



2006

California Institute of Integral Studies -- Catalog 2006-2007

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**Catalog for Academic Years 2006-07
and 2007-08**

1453 Mission Street
San Francisco, California 94103
415.575.6100
www.ciis.edu

California Institute of Integral Studies has been accredited since 1981 by the Commission for Senior Colleges and Universities of the Western Association of Schools and Colleges (WASC), 985 Atlantic Avenue, Suite 100, Alameda, CA 94501; 510.748.9001. In 2003 the Doctor of Psychology program (Psy.D.) was granted accreditation by the American Psychological Association, Office of Program Consultation and Accreditation, 750 First Street NE, Washington, DC 20002-4242; 202.336.5500.

California Institute of Integral Studies recognizes and honors the value of a diverse academic community. It is committed by law and by purpose to serving all people on an equal and nondiscriminatory basis.

The information included in this catalog is as accurate as possible at the time of publication; however, the Institute reserves the right to make changes during the life of this catalog.

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a message from THE PRESIDENT



California Institute of Integral Studies provides an integral education for a changing world, embodying a creative synthesis of East and West and exploring the interplay of mind, body, and spirit. The Institute is dedicated to creating and integrating knowledge beyond the confines of traditional academic disciplines and to developing a reflective and innovative learning community.

The integral approach is a response to the growing need to synthesize the fragmentary aspects of contemporary thought and culture into a meaningful whole. The integral outlook, envisioned by the founders of CIIS, has grown to encompass the study of traditions and disciplines from around the globe, addressing all aspects of learning: the intellectual, the experiential, and the applied.

As a pioneer in integral education, CIIS is well positioned to meet the needs of a growing student body. In preparing students to work in the areas of psychology, religion, philosophy, social sciences, and the humanities, the Institute's

Ph.D., Psy.D., M.A., and B.A.-completion programs cultivate qualities needed for leaders of transformative change in fields of work and in society.

As you review the CIIS catalog, you will discover a university that advances its mission by offering courses on the frontier of knowledge, taught by faculty members who are scholars and student-centered teachers. For a spirited and meaningful education that will prepare you to engage in the positive transformation of our communities and our world, I welcome you to explore CIIS.

Joseph Subbiondo
President

academic CALENDAR

Academic Years 2006-07 and 2007-08

Fall 2006 Semester

August 24	Classes begin for fall 2006 semester
September 4	Labor Day; no classes; building closed
November 23-24	Thanksgiving; no classes; building closed
December 12	Last day of fall 2006 semester
December 22–January 1	Campus closed

Spring 2007 Semester

January 22	Classes begin for spring 2007 semester
February 21	Presidents' Day; no classes; building closed
March 19-23	Spring break; no classes; building open
May 14	Last day of spring 2007 semester
May TBA	Commencement

Summer 2007 Semester

May 28	Memorial Day; no classes; building closed
May 29	Classes begin for summer 2007 semester
July 4	Independence Day; no classes; building closed
August 7	Last day of summer 2007 semester

Fall 2007 Semester

August 30	Classes begin for fall 2007 semester
September 3	Labor Day; no classes; building closed
September 22	Yom Kippur; no classes; building open
November 22-23	Thanksgiving; no classes; building closed
December 17	Last day of fall 2007 semester
December 22–January 1	Campus closed

Spring 2008 Semester

January 28	Classes begin for spring 2008 semester
February 18	Presidents' Day; no classes; building closed
March 24-28	Spring break; no classes; building open
May 12	Last day of spring 2008 semester
May TBA	Commencement

Summer 2008 Semester

May 26	Memorial Day; no classes; building closed
June 2	Classes begin for summer 2008 semester
July 4	Independence Day; no classes; building closed
August 11	Last day of summer 2008 semester

academic degrees AT CIIS

Undergraduate Studies

Bachelor of Arts Completion

Bachelor of Arts in Interdisciplinary
Studies (B.A.)

School of Professional Psychology

Doctor of Psychology in Clinical Psychology (Psy.D.)

Counseling Psychology (M.A.)

with concentrations in

Drama Therapy

Expressive Arts Therapy

Integral Counseling Psychology

Somatic Psychology

School of Consciousness and Transformation

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

Integrative Health Studies (M.A.)

Philosophy and Religion (M.A., Ph.D.)

with concentrations in

Asian and Comparative Studies

Philosophy, Cosmology, and
Consciousness

Women's Spirituality

Social and Cultural Anthropology

Cultural Anthropology and Social
Transformation (M.A.)

*with an emphasis in Gender, Ecology,
and Society*

Social and Cultural Anthropology
(Ph.D.)

Transformative Studies

Transformative Leadership (M.A.)

Transformative Studies (Ph.D.)



ABOUT CIIS

about CIIS

Mission

California Institute of Integral Studies is an accredited institution of higher education that strives to embody spirit, intellect, and wisdom in service to individuals, communities and the Earth. The Institute expands the boundaries of traditional degree programs with interdisciplinary, cross-cultural, and applied studies in psychology, philosophy, religion, cultural anthropology, transformative studies, integrative health, and the arts. Offering a personal learning environment and supportive community, CIIS provides an extraordinary education for people committed to transforming themselves and the world.

History

CIIS and the organizations from which it emerged have been at the center of the San Francisco Bay Area discussion on spirituality and East-West cross-cultural issues since 1951. At that time, businessman Louis Gainsborough and Stanford professor Frederic Spiegelberg created the American Academy of Asian Studies, bringing together Eastern and Western scholars to study the fundamentals of Eastern culture, philosophy, yoga, psychology, and literature. On the recommendation of Sri Aurobindo, the renowned Indian philosopher and yogi, Dr. Haridas Chaudhuri was invited to join the faculty.

The Academy was alive with the excitement of new ideas and a dazzling mix of scholars and artists. According to Alan Watts, a foremost interpreter of Eastern philosophies for the West who served as dean, the Academy “was one of the principal roots of what later came to be known, in the early sixties, as the San Francisco Renaissance . . . The weekly colloquium of the Academy’s faculty . . . became an event increasingly attractive to San Francisco artists and intellectuals.”

From these beginnings, in 1968 Haridas Chaudhuri founded the California Institute of Asian Studies (CIAS), which functioned as the educational arm of the Cultural Integration Fellowship he established with his wife, Bina. He wrote of his vision for education in his book *The Evolution of Integral Consciousness*:

Humankind can no longer be divided into exclusive segments so that the fortune of one will not affect the fortune of the other. We live in a world of shrinking dimensions with people of different cultural, religious, and racial backgrounds coming together. As it is commonly phrased, either we swim together or we sink together . . . Therefore, all those who think about our present-day situation are convinced that global peace is not a pious wish; rather it is a vital necessity for the survival of the human race . . .

. . . It is with regard to this matter that many people feel education plays