courses listed below, may satisfy these category requirements).

Cosmological

- PARP 650 Cosmology of Science
- PARP 656 Ancient Cosmology
- PARP 657 Cosmology of Literature
- PARP 662 Modern Consciousness Research:
The Emerging Paradigm in
Western Science
- PARP 663 The Evolution of Consciousness
- PARP 675 Topics in Popular Cosmology:
The Myth of Extraterrestrial
Intelligence
- PARP 678 Christianity: Archetypal
Background of the Bible
- PARP 682 A, B, C
The Epic of Evolution Series

Psychological

- PARP 658A Psyche & Cosmos: Transpersonal
Psychology & Archetypal
Astrology
- PARP 662 Modern Consciousness Research &
the Emerging Paradigm in
Western Science
- PARP 663 The Evolution of Consciousness
- PARP 665 Approaches to the Study of Myth
Jung & Myth
- PARP 665 History of Western Perspectives on
Being & Soul
- PARP 667 Synchronicity & The Science of
Wholeness
- PARP 673 Major Theories in the Psychology of
Religion
- PARP 674 Introduction to Psychological
Astrology
- PARP 675 Topics in Popular Cosmology: The
Myth of Extraterrestrial
Intelligence
- PARP 678 Christianity: Archetypal
Background of the Bible

Most EWP courses

Ecological

- PARP 637 Ecofeminism & the Ecological World View
- PARP 652 Ecological Postmodernism
- PARP 659 Embodied, Embedded Philosophy: An Ecofeminist Approach
- PARP 661 Embodied, Embedded Literature
- PARP 670 Historical Resistance to Modernity

Esoteric

- PARP 527 Sufi Vision: Rumi & Heart Friends
- PARP 653 Gnosticism
- PARP 654 Ancient Mystery Religions
- PARP 655 Modern Western Esotericism
- PARP 658A Psyche & Cosmos: Transpersonal Psychology & Archetypal Astrology
- PARP 663B The Evolution of Consciousness
- PARP 668 Introduction to the Kabbalah
- PARP 677 The Alchemical Tradition
- PARP 685 The Metaphysics of Cyberspace
- PARW 723 The Eleusinian Mysteries

Feminist

- PARP 637 Ecofeminism & the Ecological World View
- PARP 652 Ecological Postmodernism
- PARP 659 Embodied, Embedded Philosophy: An Ecofeminist Approach
- PARP 661 Embodied, Embedded Literature
- PARW 701 The Goddess of Prehistory

Asian

All Asian & Comparative Studies courses

Electives 12 units

(3 units must be taken in East West Psychology or Cultural Anthropology & Social Transformation)

Master's Thesis Option 6 units

(to replace 6 units of electives)

Total Units **54** (minimum)

ADMISSION

Applicants must meet the general admission requirements of the Institute (see page 200). Information about transfer of credit can be found on page 223.

Due to the broad scope of the concentration, applicants for the M.A. program with a B.A. or B.S. in philosophy, religion, humanities, social science, natural science, or a professional degree may be accepted.

PHILOSOPHY, COSMOLOGY, & CONSCIOUSNESS FACULTY

Core

David Ulansey, Ph.D.
Richard Tarnas, Ph.D.
Brian Swimme, Ph.D.
Sean Kelly, Ph.D.

Affiliated Faculty

Charlene Spretnak, M.A., Distinguished Adjunct
Robert McDermott, Ph.D.
Mara Lynn Keller, Ph.D.
William Keepin, Ph.D.
Stanislav Grof, Ph.D., Distinguished Adjunct
Lawrence Edwards, Ph.D.

For additional information on faculty, see page 160.

WOMEN'S SPIRITUALITY

M.A. in Philosophy and Religion with a Concentration in Women's Spirituality

Inspired by the grassroots women's spirituality and feminist movements, the Women's Spirituality (WSE) program at the Institute is a learning community that reclaims women's spiritual experience, cultural history, and multiple ways of knowing.

In addition to participating in the recovery of women's experience of the sacred, which has been largely excluded from traditional religions as well as from cultural history, students and faculty work together to discover and develop creative expressions of women's ways of knowing and being in the world.

Women's Spirituality here is understood as 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 psychospiritual development. A primary professional goal is to empower women to participate ever more fully in the global culture of the 21st century.

The program encourages embodied scholarship which encompasses feeling, imagination, expressive and cognitive skills, and social and cultural activism. Creativity is nurtured through the visual, literary, performing, and ritual arts; and an appreciation of diversity is fostered through a multicultural approach that includes the experiences of women throughout history and across geographical boundaries.

Students engage in six primary areas of study: the archaeomythology of culture and psyche; body wisdom—women and healing; ecofeminist philosophy; partnership studies; women and religion—reclaiming the sacred feminine; and women's mysteries and sacred arts.

The program takes seriously the pioneering work of Dr. Marija Gimbutas, who provided archaeological evidence of Old Europe's cultural origins in comparatively peaceful, egalitarian, and artistic spiritual communities centered primarily on the symbolism of the Goddess. Her work serves as foundation for coursework in the new field of *archaeomythology*.

The emphasis on *body wisdom* includes women's experiences of the body, the social shaping of body image, and women as healers. An integral part of an embodied scholarship, these courses that address the female body—both its nature and its social construction—invite students to honor the innate wisdom of the body, and to see experience and feelings as important teachers.

The program's approach also is grounded in the philosophy and practice of *ecofeminism*, which honors the interrelatedness of all life forms and celebrates the embeddedness of all people in the Earth's cycles of life. Faculty, who include leading ecofeminist philosophers and activists, encourage students to both critique and act upon the social and spiritual causes of the ongoing devastation of Mother Earth.

Partnership studies, inspired by the work of Riane Eisler, address the pressing personal, cultural, and ecological needs to shift from dominator systems and values toward partnership relationships and institutions—in families, education, economics, and religion.

Reclaiming the *sacred feminine* within the diverse traditions of the world's religions is very important to the program. The transmission of Buddha-nature and Shakti energy through the teachings of women saints of Asia, and other women of spirit and power, bring an important Eastern dimension to the curriculum. The study of Mary as continuation of the Goddess tradition of the West illuminates ways in which the divine presence of the feminine powers of life are always available for us, even when unspoken, or beyond naming.

Women's mysteries and sacred arts are also essential to the curriculum. Courses draw upon wisdom traditions descending from the Goddess oriented cultures of Old Europe, ancient Crete, Africa, and India—wisdom traditions that are still being continued through the contemporary outpouring of women's sacred rituals and arts today.

Several classes will be available as online offerings to the larger women's spirituality and religious communities, and to students in women's studies, philosophy, religious studies and ecology studies beyond the San Francisco Bay Area.

M.A. CURRICULUM IN WOMEN'S SPIRITUALITY

Summary of Units

Core courses	37 units
Electives	10-17 units
Thesis or Research Article Option (to replace elective units)	7 units
Total	54 units
(Two years of full-time course work)	
(Courses are three units unless otherwise indicated.)	

Core Foundational Courses 22 Units

PARW 700 Contemporary Women's Spirituality	
PARW 701 Goddess of Prehistory: An Archaeomythology	
PARW 703 Ecofeminism & the Ecological Worldview	

or

PARW 773 Embedded, Embodied Literature	
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or

PARW 746 Feminist Theory & Practice	
PARW 704 Art as Sacred Process	
PARW 775 BodyWisdom: Women & Healing	
PARW 796 Community Service Practicum: Spirituality in Action	1
PARW 600-601 Integral Visions	6

Core Topical Studies 15 Units

Women's Spirituality courses
from the following areas: 6 units

Archaeomythology of Culture & Psyche
Ecofeminist Philosophy
BodyWisdom: Women & Healing
Partnership Studies
Women & Religion: Reclaiming the
Sacred Feminine
Women's Mysteries & Sacred Arts

Philosophy & Religion courses	9 units
History of Western Thought	3-6 units
Essence & Development of Hinduism, Buddhism or Chinese Philosophy	3-6 units

Electives 10-17 Units

Includes 6 units outside Philosophy & Religion
(in East-West Psychology, or Cultural Anthropology & Social Transformation)

Master's Thesis or Research

Article Option 7 units
PARW 705 Feminist Methodology &
Critical Analysis

or

PARW 769 Life Histories: Narratives as Research	
PARW 798 MA Thesis or Research Article Options*	4

(The thesis may include artwork)

*The Thesis or Research Article option is
required for students intending to apply to the
Women's Spirituality specialization in the
Humanities Ph.D.

ADMISSION

Applicants must meet the general admission requirements of the Institute (see page 200). Information about transfer of credit can be found on page 223.

Individuals often enter the Women's Spirituality concentration in the Philosophy and Religion program in order to pursue a teaching, research or writing career, or to diversify or enhance existing careers in such fields as the media, psychotherapy, the ministry (lay or clerical), social action, public policy, hospice work, or the fields of women's health and health advocacy. Many of those who apply also desire the personal enrichment and empowerment that comes from the feminist affirmation of women's growing spiritual awareness and deepening intelligence and wisdom. Those with well-developed goals are especially welcome to apply. Please forward an autobiographical sketch, goal statement, transcripts, and a research-writing sample.

WOMEN'S SPIRITUALITY FACULTY

Core

Mara Lynn Keller, Ph.D.

Affiliated Faculty

Lucia Chiavola Birnbaum, Ph.D.

Jalaja Bonheim, Ph.D.

Carol P. Christ, Ph.D.

Riane Eisler, J.D.

Dorothy Ettling, Ph.D.

Rose Wognum Frances, M.F.A.

Elinor Gadon, Ph.D.

Judy Grahm

Susan Griffin, M.A.

Connie Jones, Ph.D.

Ani Mander, Ph.D.

Joan Marler, M.A.

Vicki Noble, B.A.

Margaret M. Pavel, Ph.D.

James Ryan, Ph.D.

Rina Sircar, Ph.D.

Charlene Spretnak, M.A.

Starhawk, M.A.

Tina Stromsted, M.A.

Brian Swimme, Ph.D.

For additional information on faculty, see page 160.



Doctoral Degree in the School of Consciousness & Transformation

Ph.D., Humanities

The Humanities doctoral degree in the School of Consciousness and Transformation integrates and expands our understanding of philosophy, psychology, religion, anthropology, and transformative learning and social change, through a transdisciplinary approach grounded in the world's spiritual traditions. The degree includes contemporary perspectives such as feminist theory and practice, ecological thought, new models of consciousness, critical theory, integral approaches to learning and creative social change, and new scientific paradigms. Situating itself within the larger context of planetary culture, and drawing upon the philosophical, psychological, and spiritual heritage of Asian and Western spiritual traditions, this doctoral degree brings the integral educational vision of CIIS to academic fulfillment.

MISSION

Students come to participate in a learning community designed to reconceptualize and redefine the role of intellectual inquiry and dialogue in a rapidly changing world. The degree is informed by multiple pedagogies and philosophical perspectives, while at the same time exploring the richness and potential of integral visions. The Humanities degree creates the container that holds the many explorations of faculty and students, ranging across disciplines, traditions, and cultures. It is grounded in integral scholarship, combining critical thinking with creativity, spirituality with academic inquiry, intellectual rigor with a willingness to explore the edges of knowledge, and a recognition of the embodied and embedded nature of every inquirer.

Graduates of our programs have a history of accomplishment in fields ranging from academia to the healing professions and to the nonprofit and private sectors. Informed by creative and critical philosophical thought and discourse, our graduates bring to their careers an appreciation of multiple ways of knowing and skills in diverse research methodologies.

ADMISSION

Applicants must meet the general admission requirements of the Institute (see page 200); this section includes information about application procedures and deadlines. Information about transfer of credit can be found on page 223. See individual program sections for any additional requirements.

SCHOOL-WIDE DOCTORAL COURSES

All students pursuing the Humanities Ph.D. are required to take the following core courses:

CT 700-701 Emerging Issues in the Humanities

(two 3-unit courses)

These courses will introduce students to substantive issues in the humanities as represented by concentrations other than their own. Addressing a variety of important concerns determined by a school-wide committee, the courses focus on providing incoming doctoral students with a broad foundation for their work. Topics may include integral philosophy, cross-cultural perspectives on the self, transformative learning theory, representations of the "other," and perspectives on art and consciousness. Particular emphasis will be placed on the work of seminal thinkers in the fields addressed by the concentrations.

CT 800 Research Colloquium

(one 3-unit course)

This will be a team-taught course using several faculty research projects as a way to familiarize students with the many different ways in which research projects can be conceptualized and put into practice. The faculty presentations will explore how and why faculty came to choose the particular research projects, on what basis they made theoretical and methodological choices, and how they carried out their work, with specific reference to issues such as situating research in their field, issues of disciplinarity and inter/transdisciplinarity, and, if applicable, the process of publication.

Directed Electives

Nine (9) units of courses offered by core faculty outside the student's concentration, chosen with guidance of the student's advisor.

EAST-WEST PSYCHOLOGY

Ph.D. in Humanities with a Concentration in East-West Psychology

East-West Psychology is a multidisciplinary field concerned with the meeting of Asian and Western psychological and spiritual traditions, and its implications for multicultural and diverse postmodern world. The field accordingly constitutes a larger context for transpersonal psychology, integral psychology, modern consciousness studies, depth psychology (Jungian, archetypal, and psychoanalytic), contemplative psychology, cultural and religious comparative studies, ecological studies, and other approaches to the interface of psychology and spirituality, East and West, the personal and the transpersonal.

Although open to synthesis and integration, the East-West Psychology program is not committed a priori to any psychological school, philosophical system, spiritual tradition or world view. The program approaches the contemporary encounter between Eastern and Western thought in the spirit of pluralism, dialogue, inquiry, and spiritual transformation. It embraces a spiritually informed multiculturalism which emphasizes both an understanding of our own world view and a capacity to empathically enter the world views held by others. This commitment entails the search for bridges between inner psychospiritual growth and outer of social transformation, with particular sensitivity to cultural, ethnic, diversity, class, gender, structural, and global issues.

Educational Goals

To create a learning community focused on the exploration of Western and Eastern psychology and spirituality in the spirit of integral inquiry and open-ended dialogue.

To offer an integral education which honors not only intellectual excellence, but also the voice and wisdom of the imaginal, emotional, somatic, and spiritual dimensions of the person.

To bring spirituality into academia and explore the transformative elements of inquiry, learning, and writing.

To foster the psychospiritual development of students, as well as their unique individual gifts and potentials.

The concentration prepares graduates to function as teachers, scholars, 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. 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.

East-West Psychology Concentration Ph.D. Curriculum

The East-West Psychology concentration requires 54 quarter-units of study. The program of study consists of a core curriculum, research methods courses, colloquia, advanced seminars, a student-designed area of specialization, and a dissertation. Students focus in depth in a specific area of study and develop methodological skills. Students work closely with their advisor to design an individualized curriculum and participate in an ongoing research colloquium.

Summary of Units

(Courses are three units unless otherwise indicated.)

School of Consciousness & Transformation Foundational Courses 9 Units

CT 700-701 Emerging Issues in the Humanities 6 units
CT 800 Humanities Research Colloquium

East-West Psychology Research Methods 12 Units

EWP 882 Theoretical Research in the Human Sciences

Choice of one qualitative research methods courses:

EWP 881 Phenomenological Research in the Human Sciences

EWP 883 Narrative Analysis in the Human Sciences

EWP 886 Feminist Approaches to Research
or

Research methodology courses cross-listed with other programs.

EWP 780 Research Colloquia 6 units

(One unit per quarter. Students gradually develop a research topic, and complete a dissertation proposal during their second year.)

Advanced Seminars 9 Units

Specialization Electives 24 Units

Note: Nine of these units are Directed Electives taken in other programs in the School for Consciousness and Transformation.

Dissertation 0 units-Flat Fee

Total: 54 Units (Minimum)
(Two years of full-time course work)

ADMISSION

Applicants must meet the general admission requirements of the Institute (see page 200); this section includes information about application procedures and deadlines. Information about transfer of credit can be found on page 223.

Applicants must have an M.A. in East-West Psychology or its equivalent. For those who do not have a background in East-West Psychology, 27 units of courses drawn from the East West Psychology core requirements and directed electives will be required, minus equivalencies (equivalency for graduate courses previously taken as determined by the admissions committee on an individual basis). In addition to the Institute's general admission requirements, two letters of recommendation are required from individuals familiar with 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).

Successful candidates for admission to East-West Psychology 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 specialization that is consonant with the program's mission and resources.

EAST-WEST PSYCHOLOGY FACULTY

Core

Daniel Deslauriers, Ph.D.
Brendan Collins, Ph.D.
Ralph Metzner, Ph.D.
Carol Whitfield, Ph.D.

Affiliated Faculty

Rita Casey, Ph.D.
Judith Cornell, Ph.D.
Jorge Ferrer, B.Sc., Lic. Psc. Clinica
Carolyn Foster, M.A.
Stanislav Grof, Ph.D.
Joan Halifax, Ph.D.
Connie Jones, Ph.D.
Sean Kelly, Ph.D.
Sophia Reinders, Ph.D.
Bahman A.K. Shirazi, Ph.D.
Vernice Solimar, Ph.D.
Stuart Sovatsky, Ph.D.
Lawrence M. Spiro, Ph.D.
Roxanna Wales, Ph.D.

For additional information on faculty, see page 160.

*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 of
Sri Aurobindo Ashram



PHILOSOPHY & RELIGION

Ph.D. in Humanities with a Concentration in Philosophy & Religion

About the Concentration

In its commitment to the integral vision of the Institute, the Philosophy and Religion program values the spiritual dimensions of knowledge and inquiry. Because we consider spirituality, in its broadest sense, as essential to human wholeness, the program constitutes a unique academic and professional setting for the study of philosophy and religion at the graduate level.

The Philosophy and Religion course of study, leading to a Ph.D. in Humanities, includes three specializations: Asian and Comparative Studies; Philosophy, Cosmology, and Consciousness; and Women's Spirituality. The three specializations have distinct orientations but collaborate closely to create a multidisciplinary, integral approach to the study of philosophy, religion, and spiritual traditions. This collaboration allows creative interplay and dialogue among the various constituencies of the CIIS learning community. Each of the three specializations are designed around area studies that include major schools and traditions, theory and method, classic texts, practices and disciplines, sociocultural issues, and language studies.

Asian & Comparative Studies Specialization

The Asian and Comparative Studies curriculum offers a wide range of options for the study of spiritual and philosophical viewpoints while providing for in-depth courses in Asian or comparative studies. Students gain a profound understanding of philosophical and religious thought which is deepened by experiential involvement, an important adjunct to intellectual understanding. Areas of inquiry include Hinduism, Buddhism, and Chinese philosophy. (See page 81 for a full description.)

Philosophy, Cosmology, & Consciousness Specialization

The Philosophy, Cosmology, and Consciousness curriculum addresses the complex relations between philosophy, religion, and science as these converge to shape a cultural worldview. It seeks to provide students with a critical grounding in the larger Western intellectual tradition, including ancient and esoteric as well as contemporary feminist and ecological perspectives, while also addressing Asian and indigenous traditions. Areas of inquiry include cosmology, depth psychology, evolutionary science, cultural history, religious studies, ecology, epistemology, and metaphysics, as well as history of ideas, evolution of consciousness, archetypal studies, esoteric thought, transpersonal theory, new paradigm studies, literature, feminism, and the changing relationship between science and spirituality. (See page 84 for a full description.)

Women's Spirituality Specialization

Women's Spirituality at CIIS is designed to reclaim women's spiritual experience, cultural history, and ways of knowing. Areas of inquiry include: archaeom mythology of culture and psyche; body wisdom—women's healing arts; ecofeminist philosophy; partnership studies; women and religion—reclaiming the sacred feminine; and women's mysteries and sacred arts. Courses seek to discover the truth and wisdom of women's personal and social lives. (See page 86 for a full description.)

ADMISSION

Applicants must meet the general admission requirements of the Institute (see page 200); this section includes information about application procedures and deadlines. Information about transfer of credit can be found on page 223. 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.

ASIAN & COMPARATIVE STUDIES SPECIALIZATION

Ph.D. Curriculum (Advanced Standing)

The Ph.D. consists of 54 quarter-units minimum (two years of full-time course work), of which 18 units are to be taken in one of the following areas of emphasis: Buddhist Studies, Chinese Philosophy, Comparative Studies, or Hindu Studies.

In addition, students must take two years of language relevant to the dissertation work, or demonstrate doctorate level competence in that language. Classical Sanskrit, Pali, classical Chinese, and classical Tibetan are offered by CIIS faculty members.

The Advanced Standing Ph.D. requires the mastery of the content of all the core and concentration courses, as demonstrated in two separate examinations.

Core Courses include: Integral Philosophies; History of Western Thought (Greco-Roman; Judaeo-Christian; Medieval Scholasticism to the Scientific Revolution; the Postmodern Mind; Buddhism; Hinduism; Chinese Philosophy; Eastern & Western Theories; two methodologies courses.



Other sample courses include:

Hermeneutic Phenomenology
 Philosophy & Psychology
 Christian Mysticism
 The Gnostic Gospels
 Confucianism & Neo-Confucianism
 Hindu Tantrism
 The Bhagavadgita
 Vedanta
 Buddhist & Western Philosophers

Core Course Requirements 33 Units

Asian & Comparative Studies 18 Units

Within one of the following areas of emphasis:
 Buddhist Studies, Chinese Philosophy,
 Comparative Studies, Hindu Studies.

Methodology 6 Units

PARA 704 Methodology in the Study of
 Spiritual Traditions 3
 CT 800 Humanities Research Colloquium 3

Directed Core 9 Units

CT 700-701 Emerging Issues
 in Humanities 6
 PARP 708 History of Western Thought III
 (or equivalent) 3

Electives 18 Units

Must include 9 units outside specialization

Comprehensive Exams 3 Units

Dissertation (Noncredit/flat fee)

Total 54 Units (minimum)
 (two years full-time course work)*

***Language Requirement:**

Ordinarily a student is required to take two years of a language relevant to her/his dissertation work (18 units over and above the 54 unit total). With the consent of student's advisor, relevant off-site language study equivalent to two full years may be substituted. Two years of previous college language study relevant to dissertation work equivalent to two full academic years may be accepted with consent of advisor.

ADMISSION

Applicants to the Asian & Comparative Studies specialization are 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 (described in M.A. curriculum on page 81) 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; otherwise, extra units will be required.

ASIAN & COMPARATIVE STUDIES FACULTY

Core

Steven D. Goodman, Ph.D.
 James Ryan, Ph.D.
 Rina Sircar, Ph.D.

Affiliated Faculty

Yi Wu, Ph.D., Distinguished Adjunct

For additional information on faculty, see page 160.

PHILOSOPHY, COSMOLOGY, & CONSCIOUSNESS SPECIALIZATION

Ph.D. Curriculum (Advanced Standing)

The Ph.D. curriculum consists of a minimum of 54 quarter-units, including at least three courses from each of the following categories:

- Philosophical Studies
- Scientific Studies
- Consciousness/Psychospiritual Studies

The Ph.D. curriculum also includes a methodological seminar on Transdisciplinary Inquiry, a Humanities Research Colloquium, a 6 unit seminar on Emerging Issues in the Humanities, electives, comprehensive exams, and the dissertation.

(All courses are 3 units unless other indicated.)

Core Course Requirements 39 Units

PCC Specialization (at least 9 units from each of the following):

- Philosophical Studies
- Scientific Studies
- Consciousness (Psychospiritual) Studies

Methodology 6 Units

- PARP 869 Transdisciplinary Inquiry:
Principles of Complex Thinking
- CT 800 Humanities Research Colloquium

Directed Core 6 Units

- CT 700-701 Emerging Issues in the Humanities

Electives 12 Units

(Note: 9 units must be taken outside of PCC concentration.)

Comprehensive Exams 3 One-Unit Exams

Doctoral candidates must take 3 comprehensive exams (one unit each) designed by the student and her or his advisor to represent the student's fields of study.

Total 54 Units (minimum)
(Two years of full-time course work)

Plus:

Language Requirement: (Noncredit)

Demonstrated proficiency in one foreign language. (Language proficiency may be demonstrated by having passed two years of course work in the study of a language, or by achieving a satisfactory score on the ETS Foreign Language Reading examination. Additional language study may be required depending on chosen area of study.)

Dissertation: Proposal, Colloquium, and Writing (Noncredit-Flat Fee)

ADMISSION

For Philosophy, Cosmology, and Consciousness, applicants from a variety of academic backgrounds will be considered. Those admitted into the doctoral concentration who do not have an M.A. from CIIS in Philosophy, Cosmology, and Consciousness must complete an additional 27 units of course work (minus equivalencies) from the core section of the M.A. curriculum. The materials required for are: autobiography, goal statement, writing sample, two letters of recommendation, and transcripts.

Because we can accept only a limited number of Ph.D. applicants, the successful candidate will be able to articulate clearly their research interests, which must relate closely to those of one of the core faculty.

PHILOSOPHY, COSMOLOGY, & CONSCIOUSNESS FACULTY

Core

David Ulansey, Ph.D.
Richard Tarnas, Ph.D.
Brian Swimme, Ph.D.
Sean Kelly, Ph.D.

Affiliated Faculty

Charlene Spretnak, M.A., Distinguished Adjunct
Robert McDermott, Ph.D.
Mara Lynn Keller, Ph.D.
William Keepin, Ph.D.
Stanislav Grof, Ph.D., Distinguished Adjunct
Lawrence Edwards, Ph.D.

For additional information on faculty, see page 160.

WOMEN'S SPIRITUALITY SPECIALIZATION

Inspired by the grassroots women's spirituality and feminist movements, the Women's Spirituality (WSE) program at the Institute is a learning community that reclaims women's spiritual experience, cultural history, and multiple ways of knowing. In addition to participating in the recovery of women's experience of the sacred, which has been largely excluded from traditional religions as well as from cultural history, students and faculty work together to discover and develop creative expressions of women's ways of knowing and being in the world.

Women's Spirituality here is understood as 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 psychospiritual development. A primary professional goal is to empower women to participate ever more fully in the global culture of the 21st century. (See full description of Women's Spirituality on page 86.)

Ph.D. Curriculum (Advanced Standing)

(All courses are 3 units unless other indicated.)

Core Course Requirements 37 units

Women's Spirituality Emphasis 15 units

chosen from the following areas:

- Archaeomythology of Culture & Psyche
- Ecofeminist Philosophy
- Body Wisdom: Women & Healing
- Partnership Studies
- Women & Religion: Reclaiming the Sacred Feminine
- Women's Mysteries & Sacred Arts

Methodology 6 units

- PARW 705 Feminist Methodology Course
- CT 800 Humanities Research Colloquium

Directed Core 15 units

- CT 700-701 Emerging Issues in the Humanities 6
- Courses in religion and/or philosophy 9

Community Service Project:

- PARW 797 Spirituality in Action 1 unit

Comprehensive Exams 3 units

- 3 one-unit exams

Language Requirement (Non-credit)

The language requirement (proficiency in one foreign language) may be demonstrated by having passed two years of college course work in the study of a language, or by achieving a satisfactory score on the ETS Foreign Language Reading Exam. Additional language studies may be required for dissertation research.

Dissertation Proposal, Colloquium & Writing (Non-credit / flat fee)

Electives 14-17 units

Students take electives related to their special interests, either within Women's Spirituality or in other Institute programs. At least 6 units are to be taken from East-West Psychology, and/or Cultural Anthropology and Social Transformation. Electives may also be drawn from workshops offered at CIIS for 1 unit of credit each. Academic credit is also available for Studies Abroad in Greece and Malta. With the advisor's consent, a maximum of 9 units may be transferred from accredited graduate institutions; and up to 9 units may be taken as independent study. The curriculum is reviewed annually and is subject to revision. Electives taught by core and visiting faculty on special research topics are offered in the following areas:

Total: 54 Units (minimum)
(Two years of full-time course work)

Areas of Emphasis*Archaeomythology of Culture and Psyche*

- PARW 701 The Goddess of Prehistory: An
Archaeomythology
- PARW 701L Language of the Goddess
- PARW 728 Religion & Culture of Ancient Crete
- PARW 768 Sacred Dances: Multicultural
Perspectives

Ecofeminist Philosophy

- PARW 702L Feminist Ethics & Language
- PARW 703 Ecofeminism & the Ecological
Worldview
- PARW 711 The Spiritual Dimension of
Modern Art
- PARW 714 Women Revisioning Philosophy
- PARW 716 Gender-Body-Spirit: Women's
Ways of Knowing
- PARW 717 Embedded, Embodied Philosophy:
An Ecofeminist Approach

Body Wisdom: Women and Healing

- PARW 707 Reinhabiting the Female Body
- PARW 718 Psychology of Women
- PARW 764 Women Healers: A Cross-Cultural/
Historical Overview
- PARW 775 BodyWisdom: Women & Healing
- PARW 738 Myth & Ritual: Women's Symbolic
Space
- PARW 775 Moving from the Core: Rosen
Method

Partnership Studies

- PARW 719 Body, Partnership, & Cultural
Transformations
- PARW 728 Religion & Culture of Ancient Crete
- PARW 742 Women's Leadership: Creating
New Social Forms

*Women and Religion:**Reclaiming the Sacred Feminine*

- PARW 721 Women Saints of Asia
- PARW 723 The Eleusinian Mysteries
- PARW 724 The Hindu Goddess
- PARW 725 Women & World Religions
- PARW 725B Buddhist Suttas: Songs of the
Buddha's Sons & Daughters
- PARW 726 Mary, Goddess of the West
- PARW 727 Thealogy: Goddess, Humanity &
Nature in a New Key
- PARW 730 Women of Spirit & Power
- PARW 765 Black Madonnas & African Origins
- PARW 770 Mandala: Yoga & Art of
Transformation

Women's Mysteries and Sacred Arts

- PARW 704 Art as Sacred Process
- PARW 723 The Eleusinian Mysteries
- PARW 731 Women's Art for the Transformation
of Culture
- PARW 751 Women Making Music
- PARW 745 Women's Rites of Passage
- PARW 759 Storytelling As Spiritual Healing
- PARW 768 Sacred Dances: Multicultural
Perspectives

Several classes will be available as online offerings to the larger women's spirituality and religious communities, and to students in women's studies, philosophy, religious studies, and ecology studies beyond the San Francisco Bay Area.

ADMISSION

Applicants must meet the general admission requirements of the Institute (see page 200); this section includes information about application procedures and deadlines. Information about transfer of credit can be found on page 223.

Studies are tailored to the student's individualized interests. Students admitted with an M.A. in a field other than women's spirituality, philosophy or religion may need to take up to 27 supplemental units from the Women's Spirituality M.A. concentration, minus equivalent courses taken elsewhere.

WOMEN'S SPIRITUALITY FACULTY

Core

Mara Lynn Keller, Ph.D.

Affiliated Faculty

Lucia Chiavola Birnbaum, Ph.D.

Jalaja Bonheim, Ph.D.

Carol P. Christ, Ph.D.

Riane Eisler, J.D.

Rose Wognum Frances, M.F.A.

Judy Grahm

Susan Griffin, M.A.

Connie Jones, Ph.D.

Ani Mander, Ph.D.

Joan Marler, M.A.

Vicki Noble, B.A.

Margaret M. Pavel, Ph.D.

James Ryan, Ph.D.

Rina Sircar, Ph.D.

Charlene Spretnak, M.A.

Starhawk, M.A.

Tina Stromsted, M.A.

Brian Swimme, Ph.D.

For additional information on faculty, see page 160.

SOCIAL & CULTURAL ANTHROPOLOGY

Ph.D. in Humanities with a Concentration in Social and Cultural Anthropology

ABOUT THE PROGRAM

The concentration in Social and Cultural Anthropology (SCA) is *only* open to students with an M.A. in Cultural Anthropology and Social Transformation from CHS. This concentration offers intensive, doctoral level education in the principles, theories, methods, actions, and findings of social and cultural anthropology—the study of people in their sociocultural context. Through a curriculum situating anthropology within the Humanities, students develop interests and projects undertaken within the M.A., continuing their studies through close mentoring relationships with concentration core faculty. Students also benefit from the cross-fertilization of ideas within a Humanities degree which facilitates dialogue among philosophers, psychologists, historians, educators, and anthropologists. In an academic setting that appreciates and encourages intellectual and activist pursuit, students are challenged to confront their own assumptions and cultural presuppositions within interdisciplinary and cross-cultural frameworks. The program is distinctive in its strong emphasis on:

Global ecological and social justice issues.

Many classes include a fieldwork component, and the doctoral dissertation is based on original research, locally or further afield, which utilizes various postmodern and critical approaches conducive to scholarship with an emancipatory interest. Research methods include ethnographic, participatory, narrative, and feminist approaches. 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. 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.

PH.D. CURRICULUM

(All courses are three units unless otherwise indicated.)

Core Requirements 15 Units

SCA 800 Contemporary Issues in Social
& Cultural Anthropology

or

SCA 805 Cultural & Political Dimensions of
Social Change

SCA 783R Representations of the Other

SCA 810 Engendering & Reframing
Development

SCA 806 Ph.D. Specialization Seminar

School-Wide Core Courses 6 Units

Advanced Research Requirements 6 Units

One of the following:

SCA 716 Life Histories/Narrative Approaches

PARW 705 Feminist Methodology & Critical
Analysis

SCA 807 Reading & Writing Ethnography

Plus the following

CT 800 Humanities Research Colloquium

Ph.D. Electives Specialization 9 Units

Students define their field of
specialization in SCA 806

Directed Electives 9 Units

At least 9 units outside the Social and Cultural
Anthropology concentration relevant to the
students area of specialization.

Language Proficiency (Noncredit)

Required examination translating a language
relevant to scholarly inquiry or necessary to
the successful completion of fieldwork.

Comprehensives (Noncredit)

Fieldwork (Noncredit)

Students carry out a minimum of one year of
fieldwork.

Dissertation 3 Units

SCA 997 Dissertation Proposal Writing

Students do a minimum of one year of fieldwork
(Non-credit/flat fee). Students are expected
to write the dissertation in one year
(Noncredit/flat fee).

Total 54 Units (minimum)
(Two years full-time course-work)

ADMISSION

Applicants must meet the general admissions requirement of the Institute (see page 200). This section includes information about application procedures and deadlines. Information about transfer of credit can be found on page 223.

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 recent professional or volunteer setting are required. Applicants are also asked to include a recent example of scholarly writing. Entry into the Ph.D. program in Humanities with a concentration in Social and Cultural Anthropology requires an M.A. from CIIS in Cultural Anthropology and Social Transformation.

SOCIAL AND CULTURAL ANTHROPOLOGY FACULTY

Core

Richard Shapiro, Ph.D. Candidate
Matthew Bronson, Ph.D. Candidate
Mutombo Mpanya, Ph.D.

Affiliated Faculty

Dan Alford, M.A.
Ann Berlak, Ph.D.
Angana P. Chatterji, M.A.
Lisa Faithorn, Ph.D.
Isoke Femi, B.A.
Elinor Gadon, Ph.D.
Mara Lynn Keller, Ph.D.
Victor Lewis, M.A.
Margaret Mackenzie, Ph.D.
Will Roscoe, Ph.D.
Charlene Spretnak, M.A.
Jody D. Timms, Ph.D.

For additional information on faculty, see page 160.



Transformative Learning & Change

Ph.D. in Humanities with a Concentration in Transformative Learning & Change

ABOUT THE PROGRAM

The Transformative Learning and Change concentration of the Humanities Doctoral program is designed for learners who wish to combine innovative scholarship with a commitment to action. Combining theory and praxis, the program's distance learning pedagogy allows students to remain in their community, addressing the issues of most concern to them, while at the same time enjoying the benefits of an extensive network of courses, colleagues, and instructors accessed through the program's remarkable web-based learning environment. The cohort-based program focuses on collaborative learning and dialogue, and on self-reflection, bringing the learner's experience and goals squarely into the educational process. The program stresses the development of capacities to design and facilitate change in individuals, groups, organizations, and cultures. In the process, the program also assumes that the learner will be changed. Learners 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).

The pedagogy and the learning environment allow students to bring all of themselves to the educational process. Along with the development of strong academic capacities, including critical and creative thinking, the program encourages the use of new qualitative research methodologies and the development of a transdisciplinary sensibility to problem situations. Students are encouraged to draw from literature, the arts, narrative methods, and spiritual traditions and practices. Students come to the program with diverse educational and work backgrounds, including education, social action, business, the arts, psychology, and community development.

The Ph.D. consists of 54 quarter-units minimum (two years of full-time course work). A prerequisite for entering this program is the successful completion of the CIIS M.A. concentration in Human & Organizational Transformation. The doctoral degree builds directly upon the master's degree. Students who enroll in the master's degree with the intention of continuing to the Ph.D. program must satisfactorily complete all requirements for the master's degree in the first two years of study, including a research project and an evaluation by the faculty prior to advancing to third year doctoral study. Students will continue to work with the cohort group from the master's degree program through the third year of study. No advanced standing is offered for previous master's degrees, although transfer of graduate units may be applied to the required units for graduation.

PROGRAM FORMAT

The Transformative Learning and Change curriculum is offered through two program formats, weekend residential and online. Each August all students and faculty in the program gather for a week-long intensive seminar at a retreat setting in the Bay Area. The curriculum for both program options is the same, and both use the online, web-based “virtual campus,” which provides an environment where students, faculty, and staff interact. For both weekend residential and online distance options, in addition to the core curriculum, each student creates a study plan for electives in consultation with a faculty advisor.

The Weekend Residential Learning Community: Monthly Seminars

In addition to the week-long August intensive, The Weekend Residential cohorts attend monthly two-day weekend seminars for nine months (September-June) during the first year of the doctoral program. Students also meet in small study groups face-to-face, and conduct courses online throughout the month. In addition, students either attend weekly courses at the Institute or take online courses as part of their course of study.

Online Distance Learning Community

In addition to the week-long August intensive, the distance students attend a five-day residential intensive in the San Francisco area in March. All courses are conducted online through a web-based virtual classroom, supplemented by written, audio, and visual materials.

Students will develop

The capacity to apply systems and complexity theories to real world situations.

An understanding of the dynamics of race, class, and gender, as well as strategies to foster inclusiveness and diversity.

Collaborative skills for building learning communities utilizing web-based virtual classrooms and other modalities.

New methods to conduct qualitative research within human systems, and new theoretical perspectives including feminism, critical theory, and the great spiritual traditions.

The capacity to identify and develop multiple learning modalities—from the visual and expressive arts to cognitive maps and multicultural practices.



CURRENT STUDENT PROJECTS

Students are researching transformative learning approaches in a variety of settings, some in their current jobs, some as field-work projects:

- Major national research project on women's leadership and community building
- Award-winning research into the nature of white consciousness and diversity
- Founding a free-standing educational institute devoted to training
- Teaching and consulting on deep ecology
- Consulting with multinational corporations on diversity using a methodology developed by a CHS faculty member
- Developing partnerships between teachers and parents who speak a number of languages (including Cambodian, Korean, Vietnamese, Laotian, Hmong, Navajo, and Spanish)
- Researching ways of integrating transformative learning principles into curriculum and faculty training in elementary and middle schools, and developing online learning communities for educators
- Evaluating alternative models for non-profit organizations devoted to building partnerships among community groups who promote multiculturalism and social justice
- Conducting action-oriented research with health care organizations using models based on transformative principles

THE COURSES

The curriculum is integral and multidisciplinary. Courses focus on the psychology and sociology of change, transformative learning theory, critical and creative thinking, understanding cultural perspectives, systems thinking, and a variety of innovative qualitative methodologies. Students in both the residential and the distance learning communities participate in the same core curriculum. In addition, all students complete nine units of courses shared with other doctoral students as well as nine units of directed electives selected from course offerings outside the Transformative Learning and Change concentration.

PH.D. CURRICULUM

Summary of Units

Advanced Seminar in	
Transformative Learning	9 units
Research	15 units
Humanities research colloquium	3 units
Shared Courses	6 units
Directed Electives	9 units
Electives	12 units
Dissertation	Noncredit
Total	54 Units (minimum)
(Two years full-time course-work)	

Transformative Learning and Change is a two year doctoral program. To be admitted to this program, students must complete the Master's degree in Cultural Anthropology and Social Transformation with a concentration in Human and Organizational Transformation. All courses are three units unless otherwise specified.

Year One*Fall*

- TLC 910 Advanced Seminar in
Transformative Learning
TLC 801 Paradigms of Human Inquiry
Shared Course

Winter

- TLC 915 Advanced Seminar in Systems
Theory & Practice
TLC 996 Dissertation Proposal Writing
Shared Course

Spring

- TLC 920 Advanced Seminar in Learning &
Change in Human Systems
TLC 997 Advanced Seminar in
Dissertation Research

Elective

Year Two

During the second year there are no specifically designated courses. Students are required to complete 9 units of additional research courses, 9 units of directed electives and 9 units of electives of their choice.

ADMISSION

Applicants must meet the general admissions requirement of the Institute (see page 200). This section includes information about application procedures and deadlines. Information about transfer of credit can be found on page 223.

Individuals come to this program with a variety of life experience and educational backgrounds: psychology, art, education, human resource studies, and more. The successful applicant will have demonstrated skills and competencies in her field of work, which might be in such areas as education, the arts, social activism, psychology, organizational development, or corporate management. Applicants should have a demonstrated capacity to learn and to work both independently and collaboratively, and should be willing to participate in research that uses the self and members of the cohort as subjects of inquiry. Students must have consistent access to a computer with the capacity to navigate the Internet and World Wide Web, and the ability to use the online medium for ongoing dialogue.

TRANSFORMATIVE LEARNING & CHANGE FACULTY**Core**

Elizabeth Campbell, Ph.D.
Dorothy Ettling, Ph.D.
Constance A. Jones, Ph.D.
Elizabeth Kasl, Ph.D.
Alfonso Montuori, Ph.D.
Yongming Tang, Ph.D.

Affiliated Faculty

Dean Elias, Ed.D.
Terri O'Fallon, Ph.D.
Alexander Laszlo, Ph.D.
Ken Otter, M.A.
Linda Sartor, Ph.D.

For additional information on faculty, see page 160.

INDIVIDUALIZED STUDIES PATHWAY

About The Pathway

The Ph.D. in Humanities offers a unique opportunity for the exceptional student to pursue imaginative research and inquiry 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.

Students who feel themselves in sympathy with the goals of the Institute and have a desire for a holistic understanding of human experience—intellectual, emotional, somatic, and spiritual—but whose academic goals and inquiries do not fit entirely into one concentration in the Ph.D. in Humanities are encouraged to apply for this flexible but demanding interdisciplinary pathway. The individualized pathway of the Ph.D. in Humanities emphasizes research and scholarship based on multidisciplinary inquiry. A one-on-one mentorship supports each student's individually-developed plan for study. Each student's mentor is a core faculty member of the Institute.

Academic Mentor

In the course of application for admission, and with the guidance of the program director, the applicant needs to find a faculty mentor (prior to admission). Information about available faculty mentors can be requested from the program director. The Individualized Pathway will only admit individuals who have found a mentor willing to include them 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

Applicants are also required to submit a detailed study plan which incorporates all required and elective course work. Students and mentors develop the study plans together. The proposed study plan should demonstrate that the student's course of study cannot be completed within an existing concentration and is consonant with the founding vision of the Institute.

The study plan should also overview the student's proposed research focus and describe research projects which will be part of the degree. The completed study plan must be approved *before* the student is admitted; it must be signed by the mentor and program director. Once completed, the study plan should be submitted to the Admissions Office. The study plan constitutes the student's Program Agreement for the individualized pathway and the Ph.D. in Humanities.

CURRICULUM

(Courses are three units unless otherwise indicated.)

School of Consciousness and Transformation

Foundational Courses **9 Units**

CT 700-701	Emerging Issues in Humanities	6 units
CT 800	Humanities Research Colloquium	

Interdisciplinary Perspectives **9 units**

Includes course in Transdisciplinary Inquiry or equivalent. **3 units**

Appropriate courses which provide for development of interdisciplinary perspective (from various concentrations and/or between schools). Selected with mentor's guidance **6 units**

Research Methods **9 units**

Students may elect courses in various programs that are appropriate to their course of study—such as phenomenology, hermeneutics, cooperative inquiry, ethnography, or action research.

Electives/Independent Study **21 Units**

Integrative Paper **3 Units**

Integrative seminar or independent study with faculty mentor. Students are expected to write a publishable essay or a relevant scholarly article to fulfill this requirement. Completed at the end of coursework as a Comprehensive Exam.

Dissertation Proposal Writing **3 Units**

Demonstrated Language Competence

(Non-credit)

May be demonstrated by having passed two years of college course work in the study of language or by achieving a satisfactory score on the ETS Foreign Language Reading Exam.

Dissertation (Non-credit—flat fee)

Total **54 Units** (minimum)

(Two years full-time course-work)

ADMISSION

Applicants must meet the general admissions requirements of the Institute (see page 200); this section includes information about application procedures and deadlines. Information about transfer of credit can be found on page 223.

All students electing the individualized pathway must have a completed masters degree and demonstrate readiness to engage in individualized, multidisciplinary inquiry at the doctoral level. Applicants are required to submit two letters of recommendation from individuals familiar with their graduate-level academic work (e.g., M.A. advisor, thesis supervisor). These letters should explicitly discuss the applicant's capabilities and personal traits as they relate to negotiating a creative, flexible, and demanding interdisciplinary program, as well as the applicant's ability to implement a self-guided study plan.

No more than one-sixth of required program units may be transferred, either from another academic institution (see Academic Guidelines section of the *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). The Individualized Pathway offers rolling but limited admission. All application materials should be received by CIIS by the following dates: July 1 (fall quarter), November 1 (winter quarter), and February 1 (spring quarter).





CERTIFICATE IN EXPRESSIVE ARTS CONSULTING AND EDUCATION

Expressive Arts Consulting and Education brings the creative, intuitive powers of the arts into a wide range of professional and business settings. (For a description of the nature of expressive arts, see the section on the Expressive Arts Therapy program, page 29.)

- Many organizational consultants have begun to use expressive arts processes to facilitate group communication and cohesion, to enhance creative problem solving, and to envision group goals and plan for future development.
- Increasingly, elementary, secondary, and college level educators are recognizing the need to stimulate the creative resources of students through integrating the arts into their curriculum.
- Health educators and professionals are increasingly introducing the arts into hospice settings and hospitals, helping patients to express their feelings about illness, to prepare for medical procedures, and to visualize their recovery.
- A growing number of educators in the visual, performing, and literary arts are now teaching within the growth and human potential movement, stressing the power of the artistic, creative process for personal growth, health, and wholeness.
- Community arts projects have provided an important ritual and healing for victims of

earthquake, fire, and other catastrophes. Similarly, the expressive arts provide a "voice" for the disabled, the elderly, the homeless, and those living in economically disadvantaged neighborhoods.

The 30-unit certificate in Expressive Arts Consulting and Education is particularly appropriate for creative, self-motivated learners. Applicants with a graduate degree are accorded preferred status and all applicants must have at least a B.A. or B.S. degree. More importantly, they need to have a developed profession and be working in their field of interest. In certain cases, the certificate curriculum may be combined with another degree program at CIIS.

A significant part of the certificate is comprised of foundation expressive arts courses shared with expressive arts therapy students. It also includes course work on the application of expressive arts in a variety of educational, consulting, and other professional settings. Power of the Arts courses explore research and theory on the unique capacity of the arts to promote physical, psychological, and spiritual transformation. Students design a fieldwork project within their own area of expertise and complete and document six months of work on this project. They also take a course that assists them in discriminating between using the arts therapeutically and integrating the arts in education and consulting; this course covers ethical issues and the limitations of using the expressive arts in non-clinical settings.

PROGRAM DESIGN

Basic Expressive Arts (9 units)

EXA 500 Practice of Expressive Arts

EXA 550 Power of the Arts I

EXA 551 Power of the Arts II

EXA 552 Power of the Arts III

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 and 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)

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

EXA 743 Drama Therapy

Consulting and Education Courses: (9 units)

EXA 920 Applications of Expressive Arts

Consulting and Education I

EXA 930 Applications of Expressive Arts

Consulting and Education II

EXA 940 Professional and Ethical Issues

in Expressive Arts Consulting
and Education

Other requirements: Based on their career goals, all students must complete or have completed 12 prerequisite units selected and approved from the following: Personality Theory and Therapy, Therapeutic Communication, Child, Adolescent and Adult Development, Psychopathology, Group Dynamics, Practical Consulting Skills or other approved courses.

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

ADMISSION

Applicants must meet the general admission requirements of the Institute (see page 200); this section includes information about application procedures and deadlines. Information about transfer of credit can be found on page 223. In addition, some background in one or more of the arts and a developed area of professional application is required.

CERTIFICATE IN INTEGRAL HEALTH EDUCATION

The mission of the Integral Health program is to define and contribute to the growing field of integral health and to promote this vision among health care providers, policy makers and health delivery care 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 areas. It attracts students who wish to pursue a path of personal growth while honoring and cultivating intellectual scholarship.

The Integral Health Education certificate serves individuals who seek to respond to the increasing demand for innovative approaches to health care. The program is designed to enhance the health professional's understanding of holistic and complementary therapies for individuals and communities. The Integral Health Education certificate confers a statement of "added qualification."

The 38 quarter-unit certificate is intended for health care professionals and others who seek to respond to the increasing demands for innovative and creative approaches to health. The certificate, in certain cases, may be combined with another degree program at CIIS.

All graduates of this program are entitled to sit for the certification examination given by the National Commission for Health Education Credentialing(NSHEC). The Integral Health Education certificate program offers accessible scheduling and many of the classes meet during weekends and/or evenings which allows students to integrate family, work and social responsibilities. For a description of the Integral Health emphasis of the Somatics program in Counseling Psychology see page 46.

PROGRAM DESIGN

Core Curriculum: These courses meet the CHES certification requirements.
(All classes are three units unless otherwise specified)

HED 501 Fundamentals of Health Education
HED 503 Wellness; Psychoneuroimmunology
HED 504 Contemporary Health Problems;
A Systems Approach
HED 511 Epidemiology for Health Professional
HED 512 Research Methods
HED 520 Program Planning I
(Needs Assessment)
HED 521 Program Planning II
(Program Development and
Implementation)
HED 522 Program Planning III (Evaluation)
HED 524 Grant Writing (2 units)
HED 532 Health Communication Skills
HED 533 Ethics

ADMISSION

Applicants must meet the general admission requirements of the Institute, which are outlined on page 200. Information about transfer of credit can be found on page 223 in the Academic Guideline section of the *Catalog*. The Integral Health Education certificate program is open to all health professionals, healing practitioners, community activists and/or planners and teachers. Preference is given to students who demonstrate a commitment to working with communities in need.



*D*iverse movements concerned with social justice and ecological sustainability, as well as radical paradigm shifts in the humanities and social sciences are being triggered by global environmental and social crises. There is growing awareness of the ways in which our physical, psychological, and spiritual well-being are directly related to the health of ecosystems, bioregions, and Earth itself. Key concepts such as interdependence and sustainability, grounded in ecological and evolutionary perspectives, can provide innovative frameworks for understanding and analysis, opening up new spaces for individual and collective action. There is a rich array of opportunities for students to pursue multidisciplinary ecological studies within the diverse programs at CIIS.

Within the School of Professional Psychology there is an ecopsychology emphasis in the psychology doctoral program. This is designed to give psychology doctoral students an introduction to the newly emerging field of ecopsychology—a revisioning and expansion of psychology that takes the ecological context of human life into account. Drawing on theories and insights from environmental philosophy and scientific ecology, as well as historical and cultural studies, ecopsychology focuses

on the psychological dimensions of the human relationship to the natural world, and on the application of ecological principles in psychotherapy, education and social change.

In the School of Consciousness and Transformation students pursue studies of the philosophical, spiritual, historical, cross-cultural, and social dimensions of the emerging ecological worldview; its connections to new scientific paradigms such as living systems theory, the Gaia theory and the biophilia hypothesis; and the societal implications of ecological thinking in education, public health, community developments, economics and politics.

In the East-West Psychology program Ecological Studies is one of five East-West psychological approaches, in which students combine required courses and electives to design their specialization. Ancient understandings of the human-nature relationship in Western, Asian, and Indigenous traditions are explored and compared with new radical ecology paradigms such as environmental ethics, deep ecology, and ecopsychology. Among the courses offered are Ecology, Consciousness and Society (EWP 715E), Ecological Consciousness in the History of the West (EWP 716), Self and

Nature in Asian and Indigenous Psychologies (EWP 718), and Ecological Psychology and Environmental Ethics (EWP 717).

In the Cultural Anthropology and Social Transformation M.A. program, the concentration in Gender, Ecology, and Society focuses on critically understanding global systems through multiple frameworks sensitive to dynamics of culture and power. Students explore the connection between the domination of nature and human injustice linked to inequities of race, class, gender, and culture. Scholarship is tied to action in courses such as Ecology and Social Change (CASTG 603), Transforming Systems (CAST 609), Environmental Politics and Policy (SCA 769), Varieties of Environmental Political Thought (SCA 770), Native American Ecological Consciousness (SCA 771), and Cross-Cultural Conservation Practices (SCA 772).

In the Philosophy and Religion program the Philosophy, Cosmology, and Consciousness specialization includes ecological studies courses such as Cosmology of Science (PARP 650), and the Epic of Evolution (PARP 682 A, B, C). Also within the Philosophy and Religion program, the Women's Spirituality specialization offers courses in ecological studies such as Ecofeminism and the Ecological Worldview (PARW 703), Embodied Philosophy: An Ecofeminist Approach (PARW 717), and The Gaia Theory: Earth as a Living Organism (PARW 641).

FACULTY AND ADJUNCT FACULTY

Ralph Metzner, Allan Kanner, Lisa Faithorn, Melissa Nelson, Ken Otter, Richard Shapiro, Mara Keller, Charlene Spretnak, Brian Swimme, and Angana Chatterji.

COURSE DESCRIPTIONS FOR ECOLOGICAL STUDIES

EWP 715E: Ecology, Consciousness, and Society

Critical examination of key philosophies contributing to the emerging ecological and systems worldviews, including deep ecology, Gaia theory, ecopsychology, ecofeminism, shamanism, Goddess spirituality, social ecology, bioregionalism, and the economics of sustainability.

EWP 716: Ecological Consciousness in the History of Western Civilization

Examines the changing relations of humans to nature in five major cultural eras: the Stone Age hunter-gatherer period, the era of the Neolithic Goddess cultures, the Indo-European cultures of classical antiquity, the medieval Judaeo-Christian period, and the rise of modernity with the scientific and industrial revolutions. We will retrace the past for clues to our present dilemmas and future potentials.

EWP 717: Ecological Psychology and Environmental Ethics

This course develops the foundational theory of ecopsychology and discusses its relationship to important new work in environmental ethics. Considers of the philosophical issues of ecological values (how values can be supported and values conflicts resolved) and the psychological questions (how values are developed and how they change). A primary question is: What insights can be gained from Western and Eastern psychologies that can help us heal the alienation of humans from nature?

EWP 718: Self and Nature in Asian and Indigenous Psychologies

Comparative overview of major Asian and indigenous psychological teachings on the nature of the self and the human relationship to nature. Includes discussion of Hindu yoga and Vedanta, major schools of Buddhism, Chinese Taoism, and Confucianism, as well as the animistic/shamanistic worldview of some Indigenous peoples.

SCA 769: Environmental Politics and Policy

Examines the strengths and weaknesses of different kinds of public policy towards preserving the environment, and in particular on the vagaries of the American political system with regard to environmental issues. Special attention will be given to sustainable forestry and the protection of endangered species.

SCA 770: Varieties of Environmental Political Thought

This course will examine approaches to environmental issues from all parts of the political spectrum, including conservative and free market approaches, as well as socialist, anarchist, and feminist approaches. We will also discuss specific radical ecologies, such as deep ecology and social ecology, which address environmental issues from fundamentally new perspectives.

SCA 771: Native American Ecological Consciousness

Surveys Indigenous perspectives on ecology, and the nature/culture relationship, focusing on traditional environmental knowledge and indigenous resource management practices.

SCA 772: Cross-Cultural Conservation

Examines international cross-cultural alliances and political activist movements working together to create sustainable solutions to environmental problems.

SCA 773: Global Environmental Issues

A survey of environmental science and planning to develop ecological literacy concerning the human impact on global ecosystems. Will focus on basic understandings and real world examples in areas such as energy use, pollution, resource depletion, population growth, food supply, and urbanization.

SCA 810: Engendering and Reframing Development

What is 'development'? How can we 'engender' development? Looking at the discursive analysis of development, how can we delineate the alternative regimes of representation, practice, and resistance, and analyze the central constructs of development? Engaging issues of class, gender, and race, this course critically examines the distinction between the global North and the South, and challenges our understanding of the 'Third World' and cultural 'other'.

PSY 637: Applied Ecopsychology

Explores the newly developing principles and methods of ecopsychology in relation to established clinical approaches, such as psychodynamic, Jungian, humanistic, feminist, Gestalt, and transpersonal. Consideration will also be given to ecopsychotherapy practice in nontraditional settings, such as wilderness urban restoration projects and gardens, as well as to the psychopathologies associated with consumerism, technology, and overpopulation.

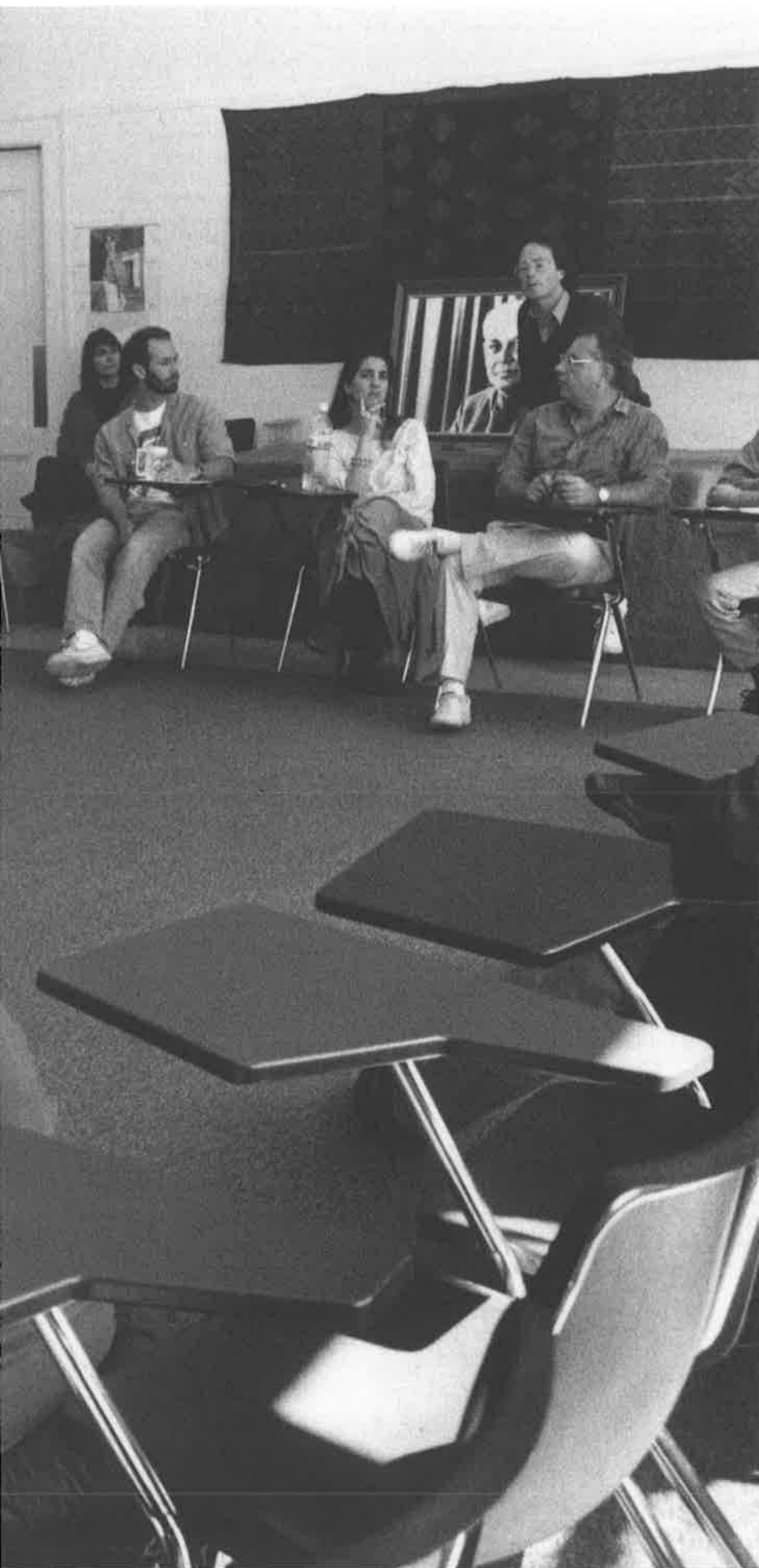
PARW 641: The Gaia Theory: Earth As a Living Organism

Overview of the evolution of life as seen from a Gaian holistic perspective and the implications for ecological consciousness as well environmental ethics and policies.

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

— Thomas Berry





Course Listing

SCHOOL OF PROFESSIONAL PSYCHOLOGY

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.

DRAMA THERAPY (PDT)

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 are 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 Supervised practicum in applied therapeutic techniques. Discussion, presentation, and dramatic enactment related to case material. 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. 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 (EXA)

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.

EXA 500: Practice of Expressive Arts

Introduction to the practice and theory of the core of the expressive arts common to both expressive arts therapy and expressive arts consulting—education. Emphasis on different individual creative art modalities (visual arts, dance/movement, music, drama, poetry, etc.), how they open to each other and are interwoven into multimodal expressive arts, and how they are applied in therapeutic, healing, and growth contexts.

EXA 501: Introduction to Expressive Arts Therapy

Introduction to the field of expressive arts therapy, including theory and practice in understanding how the different creative arts are effectively interwoven into an expressive arts therapy approach. (1 unit)

EXA 506: Humanistic Approaches to Psychotherapy

Covers Wilber's later "egoic" and "existential" levels. Includes cognitive-behavioral approaches as well as humanistic theorists who have been particularly important for the creative and expressive arts: the client-centered approach of Carl and Natalie Rogers, gestalt psychology, body-oriented psychotherapies of Reich and Lowen, and the existential-phenomenological perspectives of Bugental, Yalom, Knill, Moon, and Levine. *PR*: EXA 507. (2 units)

EXA 507: Psychoanalytic Approaches to Psychotherapy

Pre-egoic wounding as understood through early psychoanalytic, object relations, ego psychology, and self-psychology. Includes therapeutic approaches to schizoid, borderline, narcissistic, histrionic, and obsessive-compulsive personality disorders integrating analytic perspectives with creative and expressive arts therapy methods. (2 units)

EXA 508: The Clinical Relationship

Explores the many possible modes of relationship within the therapeutic context and how each can contribute to the healing process both through verbal and expressive arts processes. Examines different definitions of transference, counter-transference, co-transference, and methods of working with them; the core aspects of a healing relationship; and different types of therapeutic interventions, both verbal and arts-based. *PR*: EXA 539.

EXA 535: Group Dynamics

Focuses on understanding the behavior of therapy groups. Topics include: the three levels of group behavior—intrapersonal, interpersonal, and group; the stages in the development of a group; the roles that typically evolve in a group (e.g. task and emotional leaders, deviant leader, scapegoat); effects of size and composition on group behavior; and major group therapy models especially those that have been used by creative and expressive arts therapists.

EXA 536: Marriage and Couples Counseling

Theoretical and therapeutic approaches to working with couples, including object-relations, ego analytic, cognitive-behavioral, as well as family system approaches. Students learn how to integrate the use of visual arts, music, movement, drama and the language arts with these different theoretical approaches. (4 units)

EXA 539: Therapeutic Communication

Theory and practice of basic communication skills required in being a therapist. Topics include listening to the different language of each arts modality; developing and holding the environment or "vessel"; developing therapist presence, authenticity, and empathy; recognizing ego defenses; and beginning interventions.

EXA 550: Power of the Arts I: Art, Mysticism, & Creativity

An East-West course focusing on the arts and creativity as opening to the deepest ground of our being. Explores the nature of art and the artistic-creative process in the context of the nature of consciousness, mysticism, and the spiritual path. Particular attention is given to the experience of the sacred as expressed through the arts and to students own creative artistic process. (2 units)

EXA 551: Power of the Arts II: Spirituality, Creativity & EXA Therapy

A continuation of EXA 550, stressing the creative "artist" in all of us as the ground for expressive arts therapy. Examines the relevance of this material as part of the theoretical base of the field of Expressive Arts Therapy. *PR*: EXA 550. (2 units)

EXA 552: Power of the Arts III: Physical, Psychological, and Spiritual Transformation

Explores theory, research, and writings to develop an understanding of the unique power of the arts to heal physically, psychologically and spiritually. Topics include imagery as the bridge between body and mind; the relationship between creativity and psychological health; the power of the arts to evoke spiritual experience; and critical evaluation of theory and experimental research relevant to the arts. *PR*: EXA 551. (2 units)

EXA 556: Family Dynamics and Therapy Covers the family life cycle, as well as the theories and methods of many of the major family therapies including: strategic, brief strategic, systemic, narrative, solution-focused, family-of-origin, structural, and symbolic-experiential family therapy. Methods and theory from the creative and expressive arts therapies are integrated into each of the family systems approaches. (4 units)

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, sandplay, drama, poetry, and other media—as the dynamic key.

EXA 620: Expressive Arts Therapy: Imagery-In-Movement A structured approach to expressive arts therapy which begins by “mapping” a visual art piece through exploring body sensations, images, and thoughts connected with each part of the piece and the piece as a whole. It then introduces enacting the key issue in the most “charged” part of the piece through movement and drama. Finally the insights gained in the process are integrated through journaling. This approach is based on a transpersonal model of the psyche.

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. Incorporates 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 A process-oriented approach allowing client and therapist to trust the creative process in choosing arts modalities and addressing psychological issues. Explores clinical, aesthetic and spiritual dimensions of the creative process, how to utilize the creative urge in every person, and the interweaving of different expressive arts processes to enhance creative flow.

EXA 670: Expressive Arts Therapy: Intermodal A “flow” approach to expressive arts therapy developed over the past 20 years in Europe and America. It is based on finding meaning through following different but interconnected elements of imagination, including images, movements, or sounds and rhythms. Presents a model of the therapist in dynamic, creative interaction with the client where insight into the therapeutic relationship is stressed, particularly when experienced as an aesthetic response.

EXA 695: Expressive Arts Therapy: (Selected topics) Additional topics, including 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 701: Expressive Arts Therapy Integrative Seminar Taken in the final quarter, integrates personal, artistic, academic and clinical elements of the program. Portfolio is completed including a personal journey statement, art project, integrative paper, and clinical case study. Integrative paper articulates each student’s philosophy and approach to expressive arts therapy and reviews relevant theory and research. Case study includes a clinical case presentation integrating expressive arts therapy and other clinical approaches. Both integrative paper and case study draw on current experimental research in expressive arts therapy and other clinical areas.
PR: EXA 810B. (4 units)

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. (2 units)

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. (2 units)

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. (2 units)

EXA 740: Sandplay Therapy
Practice and theory of sandplay therapy, as developed by Dora Kalff and others. Focuses on applications to psychotherapeutic practice with children and adults, and possibilities for integration into a multi-modal expressive arts therapy context. (2 units)

EXA 741: Intermediate Sand-play Therapy Continued practice and theory of sandplay therapy as developed by Dora Kalff and others. 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 773: Drama Therapy
Practice and theory of major approaches to drama therapy, focusing on applications to psychotherapeutic practice and possibilities for integration into a multi-modal expressive arts therapy context. Explores the roots of drama therapy in role-play, improvisational theater games, and professional drama training. (2 units)

EXA 800A, 800B, 800C, 800D: Expressive Arts Therapy Practicum I, II, III, IV: Group Supervision Presentations and group discussion of case material. Emphasis on the therapeutic relationship and the development of clinical skills in individual and group expressive arts therapy.

EXA 810A, 810B, 810C, 810D: Expressive Arts Therapy Practicum I, II, III, IV: Individual Supervision Presentation and discussion of case material. Emphasis on the therapeutic relationship and the development of clinical skills in individual and group expressive arts therapy.

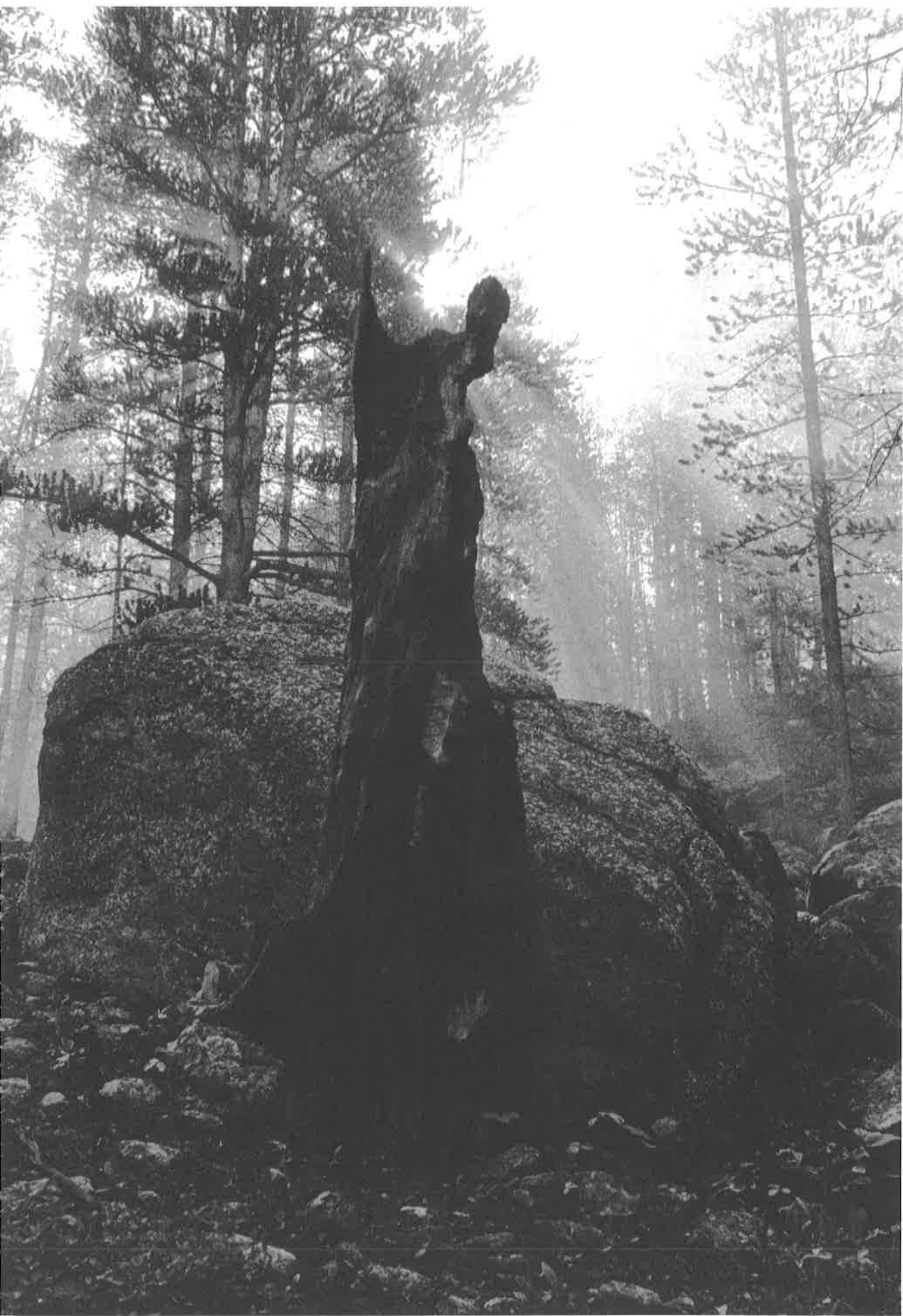
EXA 850: Clinical Issues in Expressive Arts Therapy Addresses clinical issues unique to expressive arts therapy, such as: assessing a client's readiness to do expressive arts work; clinical relevance of various art modalities; transitions between modalities; client's defenses, resistance, transference, and countertransference within this context, etc.

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 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. Topics include: 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 embody the sacred and transformative. Focus may be on specific art modalities or in various traditions of sacred arts. Course may be repeated for credit with different topic and instructor.



INTEGRAL COUNSELING PSYCHOLOGY (ICP)

While these courses are primarily for M.A. students, they are also open to Ph.D. 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.

HLA 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; and integrating psychological and spiritual approaches to growth and relationship.

ICP 507: 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 cur-

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)

HLA 554: Human Development

Theories and research in life transitions, stages of development and rites of passage, from prenatal conditions through adult experience to dying.

HLA 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

HLA 555: 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.

HLA 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

HLA 590: Cross-Cultural Counseling and the Family

Ethnic and social mores and implications for psychotherapy.

HLA 596: Research 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 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.

HLA 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 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)

ICP 690: Spiritual Emergence/Emergency Theory Differential

SOMATICS (SOM) INTEGRAL HEALTH (IHS) HEALTH EDUCATION (HED)

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 (IHS) 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.

SOMATICS (SOM)

SOM 505: Western Anatomy, Body Image, and Family Systems A basic introduction to using anatomical studies in somatic education and psychotherapy, and to enhancing 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 this kind of knowledge can be used in counseling situation.

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 multi-level 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 525A: The Psychology of Play

Students explore the sensory and emotional experiences of the body in the rapid and competitive kinds of movement typical of sports. Course expands the notion of body-image to include the possibilities of such movement. Emphasizes the familial and social factors which inhibit capacities for strength, resilience, self defense in dangerous situations. Examines 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 and 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 work experientially 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 four courses focusing on the dynamics of intrapersonal organization, interpersonal interaction, and family systems from a somatic perspective. Examines the relationship between somatic development (development of body structure) and psychological development (development of character structure), and implications for psychotherapy (including issues of transference and countertransference). Looks at how one's history of interpersonal dynamics becomes embodied and forms the basis for interpersonal relating and bonding. Course focuses on identity in the context of the body and the family system and on how the dynamics of identity development cause resistance to change within the individual and within the family system.

SOM 530D: Theories and Techniques of Somatic Psychotherapy IV The final course of series of four courses focusing on the dynamics of intrapersonal organization, interpersonal interaction, and family systems from a somatic perspective. Continues to examine character structure development, with increased emphasis on implications for psychotherapeutic approaches, evaluating effectiveness of intervention, and issues of transference and countertransference. Examines the dynamics of psychotherapy and the process of change and transition.

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 various clinical settings. Course emphasizes integration of somatic and other clinical approaches. Mastery of observational, assessment, and listening skills; and treatment planning, goal formulation, and facility of intervention are 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 their application 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 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, along 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: The Social Body

A study of how individual bodies, as well as 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, and 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 580A: Somatic Psychotherapy/Group

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; family law; one course in psychopathology; and the approval of Somatics program faculty.

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 meditation.

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.

HEALTH EDUCATION (HED)

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.

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)

INTEGRAL HEALTH (IHS)

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 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: Psychoneuroimmunology 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 Gennessee 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, t'ai chi and qi gong, that are connected holistically to other forms of practice related to martial arts and religious-ancestral practice. Students 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 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—being fully awake in our lives—is a powerful tool for coping with daily life and the major stresses of serious illness and care giving. The course is 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 that affect women's health and healing; draws 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 PARW 712)

IHS 611: Pregnancy and Birth as Transformation Explores spiritual, anthropological, and physiological perspectives of the reproductive process from embryogenesis and birth, through the neonatal period. Also discusses these processes as metaphors for transformation through all creative processes.

IHS 612: Coming of Age across Cultures: Demystifying Menopause (Cross-listed; for course description see PARW 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. Class considers 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, 798B: Thesis Writing/Project Individualized work with members of student's thesis committee.

CLINICAL PSYCHOLOGY (PSY)

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 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 502: Proseminar I

This seminar functions as an introduction to integralism, the philosophy and values of CIIS and professional psychology. Emphasis is on self-growth in the area of group process, addressing gender issues and ethnic/racial biases. Introduction to law and ethics is also covered.

PSY 505: Tests and Measures

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 507: Science of Consciousness

Review of the historical Western approaches to examine consciousness, including William James and E.B. Titchener and the views of consciousness in psychoanalysis, cognitive psychology, phenomenological psychology, and transpersonal psychology. Buddhist models are also presented.

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 511: Culture, Ethnopsychology and Personality

Current theories and research in ethnopsychology and personality, dynamics, manifestations of psychopathology cross-culturally; issues of inter-cultural use of tests and interpretations; psychotherapeutic diagnosis vs. psychiatric diagnosis in treatment; effects of ethnocentric attitudes on transference, countertransference and resistance. (2 units)

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. Special attention is paid to the interplay of biology and psychology.

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 is required.

PSY 538: Psychoanalysis and

Feminism Examination of the various constructions of femininity, masculinity, sexuality, and female and male development as put forth by psychoanalytic theorists. Primary focus is on the recent rapprochement between psychoanalysis and feminism.

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 545: Psychology of Jung
Presents the psychological theories of C.G. Jung, emphasizing application to therapeutic and growth processes.

PSY 547: Biological Basis of Mental Health Focus on the physical basis or biological factors underlying forms of major psychopathology. Additionally, the physical basis of some of the therapies or treatments of these disorders is considered. (2 units)

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 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 or theory, practice, and personal style. (4 units)

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 608: Proseminar II In addition to requiring cases presented for consultation, the course focuses on practical skills development via didactic and reading assignments. Treatment planning, case formulation, diagnostic skills and report writing will all be practiced. Ongoing self-growth work in group process and transference and countertransference understanding will be emphasized. Depending upon instructor's policy, the seminar will include guidance, discussion, and work on the dissertation project.

PSY 609: Proseminar III In addition to case presentation focus is on internship applications and advanced law and ethics for psychologists. The development and refinement of skills needed in internship will be covered: case formulation, formal report writing, and assessment skills. A student will be expected to demonstrate competence in interviewing, treatment planning, report writing, case formulation, diagnosis and ethics. Depending upon instructor's policy, the seminar will include guidance, discussion, and work on the dissertation project.

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 617: Psychoanalytic Theories of Intersubjectivity

A study of diverse psychoanalytic schools which have converged in the effort to formulate relational theories of the self and the analytic process. Focuses on how to conceptualize the interaction between the intersubjective and intrapsychic dimensions of experience.

PSY 621: The Neopsycho-analytic 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 Therapy 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 634 Existential Sociology of Alienation An examination of alienation in its multifarious forms and the conditions which appear to give rise to the phenomenon in the contemporary era. Focus on such manifestations as "self-estrangement," interpersonal "inauthenticity," anomie, and institutional dehumanization.

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 637: Applied Ecopsychology Explores the newly developing principles and methods of ecopsychology in relation to established clinical approaches, such as psychodynamic, Jungian, humanistic, feminist, Gestalt, and transpersonal. Consideration will also be given to ecopsychotherapy practice in nontraditional settings, such as wilderness urban restoration projects and gardens, as well as to the psychopathologies associated with consumerism, technology, and overpopulation.

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 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 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 of Trauma & Abuse Primary focus on the treatment of individuals who have been sexually or physically traumatized, particularly as children. The psychological dynamics of trauma are examined from a developmental perspective, weaving trauma theory together with psychodynamic models. Diagnosis, assessment, and affective, somatic, cognitive and interpersonal sequelae will be covered.

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 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 738: Applied Psychophysiology and Biofeedback The history and current state of the discipline's applications in medicine and psychology. Specific topics include the physiology associated with relaxation and stress, biofeedback instrumentation, biofeedback assessment procedures, ethics, required professional training, and treatment planning. (2 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.

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 501S.

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:* 501S.

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 874: Advanced Neuropsychology Seminar Focus on complex measures of attention/concentration, aphasia, memory, and cognitive/executive/reasoning functions. In-depth presentation of the Halstead-Reitan Battery and Luria-Nebraska Test Battery, as well as the Wechsler Adult Intelligence Scale (WAIS-R/NI) as a neuropsychological instrument. *PR:* PSY 873.

PSY 875: Psychological Assessment V: Evaluation of Children and Adolescents Observational and evaluative techniques, tests and measurements, and application of projective instruments for diagnosis, prognosis, and treatment planning with children from infancy through adolescence. *PR:* PSY 872.

PSY 880: Consultation & Supervision in Professional Psychology Skills in consulting and supervising. (2 units)

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)



SCHOOL OF CONSCIOUSNESS AND TRANSFORMATION COURSES

BACHELOR OF ARTS COMPLETION (BAC)

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 listed next to program title.

PR indicates course prerequisites.

All courses are 3 units unless otherwise noted.

BAC 311: Modern Perspectives

Students gain multiple perspectives on life in the modern world. Drawing from a variety of humanities resources (such as literature, art, spiritual texts, and/or cultural theory) students examine critically and reflexively the ways in which we live contemporary lives.

BAC 312: Transformative

Learning Students read transformative learning texts and explore for themselves (and their cohorts) what a “transformative” education can be by participating in group discussions, activities, and exercises which allow them to reflect on transformative learning experiences. The course offers a chance to learn and “unlearn” in new ways.

BAC 313: Self and Society

Students explore and examine themselves as individuals and as persons of modern societies. They participate in various activities (such as writing, drawing, and experientially-oriented exercises) to deepen their awareness of themselves and their relationships. Questions explored include: What are the aspects of self? What is the nature of one’s relationship to self, and to others?

BAC 321: Culture and

Community Experiences of and perspectives on culture describe and circumscribe our understanding of the world around us. In this course, culture is engaged theoretically (for example, through the study of ethnography) and through experiential methods (such as participation-observation). Students explore what it means to engage, define, and describe a culture, and reflect on the value and limits of such inquiry. They examine the culture of their cohort, the Institute, and of academia itself.

BAC 322: Learning from

Community Students read various theoretical perspectives on group development, looking at both stage models and holistic models, and exploring issues of authority and power, individualism and collaboration, conflict and harmony. Students assess groups with which they are familiar, as well as the cohort itself, and reflect in writing on the cohort’s process and on the applicability of the theoretical frameworks studied. Students develop and present an aspect of their “cohort culture.”

BAC 323: Systems Thinking

Systems thinking can assist us in understanding seemingly diverse experiences and phenomena. In this course students study the concepts of systems theory as a tool for interdisciplinary work, using participatory exercises in addition to other modes of study.

BAC 331: Research Develop-

ment In this course, each student develops an individualized research proposal. Readings and in-class exercises address a range of research issues including basic library research skills, recognition of bias, data collection, and legitimacy of sources and methods are Phenomenological, heuristic, ethnographic, and bibliographical methods are examined. The group develops an operational definition of research in order to better understand the process of research and to assist in the crafting of the proposals.

BAC 332: Personal Responsi-

bility Reflection on ethics, spiritual belief, and the relationship between individuals and community are at the heart of this curriculum. Students explore the possible relationships between personal philosophical perspectives, and choices and actions in the world, drawing on original writings, interviews, and other experiences to support and challenge their perspectives.

BAC 333: Ecology and the Envi-

ronment Students explore issues of ecological systems, environmental justice, and/or ecopsychology. Through a series of field experiences, students directly engage the dynamic qualities of the environment and the challenges of the current environmental crisis.

BAC 341: Self and Community

Areas of exploration in this class include rites of passage, the role of the individual in social change, and collective and collaborative processes. Students examine the process of personal change in the context of community, and reflect on the ways in which transitions in their own lives impact their changing roles in their communities.

BAC 342: Social Change

Students draw on a range of experiences from film, readings, and life events to compare approaches to social change and social action. The goals of this investigation is to clarify the motives, sustaining beliefs, and organizational matrices necessary to bring about change in society.

BAC 343: Culminating Project

This self-designed project builds on students’ development of a research proposal in the third quarter. In completing the project students engage the questions that arose during this exploration. In the last term students share and apply the new knowledge by utilizing it in a project or by documenting it in some concrete form.

SCHOOL-WIDE COURSES

(For all M.A. students or all Ph.D. Students, as indicated.)

CT 600/601: Integral Visions (Two 3-unit master's level courses.) Provides students with a basic foundation in the work of the School for Consciousness and Transformation as presented by various faculty. Individual faculty presentations are followed by a dialogue among several faculty, exposing students to many different philosophies, conceptual frameworks, areas of inquiry, and the integral visions of the Institute's founders. Along with specific content material, assignments familiarize students with basic scholarship skills such as critical thinking and argument analysis, literature reviews, scholarly writing, and the roles of academic dialogue, intellectual cross-fertilization, and critique.

CT 700/701 Emerging Issues in the Humanities (Two 3-unit doctoral level courses.) These courses introduce students to substantive issues in the humanities as represented by concentrations other than their own. Addressing a variety of important concerns, the courses focus on providing incoming doctoral students with a broad foundation for their work. Topics may include integral philosophy, cross-cultural perspectives on the self, transformative learning theory, representations of the "other," and perspectives on art and consciousness.

CT 800 Humanities Research Colloquium (One 3-unit doctoral course.) In this team-taught course, several faculty use their own research projects as a way to familiarize students with the many ways in which research projects may be conceptualized and put into practice. Presentations explore how and why particular research projects were chosen, on what basis theoretical and methodological choices were made, and how the work was carried out, with reference to issues such as situating research in a field, disciplinary and inter/transdisciplinary work, and if applicable, the process of publication.

CULTURAL ANTHROPOLOGY AND SOCIAL TRANSFORMATION (CAST)

(Concentrations in Gender, Ecology, and Society (CASTG), and Human and Organizational Transformation (CASTH.)

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 listed next to program title.

PR indicates course prerequisites.

All courses are 3 units unless otherwise noted.

CAST 601: Critical History of Social and Cultural Anthropology This course is a review of the fundamental principles, theories, and methods of social and cultural anthropology based on an exploration of the works of major historical figures such as Rousseau, Marx, Weber, Boas, Mead, Whorf, Levi-Strauss, and contemporary scholars.

CAST 602: Understanding Global Systems Systems thinking is explored in depth, including its historical emergence and how it may be applied to the fields of science and social science. Students examine analytical metaphors that will help them understand the behaviors of global systems. Specific emphasis is placed on the behaviors of international systems—multinational corporations, private voluntary organizations, and major international institutions such as the United Nations, World Bank, and International Monetary Fund—and on how they contribute to the globalization process.



CAST 603: Language and Culture This graduate seminar focuses on the structure and power of language as it manifests in culture, community, personality, knowledge, and physical reality. Through analysis of real world conversations and language data, this course encompasses language study from the perspectives of phonetics and phonology, morphology, syntax, pragmatics, and discourse. Critical issues of human communication are examined through a combination of direct fieldwork, discussion, in-class exercises, and journal work.

CAST 605: Ethnographic Research Methods Ethnography research methodology is foundational to the practice of anthropology and is used in a variety of other disciplines. Through on-site fieldwork, in-class exercises, and discussion, students study and practice the art of ethnographic research, addressing both its professional and the personal aspects. Students learn, through awareness and attentiveness, to “decondition” themselves from beliefs, assumptions, and practices that are not helpful to the processes of personal growth or to our capacity to build alliances with others.

CAST 608: Introduction to Transformative Learning This course is an immersion in theoretical discourse and practical strategies that can evoke and support transformative learning in human systems. Participants experiment with strategies for critical thinking in the context of their own meaning schemes; strategies that assist groups in surfacing and working with the meaning schemes that influence the group’s work; and strategies for engaging the ethnic, class, and gender differences among the participants in the group.

CAST 609: Transforming Systems This course introduces systems theory as a contemporary telling of an ancient and perennial story about the world as alive, dynamic, and interrelated. By providing a framework in which the living world is seen as relational and interdependent, systems theory provides important insights for understanding and facilitating transformative change in human systems.

CASTG 600: Building Alliances Across Differences Class members participate in supportive experiential exercises and discussion that facilitate the unlearning of racism, sexism, classism, heterosexism, adultism, anti-Semitism, and other conditionings that separate people. We build community by examining the differences and shared concerns, and examine the organization of systems as they contribute to social oppression.

CASTG 601: Reading and Writing Ethnography This course addresses the 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.

CASTG 602: Cultural Notions of Self and Sexuality A cross-cultural, historical, and experiential examination of the relations between culture, subjectivity, and sexuality. Primary focus is on history of sexuality in the West, particularly drawing on the works of Foucault, compared with non-Western cultures. Introduces fundamental perspectives in the study of gender, engaging feminist and post-structuralist discourse as these traditions relate to social movements challenging dominant practices and understandings of gender and sexuality. Particular attention paid to the effects of Christianity, the human sciences and psychoanalysis on contemporary notions of self, pleasure, and community.

CASTG 603: Ecology and Social Change Grounded in systems perspectives, this course explores the multiple and intertwining roots of, and responses to, current cultural, ecological, and human rights crises. Drawing from traditions of Indigenous cultures, critical social theory, and contemporary social movements, students explore perspectives and practices that facilitate sustainable societies and appropriate human relationships with Earth.

CASTG 610: Integrative Seminar This seminar is taken the final quarter of study by all M.A. students in the Gender, Ecology, and Society concentration. Students clarify an area of expertise, define a research question, and identify their methodology. They present their work and write a 30 to 35-page paper demonstrates an in-depth understanding of an area of study and the ability to apply anthropological methods.

CASTH 601: Introduction to Participatory Research Methods The purpose of this course is to demonstrate how processes of organizational diagnosis and intervention are served through systematic inquiry. This course introduces students to literature describing a broad array of participatory research methods, such as action reflection learning, action research, action science, appreciative inquiry, cooperative inquiry, critical inquiry, empowerment evaluation, organic inquiry, participatory action research, synergic inquiry. Through reading case reports of different kinds of participatory research and drawing on basic systems concepts, students assess the strengths and shortcomings of various participatory methods for application in system transformation. *PR:* An introductory course in human systems, and an introductory course in qualitative research strategies.

CASTH 602: Practicum in Participatory Methods This is an in-depth theoretical and practice experience of one participatory method, organized as two separate, 3-unit courses in sequential quarters. Upon completing the practica, students should be able to work with other professionals on domestic or international projects, using the methodology both for formal research projects and to facilitate transformative change in small groups, organizations, or communities. Each year, practica will be offered in two specific methods, depending upon student interest and instructor availability. Each student develops a practicum research project in an organization or community (or other small human system). *PR:* CASTH 601 Introduction to Participatory Research Methods.

CASTH 605: Transformative Learning: Advanced Topics The purposes of this course are threefold: first, to situate transformative learning theory historically; to situate transformative methods in the broad spectrum of approaches to precipitating change in human systems; and to extend each participant's range of practitioner tools. A required course for all Human & Organizational Transformation students; open to any graduate student. *PR:* CAST 608 Introduction to Transformative Learning.

CASTH 606: Learning Community Theory and Practice The primary task for the first quarter is to create a supportive context for the group to cultivate the personal and professional capacities needed to function effectively as a practitioner in any domain of Human and Organization Transformation. Course is required for all Human & Organizational Transformation students.

CASTH 607: Self as Instrument: The Capacities Required for a Human and Organizational Transformation Professional Students deepen personal capacity and skills for emancipatory and communicative learning, and continue to develop the skills and capacities for creating group contexts for such learning. Skills are practiced in class, with an emphasis on deepening understanding and creative engagement of diversity. An online seminar is part of the course.

CASTH 608: Practice Skills for the Human and Organizational Transformation Professional Participants develop competence in designing learning systems; increase range of skills; build confidence and flexibility as facilitators; learn to frame small group dynamics in a creative manner; guide interventions that release the potential of a group; and continue to experiment and master specific methods for engaging diversity (e.g., class, ethnicity, gender, race) creatively. Action-oriented learning strategies are used, and small student design and facilitation teams address learning needs identified by the group as a whole.

CASTH 610: Integrative Seminar I: Presentational Knowing Focuses on 'presentational knowing' and ways in which it stimulates creativity and cross-cultural understanding. By progressively integrating emancipatory, communicative, and instrumental learning with the learning derived with and from the cohort experience, the group makes explicit its own ongoing learning. This course is *required* for all Human and Organizational Transformation students. Note: Offered in second year of study; *open only* to Human and Organizational Transformation students.

CASTH 620: Integrative Seminar II: Engaging Difference Creatively A continuation of Seminar I, the primary theme this quarter is engaging subgroup differences in a creative manner. The goals are to explore the historical and social embeddedness of each major subgroup in the cohort through research on personal histories; to gain capacity and confidence in using the synergic inquiry process for engaging intergroup conflict creatively; to refine the process of writing collaboratively; and to practice systematic reflection in distilling learning from the various threads of learning in the curriculum. This course is *required* for all Human and Organizational Transformation students. Note: Offered in second year of study; *open only* to Human and Organizational Transformation students.

EAST-WEST PSYCHOLOGY (EWP)

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 listed next to program title.

PR indicates course prerequisites.

All courses are 3 units unless otherwise noted.

EWP 501: East West Psychology Retreat Introduces students to the program, vision and faculty, and offers an historical overview of the East-West encounter in psychology and spirituality. (2 units)

EWP 505: Psycho-Spiritual Colloquium Introduces students to spiritual practices available at the Institute and in the Bay Area. Emphasizes dialogue and community building. (1 unit)

EWP 510: Western Personality Theories Covers major theoretical approaches to personality including psychoanalytic, humanistic, cognitive, feminist, and transpersonal.

EWP 515: Personality and Spirituality Examines Western, Eastern, and Indigenous views of personhood, and the relation between the personal and the transpersonal in spiritual growth. Topics include spiritual dimensions of personality, personality and liberation, personality transformation and transcendence, and personality disorders in the spiritual path.

EWP 530: Critical Thinking & Writing Provides an introduction to critical thinking, scholarly writing, and research skills. Particular attention is paid to argumentative and dialogic models of discourse, the elements of critical thinking, and the foundations of scholarly research and writing.

EWP 560: Eastern Theories of Self and Mind Provides an overview of major Eastern approaches to self-understanding, right relationship, and enlightenment.

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

EWP 566: Introduction to Transpersonal Psychology Discusses the historical origins and theoretical foundations of transpersonal psychology, drawing from the main representative authors and models: Jung, Assagioli, Maslow, Grof, Wilber, Washburn, Almaas, and others. Students learn the nature and significance of transpersonal phenomena, and work with experiential exercises to integrate this understanding.

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

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

EWP 620: Eastern Psycho-Spiritual Practice Selected practices in Eastern disciplines such as Advaita Vedanta, Buddhism and Sufism.

EWP 621: Western Psycho-Spiritual Practice Selected Western contemplative practices in Christianity, Judaism, and Islam.

EWP 622: Embodied Spirituality Selected body-based practices: T'ai Chi Ch'uan, Unity in Motion, Hatha Yoga.

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 in the context of psychotherapy. (Cross-listed as PARP 660.)

EWP 703: Theory and Practice of Psychospiritual Transformation Basic archetypal patterns of transformation as described in the world's great spiritual and mythical literature and found in the experiences of contemporary individuals. We learn to recognize and decode them in mythic, religious and poetic texts, as well as contemporary accounts of dreams and visions.

EWP 704D: Transpersonal Developmental Theories An in-depth examination of the major paradigms of transpersonal development, including those of Wilber, Washburn, Almaas, Wade, and Hunt. Considers different psychospiritual issues such as the pre-trans fallacy, the status of stage-models in transpersonal development, and the role of inflation and narcissism in the spiritual path.

EWP 704S: Transpersonal Perspectives on Sexuality and Relationships An exploration of the implications of the transpersonal vision for sexuality and relationships. Topics include the transpersonal dimensions of sexuality, intimacy and spiritual liberation, the shadow of eroticism, relationship as spiritual path, and contemporary alternatives for spiritual relationships.

EWP 705C: Contemporary Transpersonal Psychology Provides an examination of some of the main contemporary challenges of the field. Emphasis is placed on psychospiritual issues, theoretical debates, and social relevance of transpersonal psychology.

EWP 710: Integral Philosophies: Western (Cross-listed; see PARP 701 for description.)

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

EWP 715E: Ecology, Consciousness, and Society Critical examination of key philosophies contributing to the emerging ecological and systems worldviews, including deep ecology, Gaia theory, ecopsychology, ecofeminism, shamanism, Goddess spirituality, social ecology, bioregionalism, and the economics of sustainability.

EWP 716: Ecological Consciousness in the History of Western Civilization Examines the changing relations of humans to nature in five major cultural eras: the Stone Age hunter-gatherer period, the era of the Neolithic Goddess cultures, the Indo-European cultures of classical antiquity, the medieval Judaeo-Christian period, and the rise of modernity with the scientific and industrial revolutions. We will be retracing the past for clues to our present dilemmas and future potentials.

EWP 717: Ecological Psychology and Environmental Ethics This course develops the foundational theory of ecopsychology and discusses its relationship to important new work in environmental ethics. Considers of the philosophical issues of ecological values (how values can be supported and values conflicts resolved) and the psychological questions (how values are developed and how they change). A primary question is: What insights can be gained from Western and Eastern psychologies that can help us heal the alienation of humans from nature?

EWP 718: Self and Nature in Asian and Indigenous Psychologies Comparative overview of major Asian and Indigenous psychological teachings on the nature of the self and the human relationship to nature. Includes discussion of Hindu yoga and Vedanta, major schools of Buddhism, Chinese Taoism and Confucianism, as well as the animistic/shamanistic worldview of some Indigenous peoples.

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

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 PARP 746.)

EWP 726: Archetypal Psychology Explores the work of James Hillman and other archetypal psychologists, and looks at their historical antecedents. Attention will be paid to the relationship between archetypal psychology and the work of Jung, comparing and contrasting their basic principles and approaches.

EWP 727: History of Western Perspectives on Being and Soul (Cross-listed; for course description see PARP 665.)

EWP 728: The Alchemical Tradition (Cross-listed; for course description see PARP 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 the relationship between Jung's psychology and the Judeo-Christian tradition.

EWP 731: Psychology and the Arts Examines relationship of the arts to the study psychology, and the application of psychology to studies of the arts. A different artistic medium is selected each quarter the course is offered.

EWP 732: Altered States of Consciousness Overview of current theories and research in altered states of consciousness (ASCs) and their role in spiritual growth, healing, psychotherapy, creativity, and education. The modalities of ASC to be discussed include sleep and dreams, hypnosis and trance, meditation and mysticism, psychoactive and hallucinogenic drugs and plants, psychotic and dissociative states, shamanic "journeys", near-death experiences (NDEs), out-of-body experiences (OBEs), death-rebirth experiences (DREs) and others.

EWP 733: Contemporary Developments in Analytical Psychology Explores post-Jungian developments in analytical psychology, including the work of Hillman, Fordham, and Edinger.

EWP 735: Contemporary Psychoanalysis: Spiritual, Cultural and Creative Dimensions Examines recent scholarship exploring the spiritual, cultural, and creative elements in post-Freudian clinical theory. The focus is less on clinical application and more on the broader spiritual and creative implications of psychoanalytic object relations theory and self psychology.

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

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

EWP 742P: Psychology of Consciousness Critical foundation for the psychological study of consciousness. Contemporary currents in cognitive and neuroscience, phenomenology, philosophy, as well as developmental and transpersonal psychologies, addressing non-ordinary states consciousness, contemplation and meditation, and healing states.

EWP 743P: Psychoactivity: From Pharmacology to Politics Examines the role of psychoactive plants, foods, and drugs in American society from the point of view of the brain (pharmacology), the mind (psychology), and society (sociology and politics). We will discuss alcohol and other depressants; tobacco and nicotine; cannabis; amphetamines and MDMA; coffee, cocaine and other stimulants; tranquilizers and mood elevators; opiate narcotics; peyote and other cacti; LSD and other hallucinogens; psilocybe mushrooms; ayahuasca and iboga. We will also consider the role of psychoactive plants in Indigenous shamanistic societies.

EWP 743: Modern Consciousness Research and the Emerging Paradigm in Western Science (Cross-listed; see PARP 662 for description.)

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 748K: Krishnamurti's Approach to Transformation of Consciousness An introduction to the person and ideas of J. Krishnamurti, including his teachings concerning the human condition, particularly time, thought, fear, conflict, and personal transformation.

EWP 749: Introduction to Kabbalah An examination of the teachings, representative practices and psychological implications of the mystical approach to Judaism.

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 theories 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 756: Introduction to Advaita Vedanta. Presents the basic tenets of Advaita.

EWP 757: The Psychology of Advaita Vedanta Focuses primarily on the Vedantic concepts of Self and mind, and the nature of bondage and liberation.

EWP 758: Advaita Vedanta: God, Creation, and Self An advanced course in Advaita Vedanta that focuses on the nature of God and Creation and their non-dual relationship to the Self.

EWP 758C: Advaita Vedanta and Christianity: Meeting Places A dialogue between Advaita Vedanta and Christianity.

EWP 758W: Advaita Vedanta and Western Psychology A dialogue between Advaita Vedanta and selected schools of psychology: Jungian, self psychology, and transpersonal. Course may be repeated, as a different school of psychology will be covered in different quarters that the course is offered.

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: Mindfulness & Loving-Kindness: A Christian Buddhist Dialogue The purpose of this psychospiritual practice course is to understand the relationship between Christian and Buddhist forms of mindfulness and loving-kindness, and to experience the changes in consciousness that ancient and contemporary psychospiritual practices can produce.

EWP 767: Contemplative Psychology An investigation of the psychological insights, knowledge, and methods embedded in contemplative traditions of East and West.

EWP 769: Socially Engaged Spirituality Explores the connection between inner spiritual growth and the outer world of social transformation. Students inquire and dialogue about spiritual action in everyday life, their own social engagement, and offer volunteer service in an outside organization.

EWP 771: Approaches to the Study of Myth: Jung and Myth (Cross-listed; for course description see PARP 664.)

EWP 772: The World of Imagination: Psychological and Sacred Uses A theoretical and experiential survey of approaches to imagery work in Western approaches (e.g., Gendlin, Watkins, Hillman) and traditional Asian systems.

EWP 773: Psychology of Dreams Presentation of traditional and contemporary theories on dream formation (e.g., depth psychology; existential, gestalt, transpersonal approaches) and related phenomena, such as lucid dreaming and experiential exploration of different methods of dream interpretation in group and one-on-one setting.

EWP 774: Mandala: The Yoga and Arts of Transformation

Examines the use of the mandala from a cross-cultural perspective and as an aspect of yoga. Exploration of the relationship between consciousness, physical light and spiritual light. Practical use of mandala as visual creative problem solving method. (Cross-listed; see PARW 770.)

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 777: Comparative Mysticism An examination of the different models in the field of comparative mysticism: perennialist, constructivist, and hermeneutic. Students select and compare two mystical traditions, applying one of these models or developing their own comparative approach.

EWP 779: The Psychology of Spiritual Guidance, East and West A study of the historical significance and contemporary relevance of spiritual guidance and the psychological principles and understanding required to practice it effectively. The difference between spiritual guidance and psychological counseling is explored.

EWP 780: Comparative Study of Psychological Systems

Comparative study of traditional and modern psychological systems, East and West.

EWP 798: M.A. Thesis Completion Research and writing of the M.A. thesis.

EWP 817: Historical and Philosophical Foundations of Western Psychology

A history of Western approaches to the psyche, from the secular to empirical to the sacred and revealed.

EWP 820: Psychology of Religion This course focuses on the contemporary revival of the psychology of religion by examining its historical beginnings, its extensive research findings, and the highly original and controversial contributions to the psychological understanding of religion of William James, C. G. Jung, Rudolf Otto, Erik Erikson, Gordon Allport, Erich Fromm, and others.

EWP 830: Eastern Theories of Self and Mind Advanced study of selected traditions from original sources and modern scholarship.

EWP 870: Research Colloquium Ongoing seminar with advisor. Students' presentation of their work in-progress leading to the completion of dissertation proposal. (1 unit)

EWP 881: Phenomenological Research in the Human Sciences

Application of phenomenological research methods and discussion of methodological issues.

EWP 882: Theoretical Research in the Human Sciences Introduction to the logic of theoretical research and overview of different theoretical approaches, such as structuralism, hermeneutics, comparative analysis, critical theory, deconstruction, and feminist research. Students select a theoretical approach and present a research project on a selected topic of their interest.

EWP 883: Narrative Analysis in the Human Sciences Covers methods of working with narratives in research context: interviewing, analyzing and reporting, and looks at the methodological, theoretical, and ethical issues of doing life-history research.

EWP 884: Integral Research Methods Emphasis is on transpersonal and spiritual dimensions of research and inquiry. Examines the convergence between science and spirituality and the methodological implications for research in East-West Psychology and related fields.

EWP 886: Feminist Approaches to Research Examines methods of feminist research. Inquires into the critiques of epistemology and the background of methodology that informs methods of feminist research.

EWP 890: Supervised Field-work Applied psychological work in an approved, off-campus setting under individual professional supervision.

EWP 910: Advanced Ph.D. Seminar Topics and instructors vary.

EWP 915: Advanced Ph.D. Seminar Topics and instructors vary.

EWP 920: Advanced Ph.D. Seminar Topics and instructors vary.

EWP 998: Dissertation Completion Researching and writing the dissertation.

EWP 999: Independent Study





PHILOSOPHY AND RELIGION /ASIAN AND COMPARATIVE STUDIES (PARA)

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 listed next to program title.

PR indicates course prerequisites.

All courses are 3 units unless otherwise noted.

PARA 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.

PARA 568: Buddhist Meditation and Psychology (Cross-listed; for course description see EWP 750; also listed as PARP 621.)

PARA 621: Feminist Ethics and Politics (Cross-listed; for course description see PARW 702.)

PARA 627: Women Revisioning (Cross-listed as PARW 714)

PARA 640: Gender/Body/Spirit: Women's Ways of Knowing (Cross-listed; for course description see PARW 716.)

PARA 648: Theology: Goddess, Humanity, And Nature In A New Key (Cross-listed; for course description see PARW 727.)

PARA 656A: Asian Cosmologies: Transformations of space, time, and awareness; an introduction to a variety of Asian cosmologies, including Vedic, Hindu, Puranic, Buddhist and Chinese.

PARA 657: Cosmology of Literature Imaginative literature as wisdom tradition, with particular focus on cosmological epics. From Homer to Dante to contemporary fiction.

PARA 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.

PARA 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.

PARA 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.

PARA 705: Methodologies in the Study of Spiritual Traditions (Part II) Historical overview of methodologies in the study of religion and worldviews.

PARA 709: Essentials of Abhidharma Analysis of the Buddhist psychology of mind through descriptions of consciousness.

PARA 710: 725B Buddhist Suttas: Songs of the Sons and Daughters of the Buddha Studies in the perfection of wisdom and other primary sources of Buddhism.

PARA 711: The Art of Noble and Harmonious Living Buddhist ethical precepts and moral codes for a harmonious and healthy life. Course content varies.

PARA 709M: Mahayana Abhidharma. An investigation of the philosophy and psychology of the fourth century Buddhist scholar Vasubandhu, based on primarily the Abhidharmakosa, and the Trimsika.

PARA 713: Indian and Tibetan Mahayana Buddhism Survey course of Mahayana Buddhist doctrines in India and Tibet.

PARA 713A: Mahayana Buddhist Contemplative Traditions of Tibet General introduction to the topic of contemplation and meditation, according to the Mahayana traditions of India and Tibet, especially practices of calm (shamatha), and insight (vipassana).

PARA 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.

PARA 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.

PARA 716: Tantric Buddhism An in-depth exploration of the esoteric and mystical traditions of India and Tibet.

PARA 717: Ch'an Buddhism (Chinese Zen) The origins and development of this school; its influence on the philosophy, social systems, and arts of China.

PARA 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.

PARA 720: Buddhist and Western Philosophers A critical inquiry into the encounter between Western philosophical and Buddhist traditions.

PARA 721: Buddhism Meets Shamanism An introduction to the varieties of Buddha-Shamanic religious contexts, including those of South Asia, (India, Sri Lanka), Southeast Asia (Thailand, Burma), Himalayas (Nepal, Ladakh, Bhutan), and Inner Asia (Siberia, Mongolia, Tibet).

PARA 722: The Bhagavadgita A source book of ontological, ethical, and religious theories of Indian thought; practical applications in the modern world.

PARA 723: Studies in the Upanishads Philosophical reflection and systematization of Indian religious and philosophical experience.

PARA 725: Vedanta Systematized interpretations of the Upanishads by authoritative commentators, including Samkara, Ramanuja, and Madhva.

PARA 727: Sankhya-Yoga The Sankhya philosophy of discriminative knowledge and the yoga teachings of spiritual liberation.

PARA 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.

PARA 728A: The Hindu Goddess (Cross-listed; see PARW 724 for description.)

PARA 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.

PARA 730: Sri Aurobindo His life and writings, a selection from his synthesis of yoga, The Life Divine, and Savitri.

PARA 731: Lao Tzu and Chuang Tzu The principal texts of Taoist thought and practice.

PARA 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.

PARA 733: The I Ching Study of the Book of Changes and its commentaries.

PARA 734: Confucianism and Neo-Confucianism The Chinese humanist worldview as expressed by Confucius, Mencius, Hsuntzu, Chu Hsi, and Wang Yang-Ming.

PARA 735: Essence & Development of Chinese Philosophy The evolution of Chinese philosophy, looking at its unique developments from an integral perspective.

PARA 745: Phenomenology and Her Children An investigation of 20th century approaches to inquiry, embodiment, and the quest for meaning. Examines how phenomenology, as an experientially grounded mode of inquiry, has helped shape philosophical and theological discourse in the 20th century. Readings in Husserl, Heidegger, Gadamer, and Merleau-Ponty, and Derrida.

PARA 757: Chinese Philosophical Terms

PARA 785: Beginning Classical Chinese

PARA 786, 787, 788:: Intermediate Classical Chinese

PARA 789, 790, 791:: Beginning Greek

PARA 792, 793, 794:: Intermediate Greek

PARA 797: Preparation for Comprehensives, M.A.

PARA 798: Thesis Writing Individualized work and direction with members of thesis committee.

PARA 801: Topics in Abhidhamma Various topics in Abhidhamma.

PARA 803: Seminar on Chinese Philosophy Taoist and Buddhist texts will be studied and discussed. Course content varies.

PARA 808, 809, 810: Advanced Sanskrit

PARA 811: Continuing Advanced Sanskrit

PARA 812, 813, 814: Advanced Pali

PARA 815: Continuing Advanced Pali

PARA 816, 817, 818: Advanced Tibetan

PARA 819: Continuing Advanced Tibetan

PARA 820, 821, 822: Advanced Classical Chinese

PARA 823: Continuing Advanced Classical Chinese

PARA 997: Preparation for Comprehensives, Ph.D. Directed research in preparation for written comprehensive examinations.

PARA 998: Dissertation Writing Individualized work in philosophy and religion.

PHILOSOPHY AND RELIGION /PHILOSOPHY, COSMOLOGY, AND CONSCIOUSNESS (PCC)

Note: Some courses are **cross-listed**, available through more than one program. See cross-reference for full course description. Abbreviations for names of programs are listed next to program title.

PR indicates course prerequisites.

All courses are 3 units unless otherwise noted.

PARP 621: Feminist Ethics and Politics (Cross-listed; for course description see PARW 702; also listed as PARA 621.)

PARP 637: Ecofeminism and the Ecological Worldview (Cross-listed; for course description see PARW 703; also cross-listed as SCA 734.)

PARP 649: Towards a New World View: Perspectives on the Paradigm Shift of Our Time Twelve leading thinkers, whose work has focused on and helped shape the paradigm of cultural transformation emerging in the late 20th century, present their ideas about where the cultural paradigm seems to be moving, or where it needs to move if we are to create a sustainable society. Each of the 12 instructors will give a major lecture, lead the subsequent discussion, and determine readings in preparation for one week's class. A wide range of perspectives and disciplines—from physics, ecology, and psychology to esotericism, feminism, and religious studies—will be presented.

PARP 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 are discussed, identifying science as wisdom tradition.

PARP 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.

PARP 653: Gnosticism This course investigates the ancient school of Gnostic thought that forms the foundation of the Western esoteric tradition.

PARP 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 traditions.

PARP 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.

PARP 656: Ancient Cosmology Investigates the development of cosmology in the ancient world. Topics 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 of ancient India and China.

PARP 657: Cosmology of Literature Looks at imaginative literature as a wisdom tradition, with particular focus on cosmological epics. From Homer to Dante to contemporary fiction.

PARP 658A: Psyche & Cosmos: Transpersonal Psychology & Archetypal Astrology Examination of an emerging understanding of the relations between the human psyche and the macrocosm, based on observed 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.)

PARP 659: Embodied, Embedded 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.

PARP 660: New Perspectives in Depth Psychology & Psychotherapy (Cross-listed; for course description see EWP 702.)

PARP 661: Embodied, Embedded Literature This course explores literary responses to a philosophy problem: the core discontinuities in Western thought between humans and nature, body and mind, and self and world. After establishing a theoretical framework that draws from the new field called "ecological literary criticism," the course focuses on poetry, literary essays, short stories, and novels in which the Western discontinuities are dissolved and a deeply ecological view of life emerges. Body, nature, and place—as well as a unitive perception of being—figure largely in the well-wrought works that are considered.

PARP 662: Modern Consciousness Research and the Emerging Paradigm in Western Science

Explores observations from modern consciousness research (such as experiential psychotherapies, study of psychospiritual crisis, thanatology, lucid dreaming, biofeedback, and psychedelic therapy) 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 are compared with ancient wisdom traditions, perennial philosophy, and the emerging paradigm in Western science (Bohm, Pribram, Sheldrake, Bateson, and others). (Cross-listed as EWP 743.)

PARP 663B: The Evolution of Consciousness

Investigation of theories concerning 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.)

PARP 664A: Approaches to the Study of Myth: Jung and Myth

Investigates the use and interpretation of mythology by C.G. Jung, examining his studies of a series of mythological motifs, including the Hero, the Great Mother, the Child, Rebirth, and Sacrifice. Also looks at Jungian approaches to an inter-related family of Mesopotamian myths that lie behind much of later Western mythology—the myths of Inanna and Gilgamesh; and at Jung's interpretation of the Christ-Myth—the central myth of Christianity. (Cross-listed as EWP 771.)

PARP 665: History of Western Perspectives on Being & Soul

An inquiry into the psychological aspects of the major Western spiritual traditions, focusing on those dimensions and insights of the Western psychospiritual legacy that have been eclipsed by modern rational and technological modes of consciousness. (Cross-listed as EWP 727.)

PARP 667: Synchronicity & The Science of Wholeness

The phenomenon of synchronicity constitutes a dramatic challenge to the dominant scientific paradigm of our time: if synchronicity is real, the universe must be very different from the way it appears to be. This course investigates the implications of accepting the reality of synchronicity. Since Carl Jung first recognized and named this phenomenon, a number of scientists, philosophers, and depth psychologists have offered theories that attempt to explain it. The course begins with a discussion of Jung's original formulation of the issue, and then examines a variety of theoretical explanations that have been proposed.

PARP 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 1960s, Third World critiques of modernity (both Green and fundamentalist versions), and contemporary grassroots movements.

PARP 671: Classical American Philosophy

The classical American philosophical tradition including Emerson, C.S. Peirce, William James, Josiah Royce, John Dewey, and A.N. Whitehead.

PARP 672: Healing Potential of Non-ordinary States Practicum: Theory and Practice of Holotropic Breathwork

Explores the theory and practice of holotropic breathwork, an approach to self-exploration and healing developed by Stanislav and Christina Grof. Holotropic breathwork (from the Greek *holos* = whole and *trepein* = to move toward) integrates insights from modern consciousness research, transpersonal psychology, anthropology, and Eastern spiritual philosophies. It utilizes the spontaneous healing potential of the psyche that becomes available in non-ordinary states of consciousness. To induce such a state, holotropic breathwork combines accelerated breathing, evocative music, and focused energy release in a special set and setting. Also discusses the therapeutic and heuristic potential of non-ordinary states of consciousness.

PARP 673: Major Theories in the Psychology of Religion

Examines the contributions of five major figures in the psychology of religion: William James, Sigmund Freud, Carl Gustav Jung, Stanislav Grof, and Ken Wilber. The course sensitizes students to the intimate and pivotal relationship between religion and the founding figures of American descriptive or phenomenological (James), psychoanalytic (Freud), archetypal (Jung), and transpersonal (Grof & Wilber) psychology. Deepens appreciation of the phenomenon of religion in its experiential, theoretical, and practical dimensions through its encounter with these major psychological traditions in the wider context of the history of ideas. (Cross-listed as EWP 820.)

PARP 674: Introduction to Psychological Astrology

Designed to introduce students to the fundamentals of a psychologically-oriented astrology. Students become familiar with astrology as a personality theory, psychological language, and diagnostic tool. Course utilizes and integrates a variety of psychological models in its approach to astrology, including Jungian psychology, object relations theory, and narrative therapy. Students learn how processes of motivation, cognition, emotion, psychodynamics, psychopathology, and healing are articulated within the astrological model. Topics include the zodiac as symbolic of the structure and dynamics of the human psyche; planetary aspects as symbolic of core beliefs that regulate thinking, feeling, and behavior; how early formative childhood experience is displayed in the horoscope; and how the chart as a whole symbolizes a life story capable of being lived on successively higher levels of integration.

PARP 675: Topics in Popular Cosmology: The Myth of Extraterrestrial Intelligence

Recent years have witnessed a surge in popular interest in the possibility that Earth has been visited by extraterrestrial beings of superior intelligence. This course offers the opportunity to explore this widespread, highly charged, contemporary cultural phenomenon. Through a multidisciplinary approach to the history and current status of the "ET" phenomenon, students learn to appreciate the nature of religious and secular worldviews, and gain insight into a worldview in-the-making which seems to have much to say regarding the state of the planet at the turn of the millennium.

PARP 677: The Alchemical Tradition

Explores the nature and history of alchemy. Western alchemy is 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 are also discussed. Particular attention is paid to the connections between alchemy and esoteric religious traditions, and to C.G. Jung's modern discovery of the psychological and spiritual implications of alchemical symbolism. (Cross-listed as EWP 728.)

PARP 678: Christianity: Archetypal Background of the Bible

This course 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.

PARP 682 A, B, C: The Epic of Evolution Series Every known culture in human history has organized its creative energies by means of its cosmological epic—its account of where the universe came from, how it developed into its present state, and what meaningful role humans play in the midst of this cosmic drama. In this course students learn about the central discoveries that led to the current evolutionary cosmology. The ultimate aim is to assist in the development of wise leaders who can participate in a process of transformation that carries us from the destructive nature of our materialistic metaphysics to a new era of well-being throughout the planet, for every form of life.

PARP 682A: The Epic of Evolution I: The Cosmology, Physics, and Thermodynamics of the Early Universe

Focuses on the main discoveries and ideas that account for the birth of the universe, the development of the galactic structures, and the origin and evolution of the stars.

PARP 682B: The Epic of Evolution II: The Geology, Biology, and the Ecology of the Earth Community's Evolution

Focuses on the evolution of the Earth: its emergence, and the planetary dynamics that shaped the continents, oceans, the first cells, and that which drew forth living communities of complex beings with their vast and intricate histories.

PARP 682C: The Epic of Evolution III: The Evolution of Western Cosmological Consciousness

Literature is the soul of a people. The stories that a people cherish reveal how they feel their way into the universe. In studying the story of humanity from its first troubled stirring on the African plains through the era when the Goddess was felt to be a daily influence, through the vast classical civilizations, into the explosions of the modern industrial period, and now stumbling into an emerging planetary era, we need to turn to literature if we wish to discover the journey of consciousness. Course explores in detail the forms of consciousness revealed in Homer's *Odyssey*; Dante's *Divine Comedy*; Mary Shelley's *Frankenstein*; and Ernesto Cardenal's *Cosmic Canticle*.



PARP 684: Complexity: A New Science for a Postmodern World This course focuses on the dynamics of the region between order and disorder, harmony and chaos. It is here that the deep creativity of the universe, of Gaia, of humans, of life springs unexpectedly forth. Through the beauty of fractals and the wonder of strange attractors, we explore how simple laws of relationship do not, necessarily, lead to simple behavior. Order can breed its own kind of chaos. Conversely, we explore apparently structureless and random phenomena that in actuality may be obeying simple laws. Finally, we consider the conditions under which living organisms, like bacteria and humans, maintain themselves for maximum creativity and adaptability.

PARP 685: The Metaphysics of Cyberspace Explores the philosophical implications of the emergence in our time of cyberspace: a new universe, a parallel universe created and sustained by computers and information networks linking millions of minds, dematerializing the body, hardwiring virtual dimensions of the imagination, and changing the meaning of identity and community. Topics covered include the Gaian mind in the context of Teilhard de Chardin's notion of the noosphere, the idea of the internet as the mind of the planet; information millennialism—the ways in which the information age relates to our millennial moment in history; the dharma-net—why the internet resembles the Buddhist symbol of the jeweled net of Indra; the transformation of the word—how writing is becoming a digital, hypertextual, and interactive medium; the Hermetic work—what ancient traditions such as alchemy, kabbalah, and the art of memory can tell us about our “transhuman” moment.

PARP 699T: Integral T'ai Chi T'ai chi ch'uan is a subtle and profound “internal art” which, by embodying the Chinese concepts of yin and yang, Tao, and chi, promotes greater health and vitality, psychological equanimity, and spiritual alignment. Introduces students to t'ai chi as an integral, body-based, psychospiritual discipline. Students receive expert instruction in the first section of Yang Ch'en-fu's original version of the modern Long Form; and learn the fundamentals of Taoist cosmology, chi kung, standing meditation, and t'ai chi as a method of self-defense. (Cross-listed as EWP 660.)

PARP 700: Integral Philosophies: Eastern Study of Sri Aurobindo, the Mother, Haridas Chaudhuri, and selected Asian traditions.

PARP 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.

PARP 706: History of Western Thought (Part I) A survey of the evolution of the Western mind and spirit beginning with its Greco-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.

PARP 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.

PARP 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.

PARP 743: Philosophy of Science The development of scientific method and worldview; the succession of paradigms for scientific understanding.

PARP 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 Coleridge, Schiller, Hegel, & others.

PARP 746: Philosophy and Psychology (Cross-listed; for course description see EWP 725.)

PARP 752: The Spiritual Dimension of Modern Art (Cross-listed; for course description see PARW 711.)

PARP 835: Research Seminar, M.A.

PARP 840: Research Seminar, Ph.D.

PARP 860A, B, C: Advanced Seminar Series To move beyond the scientific materialism of the modern age requires a careful process of transformation involving one's self-understanding, one's cosmology, one's most basic sense of reality. In this course we study the three most influential Western philosophers of the 20th century in terms of moving out of materialism and into a creative evolutionary universe; these are Alfred North Whitehead, Henri Bergson, and Teilhard de Chardin.

PARP 860A: Alfred North Whitehead In the early twentieth century it was widely recognized, with the discovery of special relativity and of quantum physics, that scientific materialism, which had held sway in western civilization since the 17th century, had lost its scientific support; as a consequence, among leading intellectuals in America and Europe, there was an expectation that a philosophical scientist of sufficient genius would provide, as Descartes had in the seventeenth century, a new cosmological synthesis.

PARP 860B: Henri Bergson One of the most significant thinkers of the 20th century, Bergson more than any other thinker, took a major step away from the limitations of science's materialistic world view in favor of a creative synthesis that owed as much to Plotinus as it did to Darwin. His influence in thought and art is very wide, including the central impact made on two of the most creative "new scientists" of our time—Ilya Prigogine, and Rupert Sheldrake. This course surveys the work of this 1927 winner of the the Nobel Prize in Literature.

PARP 860C: Teilhard De Chardin & Loren Eiseley Both Teilhard de Chardin and Loren Eiseley were mesmerized by the vision of the universe that had opened up with the discovery of evolution, but they explored this new cosmology in fundamentally distinct ways. Teilhard's exploration was primarily spiritual; he explored evolution as revelatory, as inaugurating an entirely new era of humanity. Loren Eiseley worked at the soulful rather than the spiritual level, and was the first evolutionary thinker to recognize the disasters that follow when modern humans lose a cosmic sense of everyday life.

PARP 869: Transdisciplinary Inquiry: Principles of Complex Thinking This course explores ways of thinking which transcend the narrow boundaries and limiting assumptions of traditional disciplinary mindsets. Drawing from the work of G. W. F. Hegel, David Bohm, Edgar Morin, and Ken Wilber, among others, students develop the skills to avoid the pitfalls of fragmentation and reductionism when faced with the challenge of epistemological complexity.

PARP 878: Science, Spirit, and Sustainable Community: Toward Eco-Spiritual Lifestyles for the 21st Century, Parts I & II This two-course sequence explores the emerging integration of science and spirituality, and some practical implications of this new integral world view for living in the 21st century. Theoretical and experiential modalities are interwoven, including two sessions of Holotropic Breathwork. We begin with modern physics and David Bohm's comprehensive theory of the implicate order that is consistent with perennial spiritual teachings. Adding chaos theory and reviewing epistemological fundamentals, we examine astrology as a major step toward unifying secular and esoteric sciences. The far-reaching practical implications of this new worldview are explored in relation to the emerging global movement for building ecologically sustainable spiritual communities.

PARP 997: Preparation for Comprehensives, Ph.D. Directed research in preparation for written comprehensive examinations.

PARP 998: Dissertation Writing

PHILOSOPHY AND RELIGION / WOMEN'S SPIRITUALITY (PARW)

Note: Some courses are **cross-listed**, available through more than one program. See cross-reference for full course description. Abbreviations for names of programs are listed next to program title.

PR indicates course prerequisites.

All courses are 3 units unless otherwise noted.

PARW 641: The Gaia Theory: Earth As a Living Organism Overview of the evolution of life as seen from a Gaian holistic perspective and the implications for ecological consciousness as well environmental ethics and policies.

PARW 700: Contemporary Women's Spirituality Explores various aspects of women's spirituality, ancient and contemporary; 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.

PARW 701: Goddess of Prehistory: An Archaeomythology An in-depth study of the Goddess cultures of Old Europe as expressed primarily through the archaeomythology of Marija Gimbutas. Major themes include the body of woman as sacred metaphor—birthgiver, nurturer, deathwielder, and regeneratrix; as well as the social structure, sacred script, and other cultural elements that indicate a rich ceremonial life. Parallels are found between Old Europe, Anatolia, Egypt and Crete. Archaeological evidence for the Indo-European invasions and the establishment of patriarchy is examined, along with the controversy surrounding Gimbutas' work.

PARW 701L: Language of the Goddess This course builds on the themes developed in the Goddess of Prehistory course, delving more deeply into the puzzles of sacred art and architecture, ceremony, and script in Old Europe; cultural parallels in Anatolia, Egypt, and Crete; diverse methodologies of discovery and interpretation; and the contemporary controversy that invigorates the archaeological and mythological studies of prehistory. *PR:* PARW 701 Goddess of Prehistory

PARW 702: Feminist Ethics and Politics Emphasizes the values of empathy and eros, caring and compassion, nurturance and love, cooperation and partnership, non-violence and peace as challenging counterpoints to systems of domination that focus on more abstract, disembodied, unilateral and power-over constructs of social organization, justice, the Good, or God's will. Social activism and community service—inspired by the desire to undo root causes of human suffering and create living experiences more akin to kindness, health, pleasure and joy—re encouraged. Both a theoretical and applied philosophy/spirituality course. (Cross-listed as PARA 621 and PARP 621.)

PARW 703: Ecofeminism and the Ecological Worldview Addresses the philosophical, spiritual, and political links between the violation of women and the violation of nature. Explores intersecting contributions of deep ecology, ecopsychology, ecofeminism and women's spirituality with a view to understanding ever more deeply the intricate interconnectedness of all life. Views ecological crises from the perspectives of women of diverse cultures, and focuses on practical methods for alleviating local and global problems. (Cross-listed as SCA 734 and PARP 637.)

PARW 704: Art as Sacred Process For millennia, artists in all cultures have created their works from a mythic consciousness of mindfulness and deep vision. This course explores ways in which the creative process is accessible to all, regardless of training or that social construct known as "talent." This is an experiential studio art course focused on the creation of sacred art, with some relevant readings. Media used include drawing, painting, fiber arts, and other areas to be determined by class interest.

PARW 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), epistemology (a theory of knowledge), and theory-building will be adapted to individual students' research designs within a framework of critical thinking from a cross-cultural, comparative perspective.

PARW 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.

PARW 710: Creativity, Sexuality, and the Sacred These three great fiery forces are 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.

PARW 711: The Spiritual Dimension of Modern Art Considers the spiritual dimension in modern art and architecture from 1800 to the present. The formalist interpretation, which still dominates art history and criticism, asserts that modern art was created solely as a progression of formal solutions to formal problems (of perspective, color, line, light and composition). However, many of the leading modern artists were seeking formal solutions to spiritual problems. Drawing on the artists' own statements of spiritual intention, this course assembles the rich array of spirituality that informs much of modern art, and introduces a typology of different spiritual orientations. (Cross-listed as PARP 752.)

PARW 712: Women's Health and Healing (Cross-listed; for course description see IHS 610.)

PARW 714: Women Revisioning Philosophy Feminist contributions to the history of philosophy, and to both epistemology and metaphysics, are studied. Bridges between intuition and reason, spirit and matter, feeling and understanding, subject and object, mindfulness and action, value and love will be fashioned—reconceiving life in its wholeness. (Cross-listed as PARP 627.)

PARW 716: Gender-Body-Spirit: Women's Ways of Knowing A holistic approach to knowledge systems and how they influence the construction of culture. Develops both spiritual awareness and critical thinking by integrating diverse yet interconnected modalities of knowing from bodywork, dreamwork, artistic creation, ritual, and intuition, to conceptualization, analysis, theory-building and theoretical comparisons, and back again through mystical insight to the circles and spirals of self-knowledge and knowledge of the world and cosmos. (Cross-listed as PARA 640.)

PARW 717: Embodied, Embedded 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. (Cross-listed as PARP 659.)

PARW 718: Psychology of Women (Cross-listed; for description see PSY 537.)

PARW 719: Body, Partnership and Cultural Transformation The impact of dominator systems and values on the body, and the resultant consequences, are contrasted to the influence of partnership systems and values on the bodies and personalities of individuals as well as on societies. The shift from pain-enforcement to pleasure-enhancement as a critical part of the cultural shift from dominator to partnership configurations is discussed.

PARW 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.

PARW 723: The Eleusinian Mysteries Pre-patriarchal roots of the mother/daughter mysteries of Greece that center on birth and sexuality, death and rebirth, are traced in ancient Crete. The evolution of myth and ritual at Demeter's sanctuary at Eleusis from c 1450 BCE to c 450 CE, and the associated rituals of the Thesmophoria and the Lesser Mysteries, are seen to reflect the shift from a matrilineal to patriarchal social order. So that we might discover their meaning for us today, students are invited to co-create the ancient myth and ritual of the Greater Mysteries of Demeter and Persephone.

PARW 724: The Hindu Goddess Covers the history, myth, and ritual of the goddesses of India, with the intention of communicating the power and beauty of the feminine form of the divine in India. Emphasizes the local village goddesses that are so close to the emotional and spiritual lives of most Indians. (Cross-listed as PARA 728A.)

PARW 725: Women in the World Religions Explores the traditional roles women play in Christianity, Judaism, Buddhism, and Hinduism, as well as the major innovations women are 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 religion and social and political issues such as family roles and fertility issues, women's and men's relation to the body, nature, and the Earth.

PARW 725A: World Religions through the Visual Arts An analysis of the images and symbols of the world's religions, West and East, beginning with the earliest layers of nature-embedded and Goddess-centered religions, continuing with the emergence and expansion of the monotheistic religions, to a consideration of new spiritualities and religious movements today.

PARW 725B: Women, Religion and Social Change A multicultural approach to the study of women and religion, this course offers a global perspective on the positive and negative impacts of religious traditions on women's lives. Emphasizes the voices of women speaking of their faith, giving testimony about their own experience, challenging oppressive institutions, addressing changing leadership roles, and building a common spiritual and religious foundation in the struggle for social justice.

PARW 725B: Buddhist Suttas: Songs of the Sons and Daughters of the Buddha (Cross-listed; see PARA 710 for description.)

PARW 726: Mary, Goddess of the West Examines the spiritual and cultural significance of the Blessed Virgin Mary, which exceeds the boundaries of church doctrine. Students learn about Mary's antecedents and her symbolic presence, both historically and in the present, including the art, architecture, music, literature, spirituality, and political activism she has inspired. A focus of the course will be the convergence of the cosmological and the female in Mary.

PARW 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 PARA 648.)

PARW 728: Religion and Culture of Ancient Crete Students are invited to research an area of their own interest relating to the religion and culture of the Mother Earth Goddess in ancient Crete (ca. 6000-1100 BCE). Course pays particular attention to the roles of women, egalitarian gender and economic relations, Goddess and God iconography, the temple centers, and worship in natural settings such as mountains and caves.

PARW 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.

PARW 742: Women's Leadership: Creating New Social Forms The 21st century demands new paradigms of leadership and modes of inquiry, so that women can take a central role in integrating the dynamic connection between power and relationship at all levels of human experience. The course focuses on creating a learning community with opportunities for women's leadership, including students' co-creation of a class plan for leadership in organizations, social action, spirituality, and cross-cultural concerns.

PARW 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.

PARW 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.

PARW 749: Priestessing Creating a deeply moving and satisfying spiritual or religious experience is a many layered challenge. In a spirit of both tradition and improvisational freedom, and drawing on the human connection to nature, participants use their creativity in song, dance, art work, and preparing feast food to co-create rituals.

PARW 751: Women Making Music Sacred vibrations and songs are shared, with the intention of stirring women's musical memories and calling forth voices that have been more or less muted by barriers both internal and external.

PARW 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.

PARW 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, 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.

PARW 765: Black Madonnas and African Origins 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.

PARW 768: Women's Sacred Dances: Multicultural Perspectives Dance is central to the ceremonial life of all primal peoples and is a mirror of culture. Archaeological evidence from many cultures throughout the world indicates a wealth of communal activities that include the dance. This course combines archaeological and ethnographic studies with the experience of dance itself.

PARW 769: Life Histories: Narratives as Research Students conduct interviews and collect narratives (this might include narratives of institutions or of artworks), and record their own narratives. Course concentrates on cultural aspects of meaning and the social workings of power. Emphasis is placed on reflexive awareness of the researcher's own influences on material collected; a collaborative research process that respects the knowledge of the people studied; inclusion of interpretations of the material of the people studied. In the research and writing, students are encouraged to attend to spiritual and mythic dimensions; forms of final papers/presentations may include genres such as the poetic, the visual, the ritual, and the somatic. (Cross-listed as SCA 716.)

PARW 770: Mandala: Yoga and Arts of Transformation (Cross-listed; for description see EWP 774.)

PARW 775: BodyWisdom: Women and Healing Various healing modalities and therapeutic practices developed by women leaders in the health care movement are explored both experientially and cognitively, using meditation, intuition, visualization, body work, and movement.

PARW 797: Community Service Practicum: Spirituality in Action In the community service practicum students draw upon the education, insights, and skills developed in the Women's Spirituality program and apply them in creative service to a segment of the greater San Francisco Bay Area community.

PARW 798: Thesis or Research Article This culminating project is an opportunity for students to draw together the knowledge, insights, and skills most relevant to her or his educational and community goals, by combining both intellectual and artistic means. (4 units)

SOCIAL AND CULTURAL ANTHROPOLOGY (SCA)

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 listed next to program title.

PR indicates course prerequisites.

All courses are 3 units unless otherwise noted.

SCA 601: Critical History of Social and Cultural Anthropology This course examines forms of reflection developed in the West from the 16th century to the present. What ways of thinking emerged in response to European contact with Indigenous peoples of the New World, and through diverse processes of colonialism globally? Through a rigorous inquiry into the cultural traditions of truth which frame the human sciences, we will engage the openings and dangers in our own stories of truth.

SCA 716: Life Histories/Narrative Approaches (Cross-listed; for description see PARW 769.)

SCA 718: Teaching Skills Through a variety of group processes including videotaping 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 769: Environmental Politics and Policy Examines the strengths and weaknesses of different kinds of public policy towards preserving the environment, and in particular on the vagaries of the American political system with regard to environmental issues. Special attention will be given to sustainable forestry and the protection of endangered species.

SCA 770: Varieties of Environmental Political Thought This course will examine approaches to environmental issues from all parts of the political spectrum, including conservative and free market approaches, as well as socialist, anarchist, and feminist approaches. We will also discuss specific radical ecologies, such as deep ecology and social ecology, which address environmental issues from fundamentally new perspectives.

SCA 771: Native American Ecological Consciousness Surveys Indigenous perspectives on ecology, and the nature/culture relationship, focusing on traditional environmental knowledge and indigenous resource management practices.

SCA 772: Cross-Cultural Conservation Examines international cross-cultural alliances and political activist movements working together to create sustainable solutions to environmental problems.

SCA 773: Global Environmental Issues A survey of environmental science and planning to develop ecological literacy concerning the human impact on global ecosystems. Will focus on basic understandings and real world examples in areas such as energy use, pollution, resource depletion, population growth, food supply, and urbanization.

SCA 783R: Representations of the Other This course looks at some of the ways in which cultural others have been represented by varying academic interests, specifically ethnography and anthropology, literature, and popular media, including films and photography. Examines how images and techniques of representation of the other function in a context of ideology and power. Postmodernism and poststructuralism are among the frameworks used to discuss the issues associated with representation, be they class, gender, or race.

SCA 800: Contemporary Issues in Social & Cultural Anthropology So that students may situate their research in relation to current critical thinking, this course gives an historical survey of social science theories, followed by an introduction to structuralism, deconstruction, hermeneutic theory, modernity and postmodernism, and postcolonial theory. Issues addressed include discourses of power, contributions by feminist theorists, reflexivity, intersubjectivity, collaborative research, ethics, and engaged and embodied scholarship. The emphasis on anthropology as a spiritual practice addresses the challenge of articulating an integral, respectful research. **Note:** In addition to classes on campus, this course will be taught partly online on the Meta Network, for which the cost is \$15 per month.

SCA 802W: Writing for Publication Focuses on skill development in the areas of conceptualization, writing, and strategies for publishing in the social sciences.

SCA 805: Cultural and Political Dimensions of Social Change What are some of the questions we must pose as intellectuals, researchers, and engaged activists concerned with social justice and the construction of emancipatory knowledge? Drawing on contemporary movements, we explore the intersections of culture and politics and examine how the reassertion of tradition both challenges cultural hegemony and reproduces oppressive forms. This course facilitates an understanding of the sociopolitical, postcolonial contexts within which social organization and action have become prevalent.

SCA 806: Ph.D Specialization Seminar An opportunity for students to reflect and plan their course of study prior to beginning the dissertation process. Students together to develop their academic areas of interest and inquiry, clarify research objectives, and pose relevant research questions.

SCA 810: Engendering and Reframing Development What is 'development'? How can we 'engender' development? Looking at the discursive analysis of development, how can we delineate the alternative regimes of representation, practice, and resistance, and analyze the central constructs of development? Engaging issues of class, gender, and race this course critically examines the distinctions between the global North and the South, and challenges our understanding of the 'Third World' and cultural 'other'.

TRANSFORMATIVE LEARNING AND CHANGE (TLC)

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 listed next to program title.

PR indicates course prerequisites.

All courses are 3 units unless otherwise noted.

TLC 801: Paradigms of Human Inquiry This course deepens students' understanding of how differences in fundamental assumptions about knowledge—and the process of creating knowledge—affect research strategies and methods. Students examine the ontologies and epistemologies associated with different research paradigms, including but not necessarily limited to: post-positivism, constructivism or interpretivism, and critical theory.

TLC 850: Specific Research Methodologies In consultation with the academic advisor or dissertation chair, students are encouraged to take a number of courses in specific research methodologies, and must take at least two. We anticipate these courses will be offered throughout the Institute and expect to see additional course offerings in methods. (Potential methods include: theory of probability and inferential statistics; quasi-experimental research design; survey and focus group methods; phenomenology; heuristics; advanced ethnography; synergic inquiry; cooperative inquiry; organic inquiry; narrative analysis; life story or oral history.)

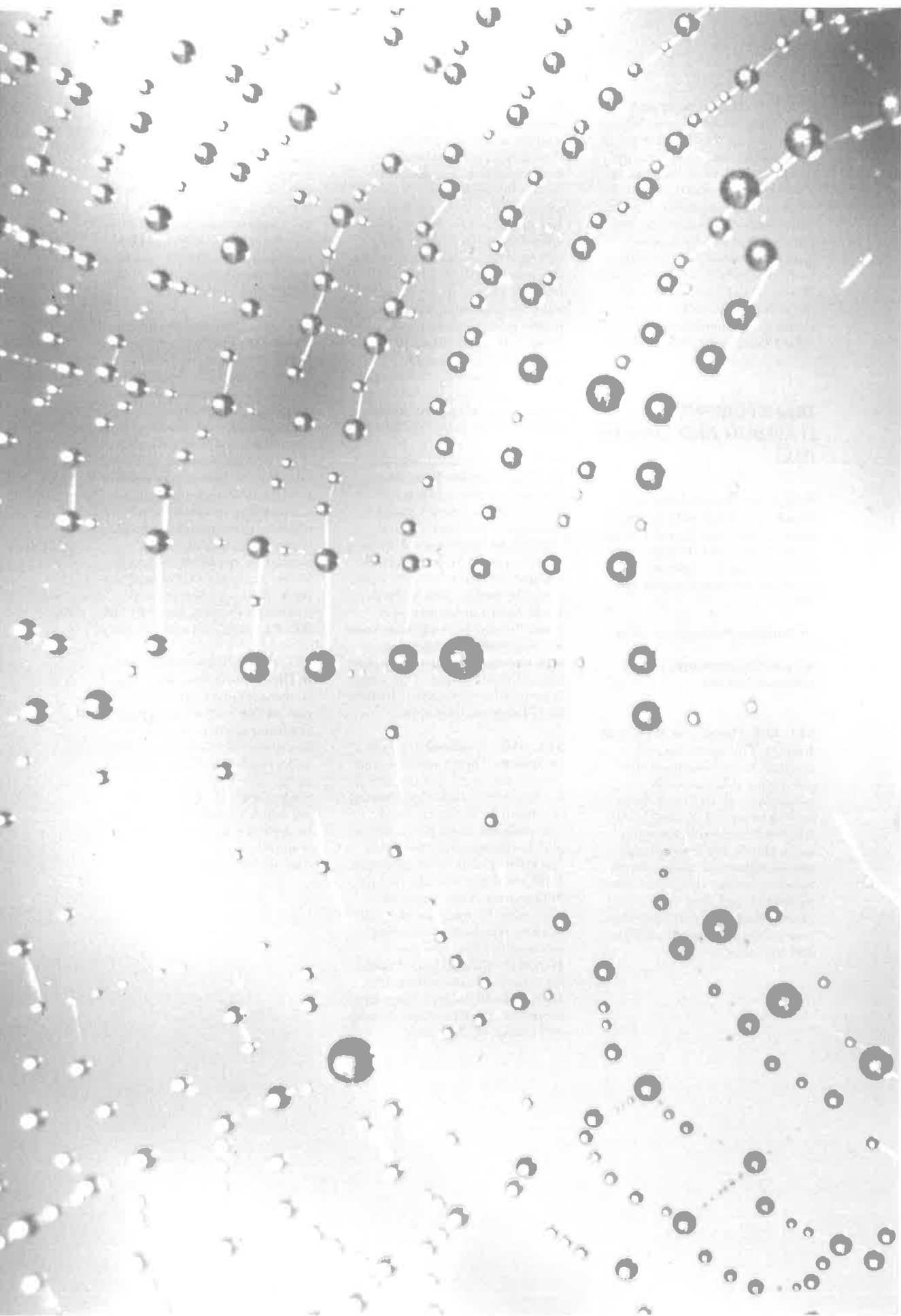
TLC 910: Advanced Seminar in Transformative Learning The intent of this course is to situate transformative learning in historical and cross-cultural contexts, identifying and describing major currents of theory and practice that serve ends similar to that served by the late 20th century North American orientation to transformative learning. Omissions are identified, and each is used as an invitation to design and conduct research to fill the gap. This course is open to Transformative Learning and Change students *only*.

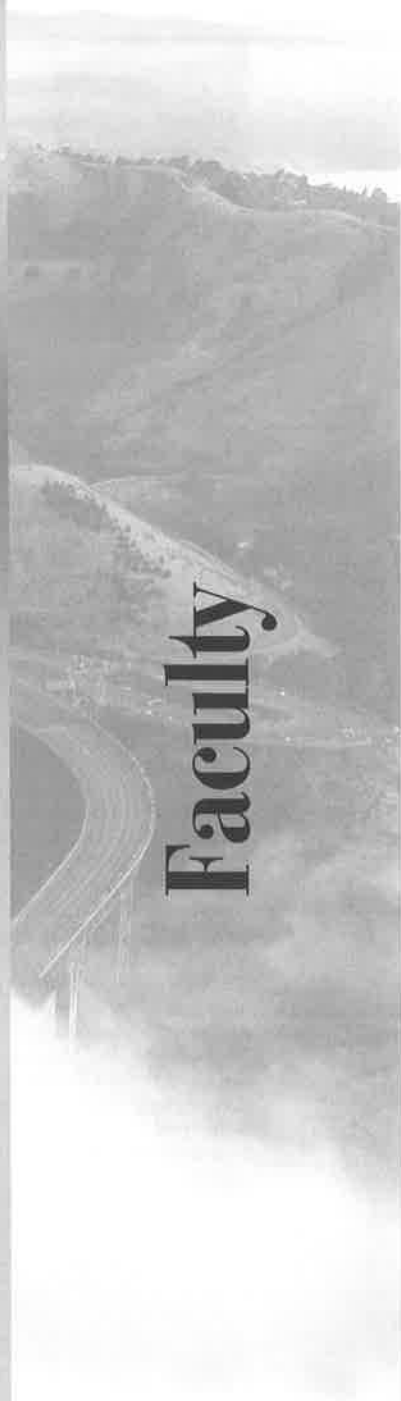
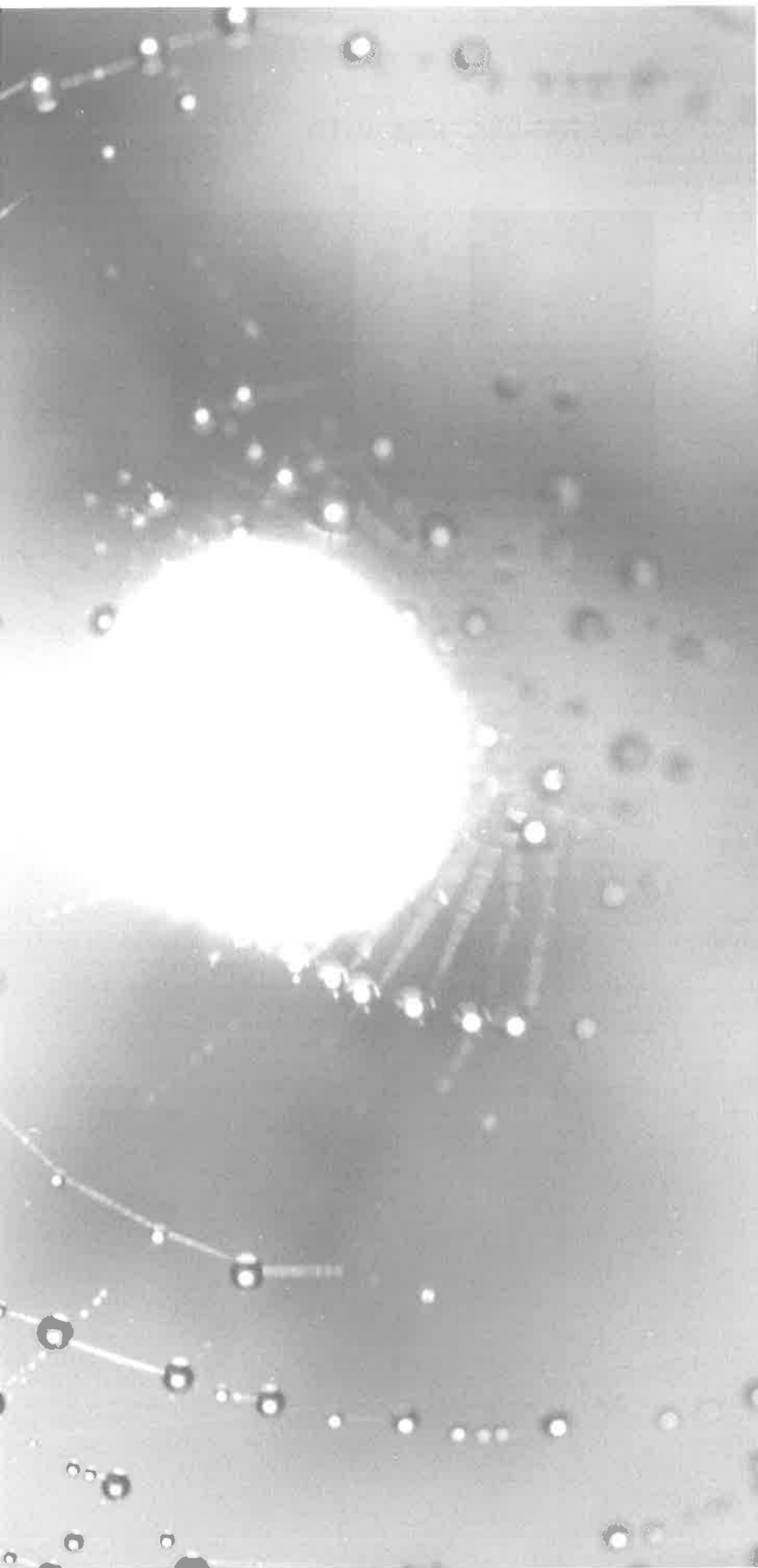
TLC 915: Advanced Seminar in Systems Theory and Practice Situates the theory and practice of learning communities and learning organizations in historical and cross-cultural contexts, identifying and describing major currents of theory and practice that serve ends similar to those served by the late 20th century North American orientation to living systems and learning organization/ learning community. Omissions are identified, and each is used as an invitation to design and conduct research to fill the gap. This course is open to Transformative Learning and Change students *only*.

TLC 920: Advanced Seminar in Learning and Change in Human Systems: Selected Topics Student collaborate with a faculty member to initiate and carry out a significant piece of scholarship or research, then collaboratively write a paper suitable for publication. Topics emerge from student and faculty interests. This course is open to Transformative Learning and Change students *only*.

TLC 996: Dissertation Proposal Writing for Studies in Human Inquiry A course for students who have selected a dissertation topic, and who are conducting projects in human inquiry. Helps students think critically about how to construct and write each section of the research proposal, and how interrelate sections in ways appropriate to the chosen research methodology. Students learn by offering critical feedback to each other, as well as from formal instruction. In consultation with his/her academic advisor or dissertation chair, a student may take this course a second time. *PR:* TLC 801 Paradigms of Human Inquiry.

TLC 997: Advanced Seminar in Dissertation Research This course is limited to students whose dissertation research is in progress. Students present sections of their literature reviews or data analysis and receive critical feedback from others. The number of times a student may take this course is unlimited, but only six units can be applied to the 54-unit degree requirement. *PR:* Dissertation data are already collected.





Faculty

SCHOOL OF CONSCIOUSNESS & TRANSFORMATION – CORE FACULTY

Note: The program in which each faculty member teaches is indicated after description.



Matthew Bronson received his M.A. (1982) from the University of California, Berkeley with concentrations in Cognitive science, applied linguistics, and the Study of Conceptual Metaphor; he will soon complete his Ph.D. there. Matthew's varied interests includes research, teaching, and publications on the influence of indigenous languages on Spanish dialects, Creoles and pidgins, linguistic analysis of "channeled" discourse and psychosocial interventions for people living with HIV. Recent research includes a study of animacy in Surinamese Creole languages and an ethnography of a Brazilian Umbanda sect which has been transplanted to Northern California. Published articles include "Pace and Lead: the Grammar of Rapport," (*Journal of the Society for the Anthropology of Consciousness*, Vol. 6, #2, Spring 1996). 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)



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 levels 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.

(Transformative Learning & Change)



Brendan Collins began his doctoral studies at the California Institute of Asian Studies in 1974 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 (1995). He was a Benedictine monk for 12 years and was the founding editor of an international journal of contemplative spirituality, *Monastic Studies*, collaborating frequently with Thomas Merton and Bede Griffiths, two pioneers of the East-West dialogue. Brendan has been a clinical psychologist since 1978 and is in private practice in Berkeley. His areas of interest include contemplative psychology, the psychology of religion, contemporary psychoanalysis, integral psychology, and the relationship between contemporary psychology and the Western mystical traditions.

(East-West Psychology)



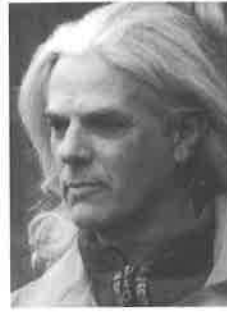
Daniel Deslauriers, director of the East-West Psychology program, received his Ph.D. (1989) in Psychology from the University of Montreal, (Quebec) and conducted research at the University of Auckland (New Zealand) and the Chronopsychology laboratory, Carleton University (Ontario). He lived in Indonesia and has studied the religion, and sacred arts of Bali, and trained in Gamelan music and Balinese dance. He was co-founder of the Montreal Center for the Study of Dreams. Daniel he co-authored *Le reve: sa nature, sa fonction et une methode d'analyse* (P.U.Q., 1987) and has published articles on epistemology and narrative research. His professional interests in consciousness studies include: cross-cultural approaches to dreams and imagination, altered states of consciousness, meditation, and sonic entrainment. He is also a practitioner and teacher of Unity in Motion, a bodymind integrative practice.

(East-West Psychology)



Dorothy Ettling has a Ph.D. (1994) in Transpersonal Psychology from the Institute of Transpersonal Psychology. She has facilitated personal and group retreats since 1978. Dorothy's research interests include psychospiritual growth and the interconnections among personal transformation, group learning, and social change, and she provides students with opportunities for collaborative research. Her current research is a three-year project with low-income women in transition, focusing on the women's process of personal change using an emerging qualitative research methodology, organic inquiry. Dorothy founded *Interconnections*, a not-for-profit collaborative organization dedicated to furthering personal and social transformation by the integrating education and research through group learning.

(Transformative Learning & Change)



Steven D. Goodman, co-director of Asian and Comparative Studies, 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. In 1994, Steven was awarded a Rockefeller Fellowship at Rice University Center for Cultural Studies for the study of Tibetan mystical poetry. He is the co-editor of *Tibetan Buddhism: Reason and Revelation*, a source book for the study of Tibetan philosophical and visionary literature (SUNY Press, 1992), and author of "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. His specialty is the Indo-Tibetan influenced forms of Mahayana and Vajrayana (tantric) Buddhism in traditional rural Himalayan settings and in contemporary urban settings. 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.

(Asian & Comparative Studies)



Constance A. Jones received her Ph.D. (1977) in Sociology from Emory University. She has developed curriculum in women's studies, sociology of religion, social science methodology, and Eastern teachings. Her professional research interests center on the meeting of East and West in intellectual history and biography. Currently she is investigating dimensions of transformative learning, including the adoption of Eastern beliefs and practices into Western systems and the integration of feminist epistemologies in the postmodern world.

Connie has served on faculties of a number of graduate programs of religion, including the Graduate Theological Union and the Department of Religious Studies, University of California, Santa Barbara. She has been awarded fellowships by the National Institutes of Health, the Ford Foundation, and the Council for the International Exchange of Scholars. As a Fulbright scholar to India in 1995-96, she taught at Banaras Hindu University and Vasanta College and conducted research at the Krishnamurti Study Centre.

(Transformative Learning & Change)



Elizabeth Kasl has a Ph.D. in Adult and Continuing Education (1978), Columbia University. As a teacher and a scholar, Elizabeth focuses on team learning, transformative learning, collaborative learning, and the pedagogical practices that support these forms of learning. She seeks to foster her own and others' understanding of how learning community is created amidst diversity. Committed to developing the discourse about rigor in emerging research strategies and paradigms, Elizabeth's particular interest is in participatory methods, where she has the most experience with cooperative and collaborative inquiry. Her case study research, conducted in collaboration with two other scholars, culminated in a model for small group learning and is published in several journals and book chapters. Elizabeth is a founding member of the Group for Collaborative Inquiry, a group of six scholar-practitioners from around the country who work to develop new forms of collaboration in the academic workplace. The Group for Collaborative Inquiry concentrates its research in transformative learning and research processes.

(Transformative Learning & Change)



Mara Lynn Keller (Ph.D., Philosophy, Yale University 1971), is director of the Women's Spirituality program at CIIS. She has published articles on the Eleusinian mysteries of Demeter and Persephone, ancient Crete, archaeomythology, and Rosen Method bodywork. Previously at San Francisco State University, she co-founded and directed the Global Peace Studies Program in addition to teaching philosophy and women's studies. An activist for peace and social justice since the 1960's, Mara has organized and advocated for peace in Vietnam, El Salvador, Nicaragua and the Persian Gulf; affirmative action in higher education and the workplace; women's reproductive rights; the prevention of violence against women and children; and the formation of the Green Party in California.

In addition, she has been a key organizer of several important conferences, including the First International Minoan Celebration of Partnership in Crete (1992); Californians in Dialogue for the Common Good, sponsored by the California Council for the Humanities (1992); and From the Realm of the Ancestors: Language of the Goddess, sponsored by CIIS (1998). In keeping with her goals of balancing body, mind and spirit, she is also a Rosen Method bodywork practitioner and movement teacher.

(Women's Spirituality)



Sean M. Kelly received his Ph.D. (1988) in Religious Studies from the University of Ottawa and has taught in the Departments of Religious Studies at the University of Windsor, the University of Ottawa, and Carleton University. He has published articles on Jung, Hegel, transpersonal theory, and the new science, and is the author of *Individuation and the Absolute: Hegel, Jung, and the Path toward Wholeness* (Paulist Press, 1993). Sean is also co-editor, with Donald Rothberg, of *Ken Wilber in Dialogue: Conversations with Leading Transpersonal Thinkers* (Quest Books, 1998) and co-translator, with Roger Lapointe, of French thinker Edgar Morin's book, *Homeland Earth: A Manifesto for the New Millennium* (Hampton Press, 1998). Along with his academic work, Sean has trained intensively in the Chinese internal arts (T'ai Chi, Pa Kua, and Hsing-I) and has been teaching T'ai Chi since 1990.

(Philosophy, Cosmology, & Consciousness)



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 was a 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)



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 has co-directed a four-year project, "The Recovery of Thinking in Philosophy, Science, and Education."

(Philosophy, Cosmology, & Consciousness)



Ralph Metzner, formerly the Institute's academic dean (1979-88) and academic vice-president (1988-89), has taught at the Institute since 1975, most recently in the online projects of the School for Transformative Learning. He is Distinguished Professor of Humanities, and core faculty member in the East-West Psychology Program. He helped develop the ecological studies curriculum at CIIS. 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 ecophilosophy. 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), *The Way of Remembrance* (Shambala, 1994) and *The Unfolding Self* (Origin Press, 1998). A book of "Essays in Green Psychology," and an edited volume on Ayahuasca are forthcoming. Ralph is a psychotherapist and co-founder and president of the Green Earth Foundation.

(East-West Psychology)



Alfonso Montuori holds a Ph.D. in Human Sciences from Saybrook Institute (1991), an M.A. in International Policy Studies from the Monterey Institute of International Studies (1986), and a B.A. in Language and Philosophy from the University of London (1982). He is an author, consultant, musician, and chair of graduate studies in the School of Consciousness and Transformation. His books include *Evolutionary Competence* (Gieben, 1989) *From Power to Partnership* (Harper San Francisco, 1993), and the three-volume series *Social Creativity* (co-edited with Ronald E. Purser, Hampton Press, 1998), and he has written articles in publications ranging from the *Academy of Management Review*, and the *Journal of Management Education*, to the *Journal of Humanistic Psychology*, and *Studi Filosofici*. He has also translated the work of French sociologist/complexity theorist Edgar Morin and the Italian philosophers Mauro Ceruti and Gianluca Bocchi 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 theories, creativity, music, postmodernism, social change, organization theory, and cross-cultural theory. A member of the General Evolution Research Group, he is book series editor of *Advances in Systems Theory, Complexity, and the Human Sciences* for Hampton Press; associate editor of *World Futures: The Journal of General Evolution*, and a member of the editorial board of *Pluriverso* (Italy).

(Transformative Learning & Change)



Mutombo Mpanya is originally from Zaire. He received most of his education in Belgium at the Free University of Brussels in 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 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.

(Social & Cultural Anthropology)



Janis Phelps received her Ph.D. in Clinical Psychology (1986) from the University of Connecticut. She is the dean for the School of Consciousness and Transformation. Her research and scholarly writing has focused on child development, peer interactions among preschoolers, cognitive process of change, and creativity. A practicing psychologist and marriage and family therapist for 18 years, her areas of clinical research include field studies of enhanced expectancies and psychotherapy, response to traumatic events, transpersonal processes of change, and mind-body wellness as it correlates to psychotherapy outcome. Her theoretical orientation is within transpersonal and wellness therapy models, East-West methods of psychotherapy, and the interaction of clinical work with meditation and creativity.

In addition to 20 years of teaching psychology, Janis helped develop graduate programs for educators and counselors at the University of Connecticut, Barry University, and Florida International University. Her recent publications include studies of traumatic responses to natural events. She is presently studying the effects of meditation training for psychotherapy clients. (*East-West Psychology/Clinical Psychology*)



Jim Ryan, co-director of Asian and Comparative Studies, 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 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).

(*Asian & Comparative Studies*)



Richard Shapiro is the director of the Social and Cultural Anthropology program. He is completing his Ph.D. in Anthropology from the New School, where he earned his M.A. in 1981. Richard has helped shape emancipatory education in the Bay Area, particularly in developing critical, interdisciplinary, activist and multicultural education at CHS since 1986, and as the director of humanities at New College of California from 1986 to 1994. Richard is an original member of Todos: The Sherover-Simms Institute for Alliance Building, which works with youth, social service organizations, and universities, engaging issues of social oppression and cultural identity. Richard has studied and worked with many exceptional teachers, including Michael Foucault and Herbert Marcuse. His intellectual interests include the cross-cultural study of subjectivity, sexuality and gender, the history of European thought, social movements, and anthropology as cultural critique. Richard is also interested in movements for ecosocial justice in India, and is currently consulting on a project related to gender, equity, and sustainable development among marginalized communities in Orissa, in eastern India. Publications include: *Self, Community and Pleasure: Michael Foucault and Contemporary Sexual Politics*, (Oxford University Press, forthcoming). (*Social & Cultural Anthropology*)



Cynthia Shearer has a D.A. (Doctor of Arts) in English from the State University of New York at Albany and an M.A., concentration in creative writing, from Antioch University (London, England). She has been a teacher of writing, literature, and the humanities for more than 15 years teaching at McGregor School—Antioch University (Yellow Springs, Ohio), Mankato State University, Rollins College, and the University Southern Maine. She has worked with adult learners since 1991. She is a writer and writing consultant and has been a small business owner. Her interests include writing as a fine art, the relationship of writing to the visual arts, contemporary film and popular literature.

*(Individual Studies Pathway;
Bachelor of Arts Completion)*



Rina Sircar earned a doctoral degree (1974) in Indian Philosophy from Gujarat University in India and a second Ph.D. in South Asian 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, Rina is co-founder and resident meditation teacher of Taungpulu Kaba-Aye Monastery and its San Francisco center, conducts retreats on mindfulness, insight, healing and death and dying in the Theravada forest tradition. She was selected for the Haridas Chaudhuri Professor of South Asian and Comparative Philosophy (1988-92). In 1981, she received the honorary title of Vidasanachariya from Calcutta and, in 1982, Dhammaratna from Bangladesh. She holds the World Peach Buddhist chair in the philosophy and religion department.

(Asian & Comparative Studies)



Brian Swimme received his Ph.D. (1978) from the University of Oregon in gravitational dynamics. His research focuses on the evolutionary dynamics of the universe, the relationship between scientific cosmology and more traditional religious visions, the cultural implications of the new evolutionary epic, and the role of humanity in the unfolding story of Earth and cosmos. In 1998 he founded the international Epic of Evolution Society, a forum for artists, scientists, ecofeminists, ecologists, religious thinkers and educators interested in the new story. He is the author of *The Hidden Heart of the Cosmos* (Orbis, 1996), *Manifesto for a Global Civilization* (with Matthew Fox) (Bear and Company, 1983), *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's media work includes the video series, *Canticle to the Cosmos* and *The Hidden Heart of the Cosmos*.
(Philosophy, Cosmology, & Consciousness)



Yongming Tang received a Ph.D. in Systems Theory and 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's current research interests include creative system change, expansion of human consciousness, organizational development and transformation, and cultural change and transformation. Yongming has pioneered a new transformative methodology called Synergic Inquiry, an effective transformative action methodology that brings together people of diverse views into a creative, collaborative, and synergistic working relationship. Synergic Inquiry has facilitated transformative work in individuals, dyads, teams, organizations, and communities in the USA, China, Mexico, and India; issues addressed include gender, race, and ethnicity. He co-authored *Synergic Inquiry* with Charles Joiner (Sage Publications, 1998).

(Transformative Learning & Change)



Richard Tarnas, is the founding director of the Philosophy, Cosmology, and Consciousness program. A graduate of Harvard University (A.B., 1972) and Saybrook Institute (Ph.D., 1976), he was formerly director of programs and education at Esalen Institute. He is the author of *The Passion of the Western Mind* (Random House, 1991), a narrative history of the Western world view from the ancient Greek to the postmodern. His research interests include the history of Western thought and culture, the evolution of consciousness, epistemology and cosmology, the interface of philosophy and psychology, new paradigm studies, depth psychology (psychoanalytic, transpersonal, archetypal), psychedelic research, Christian mysticism, astrology, and esoteric gnosis.

(Philosophy, Cosmology, & Consciousness)



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, Cosmology, & Consciousness)



Carol Whitfield has an M.A. in Sanskrit from the University of California, Berkeley (1982), a Ph.D. in Phenomenology of Religions from the Graduate Theological Union (1992), and a Ph.D. in Clinical Psychology from the San Francisco School of Psychology (1997). During the 1970s Carol lived a monastic life in India where she studied Advaita Vedanta and Sanskrit in a traditional gurukula setting under Swami Dayananda Sarasvati. Since her return from India, she has taught Vedanta extensively on both coasts and was one of the founders and the administrative manager of Sandeepany West, Institute for the Study of Vedanta and Sanskrit, located in Piercy, California, and later, of Arsha Vidya Gurukulam, Institute for the Study of Advaita Vedanta and Sanskrit, in Pennsylvania. One of her primary interests is the synthesis of Western psychology and Eastern spirituality. She is a psychotherapist with a Jungian-orientation.

(East-West Psychology)

SCHOOL OF CONSCIOUSNESS & TRANSFORMATION ADJUNCT FACULTY

Note: The program in which each faculty member teaches, as well as their areas of special interest, are indicated after degree information.

Dan Moonhawk Alford, M.A., Linguistics, UCLA, 1969. Field-work issues in language, cognition, and consciousness; language issues in indigenous science; and role of alternate states of consciousness in researching the hidden aspects of language.

(Social & Cultural Anthropology)

Lucia Chiavola Birnbaum, Ph.D. U.C. Berkeley, is author of *Liberazione della donna*, *Feminism in Italy* and *Black Madonnas: Feminism, Religion and Politics in Italy*. She was an Affiliated Scholar with the Institute for Research on Women and Gender at Stanford, Visiting Scholar at the Graduate Theological Union, Berkeley, and is now a Research Associate in the Department of History, University of California at Berkeley.

(Women's Spirituality)

Jalaja Bonheim is author of *Aphrodite's Daughter: Women's Sexual Stories and the Journey of the Soul*; *The Serpent and the Wave: A Guide to Movement Meditation*; and the audiotape, "The Descent of Inanna: A Journey Throughout the Ancient Sumerian Goddess Myth."

(Women's Spirituality)

Woody Carter, Ph.D., Theology, Religion & the Arts, Graduate Theological Union, 1994. Artist-in-residence for the Virgin Islands Council on the Arts and the National Drama Association of Trinidad and Tobago.

(Bachelor of Arts Completion)

Angana P. Chatterji, (M.A.) from the University of Delhi in Politics, and is completing her Ph.D. in Development Studies, Individualized degree, CIIS). Associate, Asia Forest Network, Center for Southeast Asia Studies, UC, Berkeley. Political sociologist focusing on international development, social justice, gender equity, ecology.

(Social & Cultural Anthropology)

Carol P. Christ, Ph.D., Yale University, Religious Studies, is director of the Ariadne Institute for the Study of Myth and Ritual, and leads Goddess tours to Crete; author of *Rebirth of the Goddess: Finding Meaning in Feminist Spirituality*, *Odyssey with the Goddess*, *Laughter of Aphrodite*, and *Diving Deep and Surfacing*; co-editor of *Womanspirit Rising* and *Weaving the Visions*.

(Women's Spirituality)

Apela Colorado, Ph.D., Social Policy/Social Welfare, Brandeis University, 1982. Her life work has centered on the revitalization and continuation of Native knowledge and life. She co-founded the World-wide Indigenous Network in 1989.

(Transformative Learning & Change)

Lawrence Edwards, Ph.D., Chemical Physics, Harvard University, 1970. Lawrence has taught at the American University of Beirut, Lebanon; California State University at Northridge; and California Institute of Technology; he was also research associate at the Jacques Cousteau Oceanographic Museum in Monaco. He is vice-president of the epic of Evolution Society, an international network of scientists, artists, religious thinkers, teachers, and scholars interested in this new cosmology and its social implications.

Riane Eisler, J.D., is an internationally renowned macro-historian; author of *The Chalice and the Blade* and *Sacred Pleasure: Sex, Myth, and the Politics of the Body*; and co-director of The Center for Partnership Studies.

(Women's Spirituality)

Dean Elias, Ph.D., Adult and Continuing Education, Columbia Teachers College, 1993. Adult learning, group dynamics, transformative learning, consulting process, and participatory research methods. (*Transformative Learning & Change*)

Lisa Faithorn, Ph.D., Cultural Anthropology, University of Pennsylvania, 1990. Qualitative research, intercultural communication, leadership development, organizational culture, large-systems change, futurist studies, and radical ecology. (*Social & Cultural Anthropology*)

Isoke Femi, B.A., Emancipation and Consciousness, New College of California, 1991. The founding director of One World Alliance, an organization dedicated to alliance building work. (*Social & Cultural Anthropology*)

Jorge Ferrer, B.Sc., Lic. Psc., Clinica, University of Barcelona, 1991. Teaching scholar, member of the committee of Buddhist Alliance for Social Engagement. (*East-West Psychology*)

Carolyn Foster, M.A., Marriage and Family Therapy, American Academy of Family Studies, 1979. Writing, psychology of gender, developmental psychology, and spiritual practice. Author of *The Family Patterns Workbook*. (*Women's Spirituality*)

Rose Wognum Frances M.F.A. Co-director of Women's Spirituality at New College. An independent studio artist whose work has been shown in the U.S. and Canada. She founded and directed the Fibre Arts Program at Florida International University, and was director of the Women's Spirituality program at CIIS. (*Women's Spirituality*)

Elinor Gadon, Ph.D., History of Culture, University of Chicago (1984). Founder and former director of the Women's Spirituality M.A. program at CIIS, and director of the Women's Spirituality doctoral concentration. She is a cultural historian whose special fields of interest are the art and culture of India, world religions, mythology and women's cultures. (*Transformative Learning & Change*)

Judy Grahn, feminist poet and author of *Gay and Lesbian Cultural History*, and *Another Mother Tongue: Gay Words, Gay Worlds*. (*Women's Spirituality*)

Susan Griffin, a leading ecofeminist philosopher and poet. Publications include *Woman and Nature: The Roaring Inside Her*; *Pornography and Silence: Culture's Revenge Against Nature*; and *A Chorus of Stones: The Private Life of War*. (*Women's Spirituality*)

Stanislav Grof, M.D., Charles University, Prague, 1956; Ph.D., Medicine, Czechoslovakian Academy of Sciences, 1965. Distinguished Affiliated Faculty. Author of *Realms of the Human Unconscious*, *Beyond the Brain*, and *The Holotropic Mind*. (*Philosophy, Cosmology, & Consciousness; East-West Psychology*)

Kim Johnson, B.A., UCB, 1969. Traditional knowledge, recovery of Indigenous mind, and Indigenous ways of knowing. (*Transformative Learning & Change*)

William Keepin, Ph.D., Applied Mathematics, the University of Arizona, 1980. Co-director of the Colorado Institute for a Sustainable Future and former consulting physicist to the Energy Foundation. (*Social & Cultural Anthropology, Philosophy, Cosmology & Consciousness*)

Alexander Laszlo, Ph.D., Interdisciplinary Field of Science and Technology Policy, University of Pennsylvania, 1992. Learning and human development with a focus on systems thinking and practice, and participatory social systems design.

Margaret Mackenzie, Ph.D., Anthropology, University of Chicago, 1973. Professor at the California College of Arts and Crafts. Accomplished researcher in the anthropology of morality and medicine in issues related to the body and life history narrative methodology. (*Social & Cultural Anthropology*)

Joanna Macy, Ph.D., State University of New York, Syracuse, 1978. Buddhist scholar, systems scientist, and ecological and social activist. (*Philosophy, Cosmology, & Consciousness; Social & Cultural Anthropology*)

Ani Mander, Ph.D., Women's Studies, Union Institute; MA University of California, Berkeley, Comparative Studies. Co-director of the Women's Spirituality program at New College; developed and directed women's studies programs at Antioch and New College. Feminist theory, feminist research methodology, critical analysis, and women in cross-cultural perspective. Her books include *Blood Sisters* and *Moon, Moon*. (*Women's Spirituality*)

Joan Marler, M.A. Archaeomythology, Sonoma State University, 1977. Editor of *The Civilization of the Goddess* by Marija Gimbutas and *From the Realm of the Ancestors: An Anthology in Honor of Marija Gimbutas*. International lecturer on the cultures of Old Europe, the Goddess of prehistory, and archaeomythology; an executive editor for *ReVision*. (*Women's Spirituality*)

Carol Manahan, M.A., Art: Conceptual Design, San Francisco State University, 1986. Feminist perspectives in theology, women and theology, biblical studies, and ethics and religion. (*Women's Spirituality; Bachelor of Arts Completion*)

Elizabeth McKim, M.A., Movement and Poetry, Goddard, 1976. Registered Poetry Therapist. Poet, storyteller, author, trainer and poetry-centered expressive arts therapist. (*Women's Spirituality*)

Melissa Nelson, B.A., University of California, Santa Cruz, 1991. Instructor of Native American ecology and wilderness courses at the University of California-Davis; doctoral student in the Cultural Ecology Group; author of articles on ecopsychology. (*Social & Cultural Anthropology*)

Vicki Noble, B.A., Women's Studies, Colorado College, 1975. An internationally renowned shamanic healer and a leader in the women's spirituality movement. Author of *Shakti Woman: Feeling Our Fire, Healing our World* and the *Motherpeace Tarot Cards* (with Karen Vogel). (*Women's Spirituality*)

Terri O'Fallon, Ph.D., Learning and Change in Human Systems, California Institute of Integral Studies, 1997. Diversity, administration, and curriculum development.

(*Transformative Learning & Change; Human & Organizational Transformation*)

Ken Otter, M.A. Collaborative group work and learning communities within a participatory systems framework.

(*Transformative Learning & Change; Human & Organizational Transformation; Bachelor of Arts Completion*)

Margaret M. Pavel, Ph.D., Psychology, California School of Professional Psychology, 1991. Ecofeminism, multicultural perspectives on myth and symbol, and gender.

(*Women's Spirituality*)

Sophia Reinders, Ph.D., Psychology, Saybrook Institute, 1989. Jungian-oriented psychotherapist and certified Iyengar yoga teacher. Bodymind integration through yoga and symbolic processes.

(*East-West Psychology*)

Natalie Rogers, Ph.D., Psychology and Expressive Arts, Summit University, 1993. Registered Expressive Arts Therapist. Developed Person-Centered expressive arts therapy. Author of *The Creative Connection: Expressive Arts as Healing*.

(*Women's Spirituality*)

William Roscoe, Ph.D., History of Consciousness, University of California, Santa Cruz, 1991. An anthropologist specializing in gender and sexuality, multicultural lesbian/gay studies, and cultural theory. His publications include *The Zuni Man-Woman*, and *Queer Spirits: A Gay Men's Myth Book*.

(*Social & Cultural Anthropology*)

Karabi Sen, Ph.D., Indian Philosophy, Calcutta University, 1975. Former chair of the philosophy department at University of Budwan in India. Hinduism, Indian logic and metaphysics, yoga philosophy, integral yoga.

(*East-West Psychology/Asian & Comparative Studies*)

Bahman A.K. Shirazi, Ph.D., East-West Psychology, California Institute of Integral Studies, 1994. Integral psychology, cross-cultural mores and values, psychology of Sufism, and research methodology.

(*East-West Psychology*)

Stuart Sovatsky, Ph.D., East-West Psychology, California Institute of Integral Studies, 1984. Licensed psychotherapist, author of *Passions of Innocence*, and founder of the Kundalini Clinic in Berkeley, CA.

(*East-West Psychology/Integral Counseling Psychology*)

Charlene Spretnak, M.A., English, UCB, is author of *States of Grace*, *The Spiritual Dimension of Green Politics*, *The Resurgence of the Real*, and *The Politics of Women's Spirituality*.

(*Women's Spirituality; Philosophy; Cosmology; & Consciousness*)

Starhawk holds an M.A. in psychology from Antioch West University. She is the author of *The Spiral Dance: A Rebirth of the American Religion of the Great Goddess*; *Dreaming the Dark: Magic, Sex, and Politics*; *Truth or Dare: Encounters with Power, Authority, and Mystery*; *The Fifth Sacred Thing*; and *Walking to Mercury*; and author/co-editor of *The Pagan Book of Living and Dying*. She is writer and co-producer with Donna Read of the film-in-process, *Marija!*

(*Women's Spirituality*)

Jody D. Timms, Ph.D., CIIS, 1988. Social activist in several movements: feminist; gay, lesbian, bisexual and transgender; peace and social justice; and ecology. American culture, multiculturalism, intercultural communication, immigration, and international development.

(*Social & Cultural Anthropology*)

Linda Vance, J. D., McGill University Law School, 1977; LL.M., Public International Law, York University, 1980. Stream ecology, ecofeminism, and the historical and philosophical dimensions of wilderness.

(*Bachelor of Arts Completion*)

Yi Wu, Ph.D., University of Chinese Culture, Taipei, 1970. Distinguished Affiliated Faculty; former chair of the department of philosophy at the University of Chinese Culture. Author of 16 books in the areas of Chinese philosophical terms, Lao Tzu, the mind of Chinese Ch'an and philosophy.

(*Asian & Comparative Studies*)

*May my
body be a
prayerstick
for the
world.*

— Anonymous



SCHOOL OF PROFESSIONAL PSYCHOLOGY – CORE FACULTY

Note: The program in which each faculty member teaches is indicated after description.



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, assistant dean of the School of Professional Psychology, 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 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's most recent publication is "Musings on Love" in *Existential Humanist*, Winter 97/98. She is listed in *Who's Who in American Women*, 1995-96, 1996-97.

(Integral Counseling Psychology)



Brant Cortright, chair of the Counseling Psychology Department, received his B.A. in Psychology from the University of California at Santa Cruz and 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. He is the author of *Psychotherapy and Spirit: Theory and Practice in Transpersonal Psychotherapy* (SUNY Press, 1997).

(Integral Counseling Psychology)



Frank Echenhofer received his Ph.D. in Developmental Psychology from Temple University in 1985. He has been a clinical research associate at Temple University and has been in private practice since 1985. His specializations, which bridge east-west psychology, are in the general areas of eastern and western comparative psychology, philosophy, and psychophysiology. He has done research in exceptional and deficit attention (ADHD, mild brain injury, single-pointed concentration and visualization meditation), EEG biofeedback for normalizing the EEG associated with attention and arousal level problems, and EEG assisted self-regulation methods for creativity, meditation facilitation, imagery self-regulation, and experimental transpersonal psychology. Frank has conducted research with Tibetan Buddhist meditators in India and meditators from the United States. He has lectured and written articles on the physiology and phenomenology of meditation, the integration of developmental and transpersonal psychologies, comparative biological psychology, and Eastern psychology. Frank is a licensed psychologist with a private practice in San Francisco.

(Psychology)



Renée Emunah, director of the Drama Therapy program, received her Ph.D. in Clinical Psychology from Union Institute Graduate School; 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.). Renée is the author of *Acting for Real: Drama Therapy Process, Technique, and Performance* (New York: Brunner/Mazel, 1994) as well as numerous articles and chapters on drama therapy. She is former president of the National Association for Drama Therapy and serves on the editorial board of the international journal *Arts in Psychotherapy*. In 1996, she was honored with the Gertrud Schettner Award for Outstanding Contributions to the Field of Drama Therapy.

Renée worked as a drama therapist with emotionally disturbed adolescents and adults for 15 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.

(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.

(Clinical Psychology)



Ian J. Grand, Program Director of the Somatic Psychology concentration, received his M.A. (1984) in Clinical Psychology from Antioch University and is a Ph.D. candidate at Union Institute. 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 Social Somatics Research Project, where he explores the relationship between social forms and physiological function. In his research he studies 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 developing somatic contributions to psychodynamic theory. Ian is co-editor with Don Hanlon Johnson of *The Body in Psychotherapy: Inquires in Somatic Psychology*. His doctoral research examines collaborative creativity.

Ian is also a painter, musician, and philosopher. He 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. She is the director of the Integral Counseling Center of CIIS on Church Street and is in private practice. Lu trained as a Gestalt therapist and was a trainer 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)



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 fifteen years. She is now in the process of integrating her work in "Voice Dialogue" with her interest in couple and family therapy.

(Integral Counseling Psychology)



Don Hanlon Johnson earned his Ph.D. (1971) in Philosophy at Yale University. He founded the first graduate degree program in the field of Somatics, which was housed at Antioch University before it moved to CIIS. He is the author of three books and several journal articles on the central role of bodily experience in providing a unique understanding of critical social, spiritual, and psychological issues. He is also the editor of a series of foundational texts in the field of Somatics which are being published jointly by CIIS and North Atlantic Books, the third and most recent of which is *The Body in Psychotherapy: Inquiries in Somatic Psychology*. Since 1988, he has been the director of a study group in Somatics whose members include founders or heirs of late founders of nine major schools of Somatics work. The aim of the group has been to improve educational quality and further research projects in the field.

(Somatics)



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)



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* (1996, New Harbinger Publishing). Michael is a licensed psychologist with a private practice. He also serves as a consultant to therapists.

(Integral Counseling Psychology)



Sanjen Miedzinski (formerly Susan Schneier) 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 Therapy)



Esther Nzewi received her Ph.D. in Clinical Psychology (1978) from New York University. She joined 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 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.

(Clinical 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 12 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 psychotherapy practice and is also a Diamond Approach teacher, in which capacity he does a form of pastoral counseling.

(Integral Counseling Psychology)



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. Her clinical and research interests include feminist self psychology and intersubjectivity, sexual abuse, eating disorders, dissociation, and the psychology of women. Her current research interests are the relationship between childhood trauma and adaptive psychological response.
(*Clinical Psychology*)



Benjamin Tong received his Ph.D. (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 faculty emeritus at the college of Ethnic Studies, San Francisco State University. Ben directs a school of tai chi ch'uan and Taoist studies. A member of the steering committee of the International Karen Horney Society, he maintains a private practice in psychotherapy and organizational consultation. He co-edited and contributed three chapters to the Asian-American section of *Ethnicity and Psychology* (Kendall/Hunt, 1995).

Ben's areas of interest include cross-cultural issues, critical social thought, chaos theory, systemic/strategic approaches, existential neoanalytic therapy, stress and trauma, and mind-body health and healing. His current research includes the study of ch'i gung as treatment of choice for emotionally traumatized inner city children.
(*Clinical 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. 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 has a private practice.

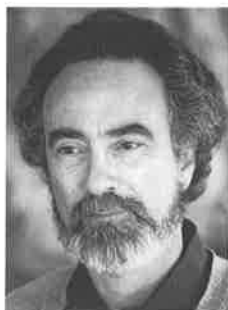
With more than 30 journal articles, several book chapters, two edited books, and a monograph, Leland conducts research in moral judgment and values, cognition and logic, dreams and adaptation, music and imagery, and the relation of these areas to culture, psychological development, and psychoanalysis.
(*Clinical Psychology*)



Harrison Voigt was instrumental in the founding of the clinical psychology doctoral program in 1981. He received his Ph.D. in Clinical Psychology (1969) from Ohio University, and his M.A. in Clinical Psychology from West Virginia University. He is a licensed psychologist in part-time private practice. Harrison has taught at the Institute since 1974, and is the Director of the Psychological Services Center at CIIS.

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.

(Clinical Psychology)



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 post-graduate 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.

(Expressive Arts Therapy)



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. In 1996 she published *Persephone Returns: Victims, Heroes and the Journey from the Underworld*. Her second book, *Medea's Folly: Women's Relationships and the Search for Intimacy*, was published in 1998. 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 mythological systems.

(Clinical Psychology)

SCHOOL OF PROFESSIONAL PSYCHOLOGY— AFFILIATE FACULTY

Note: The program in which each faculty member teaches, as well as their areas of special interest, are indicated after degree information.

David Akullian, M.S. Clinical Psychology, Eastern Michigan University, 1974. M.F.C.C. Systems theory with families and couples; existential psychotherapy with children and adults.
(*Counseling Psychology/Integral Counseling Psychology*)

Sondra Barrett, Ph.D., Biochemistry, University of Illinois Medical School, 1968. Psychoneuroimmunology; research background in biochemistry, immunology, and hematology.
(*Counseling Psychology/Integral Health Emphasis*)

Duncan Bennett, M.S., Counseling Psychology, CSU, Mayward, 1973. Groups and group process.

G. Kenneth Bradford, Ph.D., Psychology, Saybrook Institute, 1989. Licensed psychologist. Existential-contemplative psychotherapy and consultation. Phenomenological inquiry, Buddhist thought and practice, and the psychology of romantic love.
(*Counseling Psychology/Integral Counseling Psychology*)

Philip Brooks, Ed.D., Transpersonal Counseling Psychology, University of Massachusetts, 1975. Director of the Psychosynthesis Training Program in San Francisco.
(*Counseling Psychology/Integral Counseling Psychology*)

Daramola Cabral-Evins, Ph.D., Public Health, Epidemiology, University of California, Berkeley, 1994. Health care access and utilization among women; health risk behavior patterns among women of child bearing age; HIV/AIDS medicine; and women's health care.
(*Counseling Psychology/Integral Health Emphasis*)

Joyce Cassells, M.A., Public Planning, University of Michigan, Ann Arbor, 1980. Research methodology and the role of information and synergic consciousness.
(*Counseling Psychology/Integral Health Emphasis*)

Lauren Cunningham, M.S.W., Community Mental Health, University of California, Berkeley, 1972. M.F.C.C., L.C.S.W. Editor of *Journal of Sandplay Therapy*. Sandplay therapy.
(*Counseling Psychology/Expressive Arts Therapist*)

Sandy Dibbell-Hope, Ph.D., Clinical Psychology, University of California, Berkeley, 1989. Registered Dance Therapist; licensed psychologist integrating verbal, somatic, E.M.D.R., and expressive arts therapy.
(*Counseling Psychology/Expressive Arts Therapy*)

Kate Donohue, Ph.D., Psychology, Temple University, 1980. Licensed psychologist, Registered Expressive Arts Therapist. Jungian-oriented expressive arts therapist with children, families, couples, and adults.
(*Counseling Psychology/Expressive Arts Therapy*)

Christopher Doyle, M.F.A., Theater Arts, Brandeis University, 1985; M.A., Psychology/ Drama Therapy, C.I.I.S., 1995. R.D.T. Drama Therapist with individuals, couples, and families in San Francisco.
(*Counseling Psychology/Drama Therapy*)

Mildred Dubitsky, M.S. and Ph.D., Clinical Psychology, Harvard University, 1976. Existential/ phenomenological psychoanalysis.
(*Counseling Psychology*)

Maryanna Eckberg, Ph.D., Child and Adult Clinical Psychology, University of Minnesota, 1967. Body-oriented approaches to psychotherapy; post-traumatic stress disorder.
(*Counseling Psychology/Somatics*)

Mark Fromm, Ph.D., Educational Psychology, University of Colorado at Boulder, 1981. Licensed psychologist working with individuals, families, and couples. Specializes in creativity and psychotherapy.
(*Counseling Psychology*)

Margo Fuchs, Ph.D., Psychology of the Arts, Union Institute, 1985. Registered Poetry Therapist. Director, Expressive Arts Therapy program, European Graduate School, Switzerland. Poetry-centered expressive arts therapist.
(*Counseling Psychology/Expressive Arts Therapy*)

Fran Goldberg, M.A., Clinical Psychology, Lone Mountain College, 1977. M.F.C.C., Board Certified Music Therapist. Music-centered expressive arts therapist, specialty in guided imagery and music.
(*Expressive Arts Therapy*)

Paul Good, Ph.D., Clinical Psychology, University of Maryland, 1981. Forensics, existential psychology, gambling addiction.
(*Counseling Psychology/Integral Counseling Psychology*)

Anna Halprin, Founder, San Francisco Dancers' Workshop and co-founder of the Tamalpa Institute. Pioneer of dance as a healing art; teaches and performs worldwide.
(*Expressive Arts Therapy*)

Daria Halprin-Khalighi, M.A., Humanistic Psychology, Lesley College, 1988. Registered Expressive Arts Therapist. Dance-centered expressive arts therapist and trainer; co-founder of Tamalpa Institute.
(*Counseling Psychology/Expressive Arts Therapy*)

Neala Haze, M.A. Dance, Mills College, 1973; M.A. Counseling Psychology, National University, 1992. Registered Dance Therapist. Director and co-founder of the Authentic Movement Institute.
(*Counseling Psychology/Expressive Arts Therapy*)

David Hoffman, B.Sc., M.N.I.M.H., University of Sussex, 1979. An internationally known medical herbalist and author of *The New Holistic Herbal*.
(*Counseling Psychology/Integral Health Emphasis*)

Barbara Holifield, M.S.W., Clinical Social Work, NYU, 1990. M.F.C.C. Authentic movement, imagination, dreams, trauma.
(*Counseling Psychology*)

Judith Holten, M.A., Clinical Psychology/Drama Therapy, Antioch University, San Francisco, 1988. R.D.T. Drama therapist specializing in work with adolescents.
(*Counseling Psychology/Drama Therapy*)

Miller James, R.D.T. Drama Therapist specializing in drama therapy with post-traumatic stress disorder.
(*Counseling Psychology/Drama Therapy*)

C.K. Jeong, B.A. Physiology, University of California, Berkeley, 1980. Licensed Acupuncturist. Acupuncture, acupressure, and herbal medicine.
(*Counseling Psychology/Integral Health Emphasis*)

David Read Johnson, Ph.D., Clinical Psychology, Yale University, 1980. R.D.T. Past chair, National Coalition of Creative Arts Therapies Associations.
(*Counseling Psychology/Drama Therapy*)

Paolo Knill, Ph.D., Psychology of the Arts, Union Institute, 1977. Registered Art Therapist, Board Certified Music Therapist, Registered Expressive Arts Therapist. Founding dean, European Graduate School, Switzerland.
(*Counseling Psychology/Expressive Arts Therapy*)

Leslie Korn, M.A., Public Health, Harvard University, 1985. Ph.D., Behavioral Medicine and Medical Humanities, Union Institute, Ohio. A cross-cultural health educator and clinician integrating polarity therapy, somatics, traditional medicine, and psychotherapy.
(*Counseling Psychology/Integral Health Emphasis*)

Alan Kubler, Ph.D., Clinical Psychology, Center for Psychological Studies, Albany, 1996. Developmental psychology; intersubjectivity.
(*Counseling Psychology/Integral Counseling Psychology*)

DeLee Lantz, Ph.D., Clinical Psychology, Harvard Graduate School, 1963. Licensed psychologist. Cognitive psychology, language and memory, cross-cultural research, Buddhist psychology, and neuropsychological aspects of seizure disorders.
(*Counseling Psychology/Integral Counseling Psychology/Clinical Psychology*)

Mary Ann Leff, M.S., Counseling Psychology, California State University at Hayward, 1979. M.F.C.C. Psychotherapist specializing in issues of sexual concern.
(*Counseling Psychology/Drama Therapy*)

Alan Levin, M.A., Psychology, Professional School of Humanistic Studies, 1981. M.F.C.C. Interest areas include addiction issues, ecopsychology, and spirituality.
(*Counseling Psychology*)

Ellen Levine, Ph.D., Social and Political Thought, 1982; M.S.W., 1991, York University, Toronto. Board Certified Art Therapist, Registered Expressive Arts Therapist. Founding co-director, I.S.I.S. Expressive Arts Therapy training Institute, Toronto. Specialty in expressive arts therapy with children.
(*Counseling Psychology/Expressive Arts Therapy*)

Stephen Levine, Ph.D., Philosophy, 1968; D.S. Sc. Anthropology, 1977, New School for Social Research. Registered Expressive Arts Therapist. Founding co-director, I.S.I.S. Expressive Arts Therapy training Institute, Toronto. Professor, poet, actor, and author.
(*Counseling Psychology/Expressive Arts Therapy*)

Suzanne Lovell, Ph.D., Psychology, Union Institute, 1990. Registered Art Therapist. Teacher and Art Therapy program director, Sonoma State University. Somatics and expressive arts therapy.
(*Counseling Psychology/Expressive Arts Therapy*)

Kami McBride, B.A., San Francisco State, 1986. Certified Herbalist, Southwest School of Botanical Medicine, 1992. Director of Cultivating the Herbal Medicine Woman Within.
(*Counseling Psychology/Integral Health Emphasis*)

Susan Coto McKenna, M.A., Dance Therapy, Hunter College, 1981. A.D.T.R. Dance Therapist specializing in work with emotionally disturbed adults.
(*Counseling Psychology/Drama Therapy*)

Patricia McKeon, Ph.D., Clinical Psychology, Rutgers University, 1985. Neuropsychology assessment and treatment.
(*Clinical Psychology*)

Elizabeth McKim, M.A., Movement and Poetry, Goddard, 1976. Registered Poetry Therapist. Poet, storyteller, author, trainer and poetry-centered expressive arts therapist.
(*Counseling Psychology/Expressive Arts Therapy*)

Susan Merrill, Ph.D., Clinical Psychology/ Neuropsychiatry, University of Minnesota, 1974.
(*Counseling Psychology/Somatics*)

Charles Miedzinski, Ph.D., The Union Institute, History of Ideas, 1977. Registered Expressive Arts Therapist, writer, teacher, artist, curator, and art historian. Has taught in Bay Area on transformative role of symbolism, myth and creative processes.
(*Counseling Psychology/Expressive Arts Therapy*)

Wendy Miller, Ph.D., Clinical Psychology, Union Institute, 1978. Registered Art Therapist, Registered Expressive Arts Therapist. Artist and psychologist specializing in psychoneuroimmunology and expressive arts therapy.
(*Counseling Psychology/Expressive Arts Therapy*)

Jack Morin, Ph.D., Saybrook Institute, San Francisco, 1975. Psychology of Eroticism.
(*Counseling Psychology*)

Laurel Parnell, Ph.D. Clinical Psychology, California School of Professional Psychology, Berkeley, 1983. Licensed psychologist. Eye movement desensitization and reprocessing (E.M.D.R.).
(*Psychology*)

John J. Prendergast, Ph.D., Counseling Psychology, California Institute of Integral Studies, 1986. M.F.C.C. Non-dual teachings and transformational energetic work.

*(Counseling Psychology/
Integral Counseling Psychology)*

Sylvia Randall, Ph.D., Psychology, Purdue University, 1965. Bioenergetics, gestalt, group dynamics, and couples counseling.

*(Counseling Psychology/
Integral Counseling Psychology)*

Natalie Rogers, Ph.D., Psychology and Expressive Arts, Summit University, 1993. Registered Expressive Arts Therapist. Developed Person-Centered expressive arts therapy. Author of *The Creative Connection: Expressive Arts as Healing*.

*(Counseling Psychology/
Expressive Arts Therapy)*

Jonathan Rosenfeld, Ph.D., San Francisco School of Psychology, 1997. M.F.C.C. Family Psychologist in private practice with a consulting specialty in families and couples.

*(Counseling Psychology/
Drama Therapy & Somatics)*

Barbara Roush, M.A., Clinical Psychology/Drama Therapy, Antioch University, San Francisco, 1988. M.F.C.C., R.D.T. Drama therapist specializing in work with survivors of sexual abuse.

(Counseling Psychology/Drama Therapy)

Daniel Safran, Ph.D., Education, UC Berkeley, 1979. Organizational psychology, and the relationship between families and schools.

*(Counseling Psychology/
Integral Health Emphasis)*

Margaret Skinner, M.A., Counseling Psychology, JFK University, 1975. R.N., M.F.C.C. Self psychological-Jungian perspective.

*(Counseling Psychology/
Integral Counseling Psychology)*

Dr. Terry Soo-Hoo, Ph.D., Clinical Psychology, University of California, Berkeley, 1988. Working with children and families in a multicultural context, and integrating Eastern healing practices into Western psychotherapy practice.

*(Counseling Psychology/
Integral Counseling Psychology)*

Zakiya Somburu, M.A., Public Health, University of California, Berkeley, 1993. Health educator and consultant with community organizations including Families United Against Crack Cocaine, Berkeley Women's Health Collective, and formerly co-director of the Bay Area Black Women's Health Project.

*(Counseling Psychology/
Integral Health Emphasis)*

Stuart Sovatsky, Ph.D., East-West Psychology, California Institute of Integral Studies, 1984. M.F.C.C., author of *Passions of Innocence*, and founder of the Kundalini Clinic in Berkeley, CA.

*(Counseling Psychology/
Integral Counseling Psychology)*

Tina Stromsted, M.A., Clinical Psychology, JFK University, 1984. M.F.C.C., A.D.T.R. Authentic movement and expressive arts therapies.

(Counseling Psychology/Somatics)

Simon Taffler, B.A., University of Strathclyde, Glasgow, Scotland, 1977. Homeopath, naturopath, School of Homeopathy, 1992. Education of health and the healing arts.

*(Counseling Psychology/
Integral Health Emphasis)*

Peter Van Oot, Ph.D., Psychology, Pennsylvania State University, 1988. Stress management, Neuropsychology, and sleep disorders.

(Clinical Psychology)

Jacques Verduin, M.A., Psychology, Antioch College, 1990. Movement and play approaches in psychotherapy.

(Somatics)

Armand Volkas, M.F.A., Theater, U.C.L.A., 1975; M.A., Clinical Psychology/Drama Therapy, Antioch University, San Francisco, 1986. R.D.T., M.F.C.C. Drama therapist specializing in cultural conflict resolution.

(Counseling Psychology/Drama Therapy)

Roxanna Wales, Ph.D., East-West Psychology, California Institute of Integral Studies, 1994. Ethnographic methods, psychology and religion, women's spirituality, and neo-pagan earth traditions.

*(Counseling Psychology/
Integral Health Emphasis)*

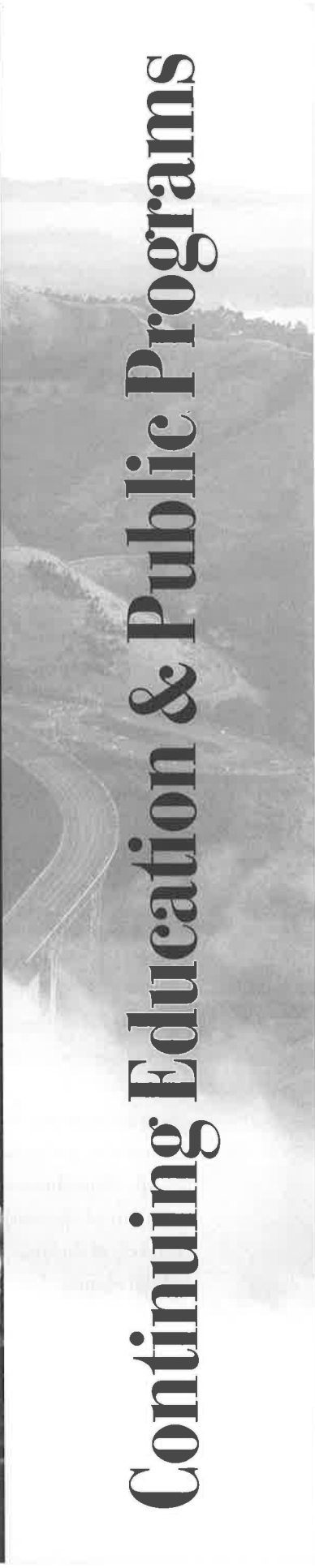
Bronwyn Warren, M.A., Psychology, Sonoma State University, 1983. M.F.C.C., A.D.T.R., R.D.T. Dance and drama therapist with couples, individuals and groups. Cognitive therapy.

(Counseling Psychology/Drama Therapy)

Judyth O. Weaver, Ph.D., Reichian Psychology, International College, 1979. Sensory Awareness, Bodymind integrative therapy, tai chi ch'uan.

(Counseling Psychology/Somatics)





Continuing Education & Public Programs

SPECIAL EVENTS

Peacemaking: The Power of Nonviolence June 9 - 11, 1997

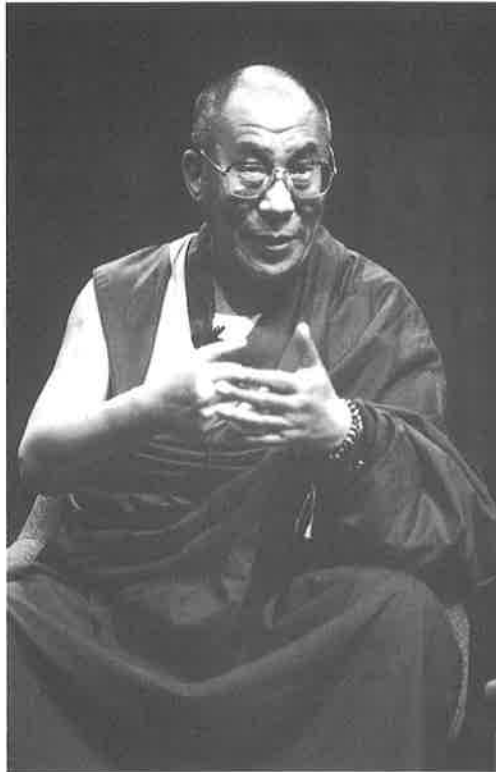


*F*rom June 9-11, 1997, nearly 3,000 people of a multitude of races, ages, classes, and religions gathered at a San Francisco Peacemaking Conference co-sponsored by Tibet House New York and the California Institute of Integral Studies. Highlighting the power of nonviolent action, the conference was a refreshing reminder, in a culture that tends to focus on news of violence and discord, of the large numbers of people around the world who have committed their lives to creating peace.

Two Nobel Laureates—His Holiness the Dalai Lama, Jose Ramos Horta, and Anita Menchu Tum (sister of Laureate Rigoberta Menchu Tum)—met with distinguished social advocates, inner city youth, contemplatives, and those from all walks of life who are concerned with the current epidemic of violence. The goal of this partnership was to begin to change the perception of power in the public mind, particularly the mind of youth.

An underlying theme of the conference was that, humans and nonhumans, are radically interdependent—locally, nationally, globally. This theme was reflected in the topics of the plenary sessions and many of the workshops, which explored how to create peace at the levels of the individual, the family, the school, the community, and the planet.

A particular focus of the conference was the participation of the approximately 800 youth under age 24, many of whom are activists, peaceworkers, and teachers in their communities, working with marginalized, children at risk, and the poor.



From the Realm of the Ancestors Language of the Goddess June 12 - 14, 1998



*T*his interdisciplinary conference was inspired by the scholarship of archaeomythologist Marija Gimbutas (1921-1994) whose research on the earliest cultures of Europe presents a revolutionary view of the origins of Western civilization. The event was dedicated to the necessity of refocusing our collective memory, and to the cultivation of vision, creativity, insight, and the celebration of life.

The conference, moderated by Joan Marler, featured presentation by scholars and artists who acknowledge the significance of Dr. Gimbutas' research and theories.

PRESENTERS AND PERFORMERS

Jennifer Berezan	Mary Mackey
Janine Canan	Joan Marler
Christopher Castle	Betty De Shong Meador
Lucia Chiavola Birnbaum	Susan Moulton
Riane Eisler	Vicki Noble
Rose Wognum Frances	Arisika Razak
Elinor Gadon	Kathryn Roszak
Judy Grahm	Virginia Beane Rutter
Beth Hensperger	Monica Sjoo
Diane Jennett	Charlene Spretnak
Mara Lynn Keller	Joan Sutherland



Ram Dass and Laurance Rockefeller Honored at CIIS Commencement

Commencement 1998 was an extraordinary event, highlighted by the presentation of honorary doctorates to Ram Dass and Laurance S. Rockefeller.

Rockefeller was honored for his support for conservation, ecology, and new paradigm research.

Ram Dass received the degree for his contributions to the integration of Eastern spiritual teachings into American culture.

Distinguished guests included Institute founder Bina Chaudhuri and world religion scholar Huston Smith, CIIS 1997 commencement speaker and honorary doctorate recipient.



*Robert McDermott,
Laurance S. Rockefeller*



*(l-r) Ram Dass,
Ralph Metzner,
Laurance S. Rockefeller*



*Houston Smith,
Bina Chaudhuri*

CONTINUING EDUCATION FOR PROFESSIONALS

The California Institute of Integral Studies is pleased to present a new program designed specifically for Psychologists, Marriage Family and Child Counselors, and Licensed Clinical Social Workers seeking mandatory continuing education units (MCEU). CIIS understands the needs of professional psychotherapists to continue in advanced clinical training and the new psychologist relicensing requirements to complete MCEUs each year. In designing these courses, CIIS endeavors to present advanced clinical training that is practical in application, psychospiritual in orientation, and innovative in scope, vision and scholarship.

Mandatory Continuing Education Courses for Psychologists, MFCC's, LCSW's, and Nurses.

Meditation and Psychotherapy:
Theory and Practice
John Welwood, Ph.D.

Ecopsychology for Therapists
and Health Practitioners
Ralph Metzner, Ph.D. & Allen Kanner, Ph.D.

Psycho-Spiritual Crisis:
Theory, Diagnosis, and Treatment
Brand Cortright, Ph.D. and
Bonnie Greenwell, Ph.D.

Madness, Mysticism, & Creativity
John E. Nelson, M.D.

Understanding the Nature of Addiction:
Chemical Dependency Treatment
as Soul Work
Alan Levin, M.A., M.F.C.C.

Transforming Trauma with EMDR
Laurel Parnell, Ph.D.

The Meeting of Psychoanalysis and
Humanism: A New Synthesis
Michael Kahn, Ph.D.

Treatment of Traumatic Shock:
A Somatic Orientation
Maryanne Eckberg, Ph.D.

HIV in 1998
Robert Hopcke, Ph.D.

Psychodynamic Approaches to
Treating Trauma Survivors:
Issues and Controversies
Diane Swirsky, Ph.D.

Expressive Arts Therapy:
Intersubjectivity in the Arts
Kate Donahue, Ph.D.

Five Weeks to Healing Stress
Valerie O'Hara, Ph.D.

Metaphors of the Body
Daniel Benveniste, Ph.D.

Forensic Psychology
Paul Good, Ph.D.

Advanced Gestalt Therapy
Lucanna Grey, B.S.N., M.F.C.C.

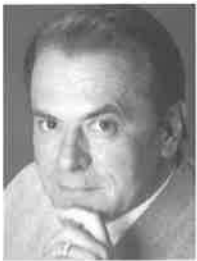
Navigating the Mental Health Internet
David Lukoff, Ph.D.

PUBLIC PROGRAMS

The Institute has a tradition going back to its foundation of offering stimulating public programs. These programs 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, anthropologist and author of *The Four FoldWay* and *The Wheel of Tarot: A New Revolution*.



Stanislov Grof, transpersonal psychologist and author of *Realms of Human Consciousness*, *Beyond the Brain*, *The Cosmic Game: Explorations of the Frontiers of Human Consciousness*, and *The Holotropic Mind*.



Joan Halifax, anthropologist and author of *The Human Encounter with Death* (with Stanislov Grof), *Shamanic Voices*, *Shaman: The Wounded Healer*, and *Fruitful Darkness*.



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*.



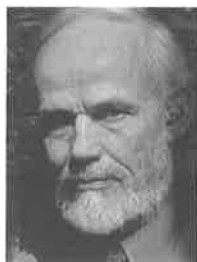
Joanna Macy, author of *Despair and Personal Power in the Nuclear Age*, *Dharma and Development*, *World as Lover, World as Self*, and *Thinking Like a Mountain: Toward a Council of All Beings*.



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*, *Sabbath Among the Ruins*, and *The Other Hand*.



Vicki Noble, author of *Motherpeace: A Way to the Goddess*, *Shakti Woman: Feel Our Fire*, *Healing Our World*, *Motherpeace Tarot*, and *The Double Goddess*.



Houston Smith, internationally renowned scholar of world religions, author of *The World's Religions*, *Forgotten Truth: The Primordial Tradition*, and *Beyond the Postmodern Mind*.



Starhawk, feminist and peace activist, author of *The Spiral Dance*, *Dreaming the Dark*, and *Truth or Dare*.



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*.



John Welwood, psychotherapist and teacher, author of *Awakening the Heart*, *Challenge of the Heart*, *Ordinary Magic*, and *Journey of the Heart*.

SAMPLE WORKSHOPS & LECTURE PRESENTERS & TOPICS, 1996-98:

Angeles Arrien
Psychological Implications of Tarot and I Ching

Carol P. Christ
Rebirth of the Goddess

Peter Elting
Jungian Psychodrama

Riane Eisler
Sacred Pleasure & Cultural Transformation

Corey Fischer
The Soul's Theater

Leslie Gray
Native American Medicine

Peter Gold
Navajo & Tibetan Sacred Wisdom

Steven Goodman
The Trickster in Tibetan Buddhist Practice

Stan Grof & Richard Tarnas
Psyche and Cosmos

Joan Halifax
Buddhism & Shamanism

Douglas Harding
On Having No Head

Michael Harner
Way of the Shaman

Jane Hirshfield

The Artist & the Threshold of Life

Edward Hoffman

The Kabbalah

Anne Klein

Meeting the Great Bliss Queen

Joanna Macy

Entering the Heart of the World

Deena Metzger

Writing for Your Life

Ralph Metzner

The Unfolding Self

Vicki Noble

Female Shamanism & "Shakti"

Helen Palmer

*The Enneagram:
A Vice to Virtue Spirituality*

Donna Read

The Goddess Remembered

Rhiannon

Circle of Song

Jurg Roffler

Breath as an Experience of Self

Marion Rosen

The Rosen Method

Charlene Spretnak

The Resurgence of the Real

Starhawk

Nature as Sacred Text

Luisah Teish

Ancestor Reverence

John & Jennifer Welwood

Intimate Relationship as a Sacred Path

JOURNAL

Metis: A Feminist Journal of Transformative Wisdom

Metis, an annual interdisciplinary journal with a spiritual focus, seeks to further feminist consciousness and theory by publishing articles rooted in scholarship and language that is embodied, critical, and creative—integrating passion and analysis in well-crafted writing. Named for Metis, Goddess of Wisdom and mother of Athena, the journal was created to give voice to the ongoing exploration of women's experiences and ideas, and to contribute to the vital body of thought that is emerging from feminist scholarship.

Metis defines women's transformative wisdom broadly to include ways of knowing, psychological and spiritual development, spiritual or religious experiences, feminism and language, ecofeminism, the arts, feminist theory, ethnic and cultural diversity, sexuality, and myth. Full-length articles, short articles, letters to the editor, experimental forms, book reviews, humorous pieces, poetry, and black and white photographs of art work will be considered. Authors have included Charlene Spretnak, Carol P. Christ, Lucia Chiavola Birnbaum, Anita Barrows, and Elinor Gadon.

The creation of *Metis: A Feminist Journal of Transformative Wisdom*, was inspired by the visionary creation of the Women's Spirituality program at the Institute by Elinor Gadon. Published and edited by Candice Chase, the journal receives some administrative support from CIIS, but depends upon library and individual subscriptions for the major part of its operating income.

Please direct inquiries, submissions, or request for publication guidelines to Candice Chase, Editor, *Metis*, CIIS, 1453 Mission Street, San Francisco, CA 94103, (415) 575-6100, extension 454, or email candicec@ciis.edu.





Administrative Guidelines

ADMINISTRATION



Janis Phelps
Dean, School of Consciousness & Transformation

Janis Phelps received her Ph.D. in Clinical Psychology (1986) from the University of Connecticut. Her research and scholarly writing has focused on child development, peer interactions among preschoolers, cognitive processes of change, and creativity. Janis is writing a book on the interface between methods of healing and the creative process. A practicing psychologist and marriage and family therapist since 1979, her areas of clinical research include field studies of enhanced expectancies and psychotherapy, response to traumatic events, transpersonal processes of change, and mind-body wellness as it correlates to psychotherapy outcome. Her theoretical orientation is within transpersonal and wellness therapy models, East-West methods of psychotherapy, and the interaction of clinical work with meditation and creativity.

In addition to 20 years of teaching psychology, Janis helped develop graduate programs for educators and counselors at the University of Connecticut, Barry University, and Florida International University. Her recent publications include studies of traumatic responses to natural events. She is presently studying the effects of meditation training for psychotherapy clients.



Leland Van Den Daele
Dean, School of Professional Psychology

Leland van den Daele is a psychologist with a special interest in lifespan development and optimum health. He received his Ph.D. in clinical child psychology in 1967 from Purdue University, where he was a David Ross Fellow. Leland served as a National Institute of Mental Health Senior Postdoctoral Fellow in personality and socialization at Educational Testing Service and a Postdoctoral Fellow at the Institute for Humanistic Studies. He graduated as a psychoanalyst from the American Institute for Psychoanalysis of the Karen Horney Center in New York City. He is licensed to practice psychology in New York, New Jersey, and California, and is a diplomate of the American Board of Professional Psychology as well as a Fellow of the Academy of Clinical Psychology.

Since 1966, Leland has served as a teacher, researcher, administrator, and private practitioner of psychology and psychoanalysis. Before joining CIIS, he was a professor at the University of Illinois, Columbia University, Rutgers University, and the California School of Professional Psychology. He served as Counselor to the Association for Advancement of Psychoanalysis and President of the Association for Psychoanalytic Education and Training. Leland has a long-standing interest in systems theory and the relationships of mind, body, culture, and spirituality. He is certified as a yoga teacher and is a long-term practitioner of meditation.

Leland has written one monograph, edited two books, and published more than forty papers on systems theory, ego development, dream psychology, early childhood development, and psychological evaluation. His current work concerns application of the Music Projective Test, moral development, and psychology and spirituality.



Donna Blakemore
Vice-President for Advancement

Donna Blakemore joined CIIS in 1996 as vice president for institutional advancement, overseeing fundraising, alumni relations, communications, and public programs. She was formerly executive director of development at UC Davis, executive director of alumni relations at UC Riverside, and assistant alumni director at UC Santa Cruz, her alma mater.

Donna has a national reputation in the field of advancement in higher education. She received a prestigious appointment to serve on the Council for Advancement and Support of Education's (CASE) National Commission on Alumni Relations, and was elected to the CASE District VII Board of Directors—which comprises alumni, communications and philanthropy professionals working in educational institutions in five western states. She has taught at CASE conferences on such topics as boards of directors, volunteers, newcomers, and financial aspects of associations, and published an article on working with top level volunteers for CASE's *Currents Magazine*.

At UC Davis Donna developed and led the first campus-wide campaign, raising more than \$16 million for student financial support. She also played a leadership role in raising \$5 million and in building a prominent alumni and visitors center on campus. Through these and other efforts, she has trained more than 200 volunteers on major gifts fundraising who have raised nearly \$20 million.



Eric Broque
**Vice-President for
Finance & Administration**

Eric Broque joined CIIS in 1998 as vice president for finance and administration and is responsible for financial management, human resources, facilities, information systems, admissions, financial aid, and student services. He was formerly assistant vice chancellor for budget and administration at UC-Berkeley, assistant director of financial analysis and budgeting at the University of Vermont, and most recently director of the academic planning project at Stanford University.

Eric's work has focused on the development of institutional strategies that integrate academic plans with resource allocation, rely upon thorough analysis of institutional data, and emerge from a collaborative process. His special interests are in enhancing the diversity and professional development of staff and in the design of management information tools to support planning and decision making.

Eric has participated for many years in the activities of the Society for College and University Planning, serving on its professional development and publications committees and as a member of its Institutional Decision Making and Resource Planning Academy, with the Association for Institutional Research, and the National Association of College and University Business Officers. He has presented papers on issues including faculty productivity, business process redesign, financial aid and deferred maintenance, scholarships, legislative advocacy, reunions, awards, and special events.



Padma Catell
Assistant Dean,
School of Professional Psychology

Padma Catell 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 has been teaching at the Institute since 1984. She 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. Her most recent publication is "Musings on Love" in the *Existential Humanist*, Winter 97/98. She is listed in *Who's Who in American Women*, 1995-96, 1996-97.



Alfonso Montuori
Chair of Graduate Studies in the School
of Consciousness & Transformation

Alfonso Montuori holds a Ph.D. in Human Sciences from Saybrook Institute (1991), an M.A. in International Policy Studies from the Monterey Institute of International Studies (1986), and a B.A. in Language and Philosophy from the University of London. He is an author, consultant, musician, and chair of Graduate Studies in the School of Consciousness and Transformation. 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, 1998). He has also translated the work of French sociologist/complexity theorist Edgar Morin and the Italian philosophers Mauro Ceruti and Gianluca Bocchi 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, music, postmodernism, social change, organization theory, and cross-cultural theory. A member of the General Evolution Research Group, he is series editor of *Advances in Systems Theory, Complexity, and the Human Sciences* for Hampton Press and associate editor of *World Futures, The Journal of General Evolution*.



Richard Buggs
Dean of Students

Richard has worked in Student Services since 1991 and currently oversees Field Placement and International Students. He earned a Ph.D. in clinical psychology from CIIS in 1996 and has a B.A. from San Diego State University. He is a licensed psychologist with a private practice in psychotherapy. He also serves on the Board of Directors for the Haight Ashbury Psychological Services and is a member of the San Francisco Children's Public Psychotherapy Project.

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 must have a B.A. from an accredited institution. Those applying for Advanced Standing Ph.D. programs must have an M.A. in the appropriate discipline (see program requirements). 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 (or 80 semester-units) must demonstrate potential to petition successfully for life experience credit. 180 units are required for BAC graduation.

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 and participation in a full-day workshop—An Introduction to Integral 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. Workshop participation 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 45 quarter-units (one year) of credit for previous life experience by submitting a comprehensive portfolio. Students must have completed a minimum of 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.*

Application Deadlines for the Academic Year 1999-2000

SCHOOL OF CONSCIOUSNESS AND TRANSFORMATION

	FALL	SPRING	SUMMER
	April 15	September 15	February 15
Humanities, Ph.D.			
Cultural Anthropology & Social Transformation, M.A.			
East-West Psychology, M.A.			
Philosophy & Religion, M.A.			
B.A. Completion/Integral Studies			

SCHOOL OF PROFESSIONAL PSYCHOLOGY

	FALL	SPRING	SUMMER
Clinical Psychology, Psy.D.	Jan 15		
Counseling Psychology, M.A.	April 15	September 15	February 15
Certificates	April 15	September 15	February 15
(Expressive Arts; Integral Health)			

Applications will be accepted after the above deadlines and admission granted on a space-available basis.



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 (not required of B.A. applicants).
- Original sealed 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 (G.R.E.) 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 or videotape may suffice for students living outside a 500-mile radius of the Institute. Interviews at the Institute are typically done in small groups of two to four applicants and at least three members of an admission committee.

TUITION DEPOSIT (NON-REFUNDABLE)

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 Admissions 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; or
- b) previous college 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's office, 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 re-admission 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.

RE-ADMISSION

An application for re-admission 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 re-admission are required to meet current Admission requirements. An application fee and new application form is required.

If the application for re-admission 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 some programs, individuals who wish to take courses for credit but not enroll in a degree program may seek Special Student status. A B.A. degree is required for 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 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.

Contact Admission office for further information.

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 office provides special service to students from abroad, including; immigration advising, health insurance information, and the annually updated *Guide for International Students*. 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 admitted to a program of study, has submitted proof of financial support for one year of study, and has paid the 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 nine (9) units per quarter.

Information concerning language skills and transcripts from institutions outside the United States can be found on page 228 in the Academic Guidelines section of this *Catalog*.

FINANCIAL AID

The purpose of financial aid at CIIS is threefold: 1) To provide students access to the education of their choice; 2) To assist students in meeting educational expenses both direct (tuition & fees) and indirect (room and board, books and supplies, transportation, personal expenses, and if needed costs associated with dependent care); and 3) To offer scholarships and grants to acknowledge and support community outreach and service, outstanding academic achievement and promise, and to encourage doctoral research. All Federal Family Education Loan Programs place the primary responsibility of meeting the cost of education on the student, and to the extent possible on the student's family. The Financial Aid office extends to each student a personalized service orientation while complying with governmental and donor regulations. The office is electronically equipped to receive SAR's (Student Aid Reports) generated by the FAFSA (Free Application for Federal Student Aid). The School code is 012154. Students can bring information for submission to the Federal Processor in the Financial Aid office and the staff will assist with electronic input and sending.

To be eligible to receive financial aid, the student must:

- 1) demonstrate need by completing the Free Application for Federal Student Aid (FAFSA). Contact Financial Aid office for exceptions.
- 2) be a U.S. citizen or eligible non-citizen.
- 3) be enrolled at the Institute on at least half-time basis, minimum of six (6) quarter units and in satisfactory academic progress.
- 4) possess a valid Social Security number.
- 5) not owe a refund on any state or federal educational grant and not be in default on a student loan.
- 6) have complied with U.S. Selective Service requirements.
- 7) request financial aid transcripts forms from all colleges attended in the 12 months preceding enrollment at CIIS.

The Institute encourages scholarship applications from international students. To apply international students should complete Certification of Finances form. It is the responsibility of international students to inform the Institute if they hold dual citizenship status as a US citizen.

All forms are available from the Financial Aid office. Contact the Financial Aid office for forms, information and deadlines.

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

NOTE: CIIS does not participate in the Cal Grant Program for undergraduate students.

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: The Federal Pell Grant program grants money from the federal government to eligible students, and 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. Award amounts each year depend upon program funding.

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.

Robert Joseph and Wilhelmin Ann

Kranske Scholarship: Awards of up to \$5,000 per year for research and study of psychedelic/entheogenic plants and medicine, plus an additional grant of \$1,000 for related field work expenses. Two to four awards will be made each year. The project can be based on a wide perspective including psychological, anthropological, spiritual, shamanic, medicinal, ancient healing, rehabilitative, educational, and others if appropriate. For application guidelines, contact the Financial Aid office.

Alumni Association Spirit of CIIS

Scholarship: The alumni association offers a number of \$1,000 scholarships to students in their final year of studies at CIIS (post-course work). For application guidelines, contact the Financial Aid office.

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.

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.

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 pre-determined 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 \$138,500 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, unless the student consolidates, or decides upon such terms as graduated repayments or income sensitive repayment schedules.

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 the student 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 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 Electronic Funds and/or Individual Check Disbursement Policy:

The Institute participates in Electronic Funds Transfer (EFT). This process allows the lender to directly deposit the loan proceeds into individual student accounts. Tuition is paid no later than three days after funds are disbursed into student accounts. The remaining amounts, per individual student directives, are held as credit in their accounts or disbursed as a refund to cover indirect educational expenses.

The process of bringing the Institute into full Electronic Funds Transfer procedures began in summer 1998 and continues through fall 1998. Students have the option during the change to continue receiving individual checks from the lender if the lender cannot accommodate the electronic certification process or the students require receipt of individual disbursements. Individual disbursements checks are mailed directly to the Financial Aid Office. Each student's enrollment and satisfactory academic progress status is checked. The Financial Aid office then authorizes the Business office to release the outstanding balance on the account to the student unless the student has opted for the Institute to hold the credit balance for budgeting in the next term.

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 will notify 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.

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. A minimum of six (6) units is required for half-time status, nine (9) units for full time status for graduate students, and 12 for full time status for the Bachelor Completion program (BAC). A Grade Point Average (G.P.A.) of 3.0 for graduate students and 2.0 for undergraduate students is required.

Dropped, failed, and incomplete courses, remedial courses, audited courses for which no credit is received, and repeated courses do not count towards total units completed. To earn units for a course, the student must complete and pass that class. A grade of “pass” is required during the thesis/dissertation writing phase in order to satisfy Financial Aid satisfactory progress requirements. 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.

REMEDIAL COURSEWORK

Students may be required to address deficiencies in written or spoken language. They may be referred to internal or external courses.

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.

LIBRARY

The Institute Library contains approximately 35,000 titles and grows at the rate of more than a thousand volumes per year. The library maintains an archival record of Institute dissertations and theses, and subscribes to approximately 200 journals annually. The collection is particularly strong in the various fields of psychology, philosophy, religion, East-West comparative studies, social and cultural anthropology, the perennial wisdom, and an integral worldview.

Library staff offer bibliographic reference, online services, and research instruction. A reserve book collection provides ready access to required course readings, while interlibrary loan expands the virtual collection available to users. In addition, CIIS faculty and students have direct access to other important resources in the Bay Area, including the Northern California Consortium of Psychology Libraries.

Among the special collections at the CIIS Library are the Alan Watts Memorial Collection of approximately 1400 titles, donated by the Zen Center of San Francisco and the Alan Watts Society for Comparative Philosophy; the Thomas Berry Collection of some 2500 volumes in philosophy, religion, and the humanities; and the D. Scott Rogo Memorial Collection on parapsychology and the occult.

The Library is grateful for the support of its many individual and institutional donors, among them the Frederick Spiegelberg Estate, the Kern Foundation, and the Jewish Chatauqua Society. Donations for endowed collections and services are most welcome, as are gifts in kind of collections pertinent to the mission of CIIS.

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; handouts 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.

REGISTRATION & STUDENT RECORDS

REGISTERING FOR CREDIT

A *Schedule of Classes* is printed about four weeks prior to the beginning of each quarter. This schedule, along with specific information about the registration process, is mailed to all new and continuing students. Students are responsible for knowing and following the timelines and procedures outlined in the registration packet and should ask at the Registrar's office if questions arise. Deadlines and registration dates included in this *Catalog* should be considered approximate only, as they may change.

Registration for any type of faculty-supervised individual study requires a contract that is signed by the faculty member, a program director, and in some cases, an academic dean. Contracts and other commonly used forms are available outside the Registrar's office. It is wise to start the contract process several weeks prior to registration as the required signatures may not be quickly obtainable.

Registration is conducted in person in the Registrar's office for all courses and for workshops taken for credit. Registration days and times are open to all matriculating students. See schedule for hours open. Special students and auditors register on the last day of the week of registration. Students who cannot attend registration in person may have a friend register for them at their assigned time. Correct payment must be provided, and the registration form as well as any needed contracts must be complete and signed by the student in order for the proxy arrangement to be carried out successfully.

Mail registration is accepted from distance students and from students doing thesis or dissertation writing, internship (in the Psychology program), or fieldwork (in the Social and Cultural Anthropology or East-West Psychology programs) providing the registration form is complete, accompanied by correct payment, and received by the Registrar's office no later than the last scheduled day of registration. Current tuition and fees are listed in each quarter's registration packet. Students doing "registration only" may also register by mail.

Late registration is conducted during the first week of each quarter, with a late fee assessed. New admits (first quarter only), special students, and outside auditors are not required to pay the late registration fee. It is also possible to change prior registration (add or drop courses), without charge, during this time. Registration or changes will not be accepted after the first week of the quarter.

Registration for any particular course will close whenever a preset enrollment limit has been reached. Any course which does not attain the minimum enrollment during the regular registration period may be canceled. Students enrolled in a course that is subsequently canceled will be notified so that they may change to another course or request a tuition refund during the add/drop period.

Students who need a particular course in order to complete degree requirements may reserve a space by submitting a Priority Enrollment form. This form must be signed by the student's advisor and must reach the Registrar's office prior to the date listed in the registration packet.

Students should meet with their assigned program advisors prior to registration, especially if enrolled in one of the programs that require the advisor's signature on the registration form. Students should also find out whether their courses require a letter grade in order to fulfill degree requirements. If the student fails to make a grading selection on the registration form, a pass/fail choice will be entered for that student. Letter grade and pass/fail selections cannot be changed after the add/drop period.

SPECIAL STUDENTS

(Note: See Admission section of *Catalog* for details on Special Student status.) Special Student applications must be approved by the program director prior to registration. No more than nine (9) units taken as a Special Student may be applied toward a CHS degree.

AUDITING

Many courses are available for auditing without formal admission to the Institute. For regular courses, outside auditors may register in person at the Registrar's office during the regular or late registration periods. Payment in full is required at the time of registration. Outside auditors pay a reduced registration fee, as well as reduced tuition. No grades or credit points are earned for audited courses. Outside auditors may register for non-credit workshops through the Continuing Education office.

Students may register to audit regular courses during the registration or add/drop periods. It is not possible to change from audit to credit status once the add/drop period is over. Students enrolled in degree programs may also register to audit workshops through the Continuing Education office. Audited workshops, however, do not appear on a student's transcript; Continuing Education certificates may be obtained as proof of attendance. Graduates of the Institute who are current Alumni Association members may audit a regularly scheduled course at 50 percent off the regular audit tuition rate.

DROP AND WITHDRAWAL

Students may drop courses during the first week of a quarter and receive a full refund of tuition. The registration fee is not refundable.

After the add/drop period is over, a student may still withdraw from a course. (Withdrawal forms are available outside the Registrar's office.) The official date of withdrawal is the date on which the completed form is presented at the Registrar's office. A pro-rated refund of up to fifty percent of tuition may be obtained through the sixth week of the quarter; no refund is given from the seventh week onward. Students may withdraw from a course during the second half of a quarter with no refund. A grade of *W* appears on a student's transcript to indicate withdrawal.

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. 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. 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. All education records will be viewed in the Registrar's office only.

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.

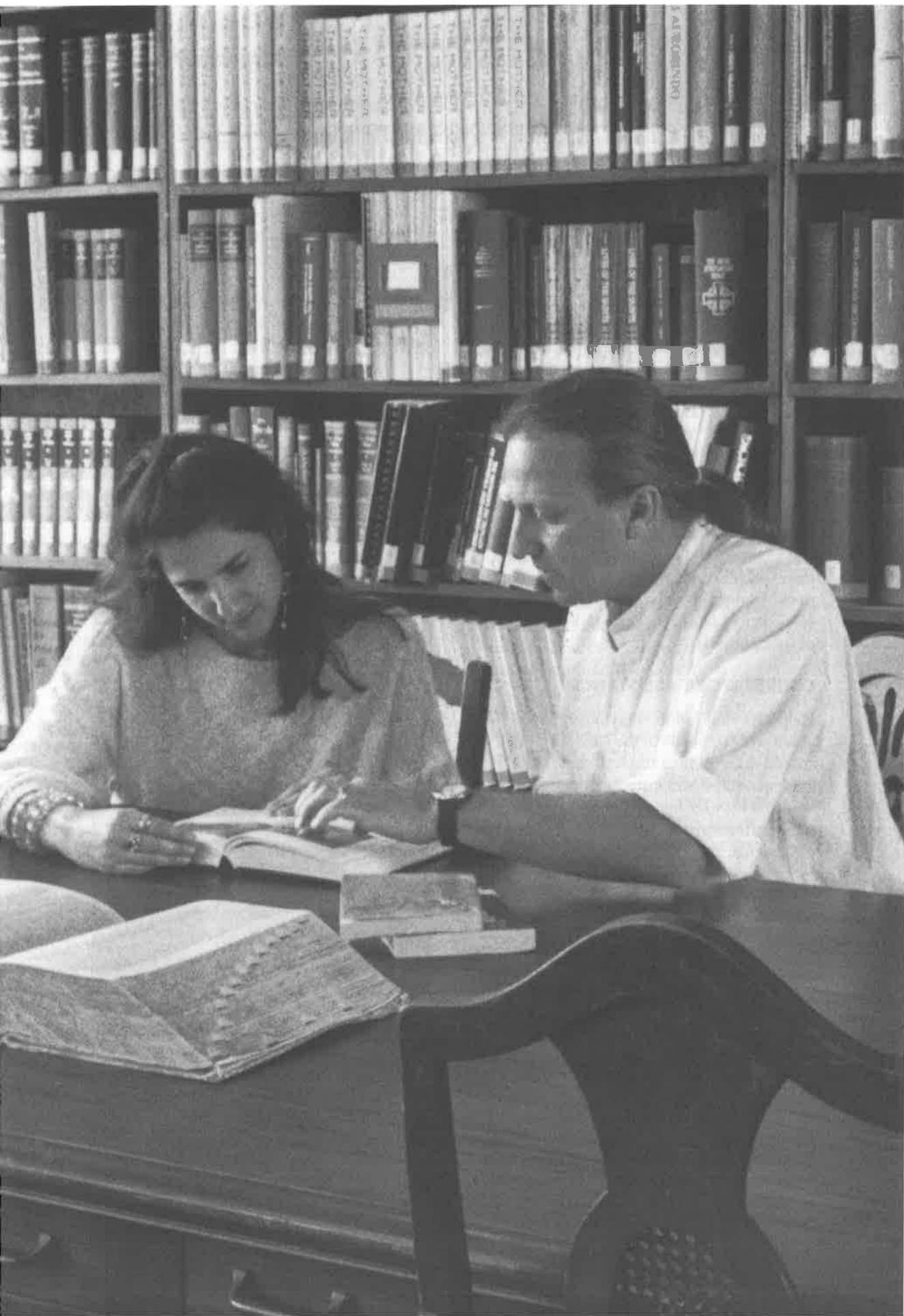
TUITION & FEES

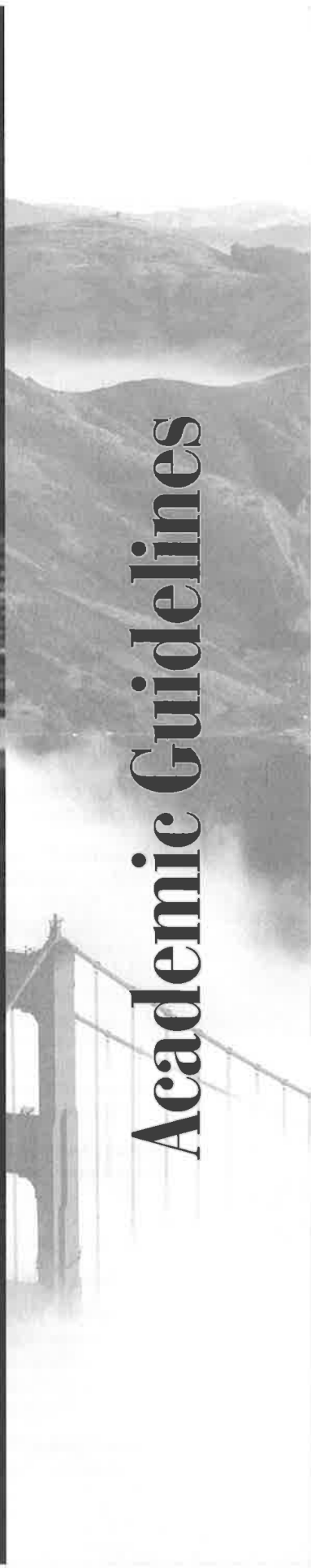
Please see the *Tuition and Fees* insert for current tuition rates and fees. The Institute reserves the right to change fees at the beginning of any quarter. Tuition must be paid at registration. Payment can be made by check, money order, cash, MasterCard, or Visa.

Students who have unpaid balances from previous quarters must pay such balances in full in order to register for another quarter. Requests for exception must be made in writing using a form which can be obtained in the Registrar's office or in the office of the Dean of Students.

Students in degree programs at the Institute must maintain an active enrollment status. To do this, a student must be registered every quarter, summers excepted. Active students may choose "registration only" status and the "registration only" fee without enrolling for any courses. The "registration only" fee is more than the registration fee when taking courses and is listed on the fee schedule accompanying each quarter's class offerings. All active students will automatically be billed the "registration only" fee if they have not actively registered and do not have an approved leave of absence. Any student choosing the "registration only" option for more than three quarters will be required to reapply for admission to the program.

Students may request an official leave of absence for medical or other reasons for a maximum of one year. Leaves of absence must be requested in writing on the leave of absence form which may be obtained in the Registrar's office, and they must be approved by the student's advisor. If a medical leave is requested, supportive documentation must be provided along with the leave of absence request form. Students approved for leave of absence will not be charged the "registration only" fee. If the leave of absence is longer than one year, the student will be required to reapply.





Academic Guidelines

GENERAL INFORMATION

About the Curriculum

The curriculum at the Institute is organized into the following programs of study.

DEGREES & CERTIFICATES

SCHOOL OF PROFESSIONAL PSYCHOLOGY

Clinical Psychology, Psy.D.

with emphases in:

Ecopsychology
Health Psychology
Transformative Psychology
Jungian Psychology
Child & Family

Counseling Psychology, M.A.

with concentrations in

Drama Therapy
Expressive Arts Therapy
Integral Counseling Psychology
Somatics/Integral Health Studies

with certificates in:

Expressive Arts Consulting & Education
Integral Health Education

SCHOOL OF CONSCIOUSNESS & TRANSFORMATION

Humanities, Ph.D.

with concentrations in:

East-West Psychology
Social & Cultural Anthropology
Transformative Learning & Change
Philosophy & Religion

with specializations in:

Asian & Comparative Studies
Philosophy, Cosmology, & Consciousness
Women's Spirituality

with a pathway in:

Individualized Studies

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)

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 prior to registration 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.

EVALUATION AND GRADING

The system of grades used for evaluating course work at the Institute is as follows:

GRADE POINTS

Grade points per quarter-unit of credit are assigned as follows:

A	=4.0	A-	=3.7
B+	=3.3	B	=3.0
B-	=2.7	C+	=2.3
C	=2.0	C-	=1.7
D+	=1.3	D	=1.0
D-	=0.7	F	=0.0

GRADE POINT AVERAGE

The grade point average is determined by adding the quality points and by dividing the resultant sum by the total number of quality hours. As general rule, the ratio is based on the number of attempted units completed: e.g., if a student repeats a course, both courses will be considered in the grade point average. As exception to this rule, a "Pass" (P) and a "Withdrawal" (W) will not affect a student's grade point average.

A student's cumulative grade point average is based on the courses which the student takes at CIIS or in programs affiliated with CIIS.

PASS-FAIL GRADE OPTION

P/F is an official grade type. The instructor will assign a "P" or "F" if the student has officially registered for the course on a Pass/Fail basis. **No other letter grade can be given.** Quarter credit hours are awarded for "Pass" (P) grade. The student's grade point average will not be affected. "Failure" (F), however, will affect the grade point average.

Passing Grade Definition: A grade of "P"
Passing is defined as "C".

W "Withdrawal" is a notation used by the Registrar's office when a student drops a course after CIIS's census date.

AU "Auditor" course not taken for credit; see schedule for cost of tuition charged for audited courses.

INCOMPLETE COURSE WORK

I "Incomplete" denotes an examination or required assignment which has been postponed for a serious reason after consultation with the instructor. Students who have not contacted the faculty member regarding completion of course requirements are subject to a failing grade or a permanent incomplete.

Incomplete Extension applies to students given approval to utilize the quarter extension option at the end of the quarter date. If the work is still incomplete at the close of the following quarter it is converted to a failing (F) grade or a permanent incomplete (IN) Neither grade is reversible.

*All students are expected to submit required work at the assigned times. However, a grade of Incomplete may be assigned by an instructor when a student's work is of passing quality but is incomplete. Students must make arrangements with the course instructor before the end of the quarter when requesting an Incomplete grade. **The instructor has a right to refuse a request for an Incomplete and may adjust the final grade as deemed appropriate for incomplete work.** If approved, a temporary grade of I is entered on the student's transcript at grading time. The I grade is removed from the transcript when the work is completed and a Change of Grade form filed with the Registrar's office.

Students have a maximum of three quarters to make up incomplete work ("maximum of three quarters" is defined as: The original request for an Incomplete and the approved extension of the original Incomplete makes up the second quarter). **Summer quarters are counted as regular quarters when a student has an Incomplete, and whether or not students are taking course-work.** No further extensions may be granted. If completed work is not submitted to the instructor by the end of the second quarter (no later than the last day of classes, or earlier if requested by the faculty), the I will be changed to an IN (Permanent Incomplete).

When submitting completed work to an instructor, students should include a Change of Grade form with all information provided except the final grade. Although it is the instructor's responsibility to submit the Change of Grade form to the Registrar's office, the student should follow up on the status of the grade at some point during the subsequent quarter.

CHANGES OF GRADE

Once grades have been submitted to the office of the Registrar, they will not be changed unless there has been an evident injustice, and only after the student's dean has received the faculty member's request giving the reason for the change. The change will become effective only after the Change of Grade form has been approved by the dean and filed with the office of the Registrar.

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 & 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. The dissertation and thesis research projects must not be a duplication of student work previously submitted for fulfillment of either course requirements or previous research at CIIS or elsewhere. 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 re-admission 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* or contact the dean of students.

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 pages 212 and 228). 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 for psychologists, M.F.C.C.s, L.C.S.W.s, and nurses.

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, providing as space is available. Audit enrollments are processed by the Continuing Education office, not the Registrar's office. Continuing Education certificates are available upon request. (See page 191 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.

CIIS is pleased to announce that it now is an official provider of mandatory continuing education (M.C.E.) for licensed psychologists, M.F.C.C.s, L.C.S.W.s, and nurses. Please call or write for a copy of the M.C.E. 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.

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. Students cannot sign up for thesis and dissertation 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 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 or flat fee units during the scheduled registration period. Student should consult advisor on the Thesis/Dissertation Plan. Students enrolling for dissertation units are required to pay a quarterly fee.

Thesis and dissertation are graded on a Pass/No Pass basis and carry no units. Grade sheets are sent to instructors by the registrar at the end of the quarter. Faculty evaluate in writing and 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 (R.H.P.C.) 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 R.H.P.C.

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.

The signed form must be submitted to the registrar; 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/dissertation 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 doctoral degree (for doctoral dissertation students) 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. 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) satisfactory completion of all required academic work as set forth in the program contract at the time of their admission, including comprehensive examinations and thesis or dissertation work,
- 2) a thorough review of the student's academic record at the Institute by the student's advisor, who must give academic clearance for graduation;
- 3) obtaining an official graduation packet from the Registrar's office;
- 4) filing the completed application contained therein with the Registrar's office by the deadline indicated in the academic calendar (see page 246);
- 5) payment of appropriate graduation fee at the time of application (see *Tuition and Fees* insert);
- 6) clearance of all outstanding debts or other obligations to the Institute; and
- 7) return of all books on loan from the Institute library.

If graduation is postponed, application materials and fees will be carried over to the next quarter.

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 Library 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 must 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 may be renewed for more than one quarter, but no more than nine (9) units taken as a Special Student will be credited toward a degree.

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 an academic office manager or program advisor 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 World Education Services. 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 or a minimum computerized test score of 213. It is the applicant's responsibility to make arrangements to take this test. Information may be obtained by writing to: TOEFL Services, Educational Testing Service, Box 6151, Princeton, New Jersey 08541, U.S.A., or visit their website at <http://www.toefl.org>. 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 page 203 in the Administrative Guidelines section of the *Catalog*.







Students & Alumni

Students at the Institute



Many students in the Transformative Learning doctoral program bring their professional experience to the program, and their program experience to their profession.

Shakti Butler and Michael Bell are no exceptions. Two companies they founded, InPartnership and World Trust, design and deliver transformative learning models to organizations and community groups throughout the country.

World Trust creates videotapes that are used nationwide in public dialogues; the films serve as catalysts for transforming consciousness and stimulating discussion about topics such as racism, sexism, and the nature of effective change in organizations. InPartnership, a consulting firm, offers a variety of resources and services for growth, change, and learning to corporations, small business, non-profit organizations, and government agencies.

At CIIS they have “found a home that supports our ability to grow into effective midwives of change. The program has had a tremendous impact on our work as change agents in the world. It has affirmed our belief that transformative change is possible for all individuals and communities. The models of transformative learning discussed in our classes are the foundation for models promoting sustainable change that we offer in our consulting practice.”

Candice M. Chase, a Ph.D. candidate in the East-West Psychology program, has also taken a number of courses in Women’s Spirituality at CIIS. In 1996, she created and edited the first issue of *Metis: A Feminist Journal of Transformative Wisdom*. *Metis*, an interdisciplinary journal with a spiritual focus, seeks to further feminist consciousness and theory by publishing articles rooted in scholarship and language that is embodied, critical, and creative. The journal’s title honors Metis, Goddess of Wisdom and mother of Athena. Past contributors include authors Lucia Chivola Birnbaum (*Black Madonnas*), Tanya Wilkinson (*Persephone Returns*), and Carol P. Christ (*Rebirth of the Goddess*).

In talking about why she started the journal in the midst of writing her dissertation and working as associate editor of *Open Eye*, she said, “It seemed important to me that women have more venues for publishing their scholarly work. I wanted to offer a place where women could work towards transforming ‘academic writing’ into embodied scholarly writing.”

Candice is writing a dissertation entitled *Self, Gender, Nature: Interrelationship in a Feminist Ecopsychology*, integrating her interests in psychology, spirituality, feminism, writing, and nature. She says, "My studies in East-West Psychology have been a rich mixture of psychology, philosophy, and spiritual studies. Vernice Solimar [East-West faculty] has been inspirational to me in her capacity to integrate mindfulness, a sharp intellect, and a loving heart. She brings tremendous integrity to all that she does."

For information about *Metis*, contact Candice Chase at 415-575-6100, ext. 454; email candicec@ciis.edu; CIIS, 1453 Mission Street, San Francisco, CA 94103.



Jorge N. Ferrer is a doctoral student in the East-West Psychology program who works with Latina women through *Arriba Juntos*, a program which helps prepare women who are homeless or living in shelters for a credentialing examination that allows them to work as nursing assistants.

Speaking about how his work and how his studies at CIIS have catalyzed his involvement in social action, Jorge says, "During my first quarter at the Institute I studied with Vernice Solimar, who pointed out the necessity of thinking about the relationship between spirituality and very down-to-earth issues, such as those stemming from patriarchal oppression or lack of a multicultural perspective. My work with Joan Halifax emphasized the importance of service in the world and the limitations of a 'me only' approach to spirituality. Both influenced my decision to work at *Arriba Juntos*. If I had to describe in a few words what it is that I do at *Arriba Juntos*, I would say that I am involved in a work of compassionate empowerment."



Christian de Quincey, a doctoral student in the Philosophy, Cosmology, and Consciousness program, is the managing editor of *Noetic Sciences Review*, teaches consciousness studies at John F. Kennedy University, and is the author of numerous publications. Having a long-standing interest in philosophy, and particularly the philosophy of mind and consciousness, Christian says, "If I were to pursue philosophy of mind in one of the mainstream institutions the experiential side would just not be included—and I think that if we are to study consciousness and we don't include the first-person experience, then we're not really studying consciousness. CIIS actually includes an academic and intellectual approach to the data, but not at the cost of excluding the relevance and importance of the experiential aspect."

In speaking of his experience at CIIS, Christian says, "It is the balance of academic standards with the heart approach to education that is inspirational. Faculty member Rick Tarnas is a model of something to aspire to as an educator. As a lecturer myself, deeply committed to academic excellence and intellectual rigor, one of the challenges that I have in working with my students is how to inculcate high academic standards and at the same time leave them with the feeling that they are okay wherever they are in their process. And I see the way Rick interacts with his students as an ideal model for that approach to education. It has been of great value to me to have spent time with Rick and to be exposed to the approach to education which permeates the Institute."

Gloria Simoneax, who earned a certificate in Expressive Arts at CIIS, first brought her excitement about art to a volunteer job working with children. Now she runs DrawBridge/An Arts Program for Homeless Children, which serves 600 children in four California counties. She oversees 12 part-time staff, 30 volunteers, one formerly homeless mother who is a program assistant, and four formerly homeless teens who work with the children at nine shelters in San Francisco, Marin, San Mateo, and Sonoma.

Gloria says, “The work is all about just being with the children, listening to them, finding out who they really are and what they really need, rather than what we *think* they need. We have developed a School Education Program in which children and teachers have an opportunity to view homeless children’s art, see a video about a child residing in a shelter, and share their fears and feelings. I feel privileged to be able to be with the children. We are all in awe of the power of this work—being present, listening, and speaking from the heart.”



Karen Trueheart is studying Integral Counseling Psychology and East-West Psychology at CIIS, specializing in the relationship between spiritual practice and psychotherapy. In her home town of Rochester, New York, she is working with health care professionals, spiritual leaders, and consumers to develop a plan for integrating complementary and spiritual therapies into the community model of health and healing. After completing her Ph.D., she plans to set up the first practice in Rochester offering both psychotherapy and psychospiritual counseling.

When she came to the Institute, Karen was very skeptical about whether “any accredited graduate school in the United States could combine spiritual teachings and practice with scientific inquiry and clinical training.” Reflecting on her experience of her first quarter at the Institute, she says, “This was a learning environment which asked me to respond by engaging both heart and mind in the learning process. It was hard work, more demanding than any chemistry or physics class I had ever taken, because it required both intellectual inquiry and soul searching. When I approached writing my papers as sacred expressions of what I was learning, the work began to take on a deeper meaning. I felt I had received a profound gift. What I had experienced was not just the integration of spiritual and academic knowledge, it was the effects of the dedication of faculty members who deeply believe in their work and the mission of CIIS. It was the power of the presence of faith, respect, and love in the student-teacher relationship that lies at the heart of learning.”



Jennifer Wilson, a student in Drama Therapy, had been in theater for a long time, but came to the Drama Therapy program at CIIS “because I had started doing work that felt like drama therapy and realized I needed to know how to go further with it. I loved the program. I now feel I’m able to make the work truly transformative for people. I learned exactly what I needed. I feel very fortunate.”

Talking about her work with The Medea Project, Theater for Incarcerated Women, Jennifer was particularly struck by the effect of the work on woman for whom drama therapy was the catalyst for a dramatic life change: “She completely turned her life around as a result of drama therapy. For her, the spark ignited. We saw her move from being skeptical and unsure of herself, to being extremely empowered through her own story and the work we did. The process seems to help the participants believe in themselves, to see that they have something to offer to the world. Trust and a sense of community grows...a lot of healing happens when we learn, through our work in the group, that we can trust each other.”



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 1,200 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.

Thomas Armstrong (Ph.D., East-West Psychology, 1987) consults with school districts nationwide and lectures in the U.S. and Europe on the subject of multiple intelligences and how teaching techniques can be adapted to children's different learning styles. A former columnist for *Parenting Magazine* and contributing editor of *Mothering*, Thomas is working on his eighth book, which will examine the stages of life from an East-West perspective. In his seventh book, *The Myth of the A.D.D. (Attention Deficit Disorder) Child* (Dutton, 1996), Thomas challenged the orthodoxy of the "A.D.D. establishment because he believes "A.D.D. appears to exist largely because of a unique coming together of the interests of frustrated parents, a highly developed psychopharmacological technology, a new cognitive research paradigm, a growth industry in new educational products, and a group of professionals (teachers, doctors, and psychologists) eager to introduce them to each other.

Among his other books are *Awakening Your Child's Natural Genius*; he has also written numerous articles on psychology and education as well as the spiritual dimension of child psychology.



Two years ago, **Valka (Valgerdur) Bjarnadottir** (M.A., Women's Spirituality, 1997), came to CIIS from Iceland because she wanted to pursue a Master's degree in Women's Spirituality. She completed her B.A. in the Institute's Bachelor's Completion program and, with the help of a CIIS scholarship for international students, completed her M.A.

In Iceland, Valka was active in women's rights issues, and she was instrumental in forming the Women's Alliance, an Icelandic political party. At age 28, Valka won election as a municipal councilor in her hometown of Akureyri, where she became the first woman to serve as the president of the municipal council. She also worked with the Nordic Council of Ministers, an intergovernmental body through which the Scandinavian and Icelandic governments cooperate on pilot projects. Valka says of her work with the Council, "My role had become more and more that of the alternative, spiritual voice. At the time I decided to come here, I felt that I needed more input. When I was in politics, I felt that we were very much going in circles, not getting anywhere with our fights for equal rights and for a changed world. I realized that, for me, the thing that was missing—something I believe is necessary for any change to occur—was having the spiritual dimension in our work. My intention is to carry an awareness of the spiritual component into whatever work I'm doing." One of the projects Valka is planning is a book about Icelandic myths from a feminist spiritual perspective.

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."

Henry Giarretto (Ph.D., Integral Counseling Psychology, 1978), was honored in 1997 by the American Humanist Association for his contributions to humanist counseling. Hank founded the Child Sexual Abuse treatment Program (CSATP) of Santa Clara in 1971 as a pilot program. The program, which became a model for the State of California and now serves as a national training model, has resulted in the establishment of over 150 new centers based on the CSATP model. After treatment, most families are reconstituted and move forward in their newly learned abilities to act with caring and humanity. Hank is the author of *Integrated Treatment of Child Sexual Abuse: A Treatment and Training Manual*, in which he notes that his treatment philosophy is "drawn directly from...the writings of Haridas Chaudhuri, founder of the California Institute of Integral Studies."

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.





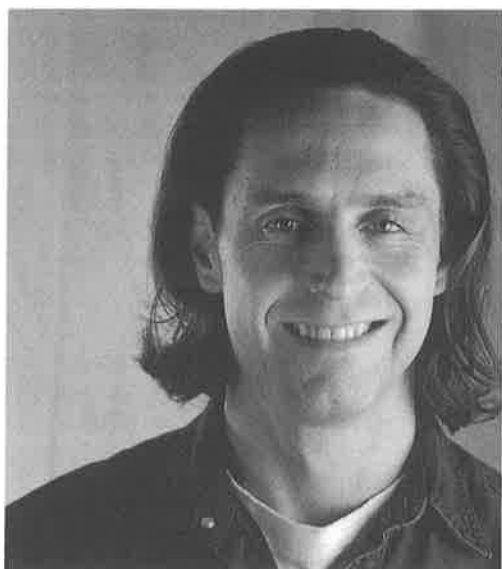
Peg Jordan (M.A. Women's Spirituality, 1996) is a national broadcast and print journalist, former health commentator for FOX AND CNN and author of four books on health and fitness, founder and editor of *American Fitness Magazine*, and president of Jumpin' Productions, a video company. Her graduate research at CIIS on women, health attitudes, and self empowerment brought her to Bangkok, Egypt, Nepal, the Russian Steppes, India, and across America. Her most recent book is entitled, *The Seventh Sense: How to Tap into Your Natural Instinct for Movement for Maximum Health and Vitality* (Rodale Press, 1999).

About her journalistic and film work Peg says, "It's time to report the stories of sacred feminine empowerment. My work now carries a broadened perspective and an intense desire to gather stories that speak to the underlying currents, the spiritual, and psychosocial forces that may be underground but nevertheless are what create the superficial headlines." Peg writes a biweekly column on Mind, Body, Spirit, and Well Being for *The Hindu*, the largest English newspaper in India.

Taigen Daniel Leighton (M.A., Philosophy and Religion, 1989) was ordained as a Zen Buddhist priest in 1986. He teaches courses on world religions, leads sitting meditation groups, serves on the board of an interfaith organization which serves homeless people, and fosters Christian-Buddhist dialogue with groups in the San Francisco Bay Area.

Taigen's Zen practice is also part of his work with activist groups who are addressing issues of nuclear waste and preserving the ancient redwood forests. He says, "In Zen practice, spirituality, is about being wholeheartedly engaged with whatever you're doing." His perspective on the redwood forest debate is that, "The problem is not any particular group of people. The enemy is the ignorance and confusion that allow people to think that they can clear-cut a forest and make a personal profit with no consequences to themselves or to anyone else." His recent articles in *Tricycle* and *Shambhala Sun* considered the issue of nuclear waste from a Zen perspective.

Taigen believes CIIS gave him the academic grounding in comparative religious studies he needed in preparation for teaching: "My studies in comparative religion helped me to see more clearly what it means for me to be a Soto Zen priest. The approach to studying comparative religions I learned at CIIS has been very valuable." His most recent book is a translation (with Shohaku Okumura) of *The Wholehearted Way*. In early 1998, Penguin Books will release his *Bodhisattva Archetypes*, in which he looks at major Eastern and Western bodhisattva figures—including Mother Teresa, Rachel Carson, Albert Einstein, and Gloria Steinem—as archetypes of spiritual practice.



Michael Riera (Ph.D., Counseling Psychology, 1993), dean of students at Marin Academy in California, has worked extensively with teenagers and families since 1983 in a variety of settings, including his own psychotherapy practice. Michael is the author of *Uncommon Sense for Parents with Teenagers* (in its 2nd printing) and *Surviving High School* (a number of schools are using this book in their social living and health classes).

Michael also writes an Internet column called “Dr. Mike About Teens: (parentsplace.com).”

Spirituality was a crucial element in Michael’s CIIS experience:

“The spiritual aspect of the Institute has been extremely important to me. Not so much what I was taught in terms of content, but what I experienced in some of my teachers. One of the most important things for me at CIIS was coming into contact with people who were further along the path than I was. Someone like Rina Sircar (Philosophy & Religion faculty)—to me she is a phenomenal human being—one of the most spontaneous people I’ve known.

“I believe my capacity to see the spiritual aspect of teenagers is at least part of why

kids—and their parents—trust me. My experience at the Institute allowed me to get a different glimpse of these kids. Perhaps it’s too strong saying it this way, but it’s like a mini-spiritual practice working with kids; they keep you in the moment, right there.”

Norma Torres (B.A. ‘95) found an internship at Aunt Lute Books (a publishing company) with the help of a program faculty member; she now works there as promotions manager. In the BAC program she first encountered books that were “about me and people like me.” As part of the South Asian diaspora, Norma, who was born in Kenya, particularly appreciated the way the BAC program encouraged her to bring her own history and her own life to the learning experience. “The most important part of the program for me was that I was able to study myself; that’s the ultimate kind of learning. The faculty was very attentive to issues of diversity. They didn’t just make a brief comment about differences and then go on as if you weren’t there. Because of this, I now understand myself better and think for myself.”



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.

Albert, Sheila Pew
Revolutionary Loyalists: A Psychological Study of American Catholic Feminists (PSY Dissertation, 1996)

Alt, Sally
Artist's Intuition (EWP thesis, 1996)

Amerson, Debra
Creation, Spirit and Wholeness: A Woman Entrepreneur's Phenomenological Journey (MAB Thesis, 1996)

Appel, Wendy S.
Treading on Sacred Ground: An Approach to Conflict Resolution among Hikers, Mountain Bikers, and Equestrians on Mount Tamalpais in Marin County, California. (SCA Thesis, 1996)

Archambeau, Nora
Dreamwork, Intuition, and Integral Yoga: A Spiritual Path for U.S. Americans and Indian Americans (EWP Thesis, 1996)

Belcher, Martha
Rainforest Dream: Creating a Sustainable Future for Communities, Companies, and the Environment through Rainforest Products (MAB Thesis, 1996)

Billeaudeau, Lisa M.
Vous allez oust! Cajun Migration to California (SCA Thesis, 1995)

Bologna, Cynthia
Women and the Language of Courage (SCA Thesis, 1996)

Buggs, G. Richard
Emptiness: Assessment, Origins, Sequelae, and Relationship to Abuse (PSY Dissertation, 1996)

Calbreath, Jane
Open Space Project on Adoption (ODT Thesis, 1996)

Carpenter, Rachel
Techno Tribe: The Collaborative Experience of an Interactive Audience Participation Technology, an Ethnography (SCA Thesis, 1996)

Casey, Jeanne E.
Youth Activism and Youth Empowerment: Case Studies on One Individual Agency and One Empowerment/Activist Agency (IHS Thesis, 1997)

Chan, Beverly
Shuiyue Guanyin in China: The Way of Compassion (PAR Dissertation, 1996)

Chapman, Johara M.
"Thinking Too Much" Cambodian Refugee Health in Urban California (SCA Thesis, 1995)

Ciesinski, Ted
A Heuristic Inquiry into the I Ching Consultation Process (PSY Dissertation, 1996)

Clarke, Lorraine F.
Women's Health Promotion from a Somatic Perspective (SOM Thesis, 1996)

Cohn, Claire R.
Initiating Large Scale Culture Change through Diversity Awareness (ODT Thesis, 1995)

Coleman, Cathleen
The Power of Names: Women, Marriage, and Claiming Identities (SCA Thesis, 1996)

Colter-Antczak, Leslie
Existential Drama Therapy: Journey Through Darkness (PDT Thesis, 1997)

Cook, Margaret A.
How to Stuff a Wild Duck: A Workshop to Help Professionals Foster and Manage Creativity in the Business Organization (ODT Thesis, 1995)

Coury, Elise L.
Implications for Drama Therapy in a Skills Training Approach (PDT Thesis, 1995)

Cutler, Nathan
Mt. Kailasa: Source for the Sacred in Early Indian and Tibetan Tradition. (PAR Dissertation, 1996)

Dennis, Sandra Lee
Visionary Descent Daimonic Imager and the Integration of Insight (EWP Dissertation, 1996)

Dobrowolski, Patt A.
ENACT: Role Enactment Cards and Their Application in Drama Therapy Sessions (PDT Thesis, 1995)

Downs, Maxine
An Ethnography of Defining Gender Among the Bassari Women of Senegal, West Africa (SCA Thesis, 1996)

Duerr, Maria
Hearing Voices: Resistance Among Psychiatric Survivors and Consumers (SCA Thesis, 1996)

Finzel, Lois Jeanne
Responses to Deforestation in Northern Thailand (SCA Thesis, 1996)

Fischer, DiAne
The Experience of Americans in Cross-Cultural Working Relationships: Inside and Outside Views (ODT Thesis, 1996)

Ginebreda, Marta
Project for a Book on Rural Women's Health (ODT Thesis, 1995)

Gressel, John

The Jew as Chosen/The Jew as Victim (PSY Dissertation, 1995)

Grosz, Anton

Consciousness in Evolution: Living the Integral Reality of Dr. Haridas Chaudhuri (PAR Dissertation, 1995)

Hager, H. Kristin

Springing Persephone: A Relational Approach to Drama Therapy with Adolescent Girls (PDT Thesis, 1996)

Hall, Ralph

The Wounded Christian: An Application of Role Theory to a Self-Revelatory Performance (PDT Thesis, 1996)

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ACADEMIC CALENDAR

WINTER 1999

January 4	Classes begin (Monday)
January 4-11	Deadline to apply for Winter 1999 graduation Late Registration and Add/Drop period No changes after this date
January 18	Birth of Martin Luther King, Jr. observed Administrative offices closed—classes will not be held
February 15	President's Day—Administrative offices will be closed; Classes will be held.
March 15-19	Registration for Spring 1999
March 22-29	Last week of classes—Monday classes end March 29
March 30-April 4	Spring break

SPRING 1999

April 5	Classes begin (Monday)
April 5-12	Deadline to apply for Spring 1999 graduation Late Registration and Add/Drop period No changes after this date
May 31	Memorial Day Administrative offices closed; classes will not be held
June 14-18	Registration for Summer 1999
June 21-28	Last week of classes—Monday classes end June 28
June 26	Commencement

SUMMER 1999

July 5	Classes begin (Monday)
July 5-12	Deadline to apply for Summer 1998 graduation Late Registration and Add/Drop period No changes after this date
August 9-13	Last week of classes

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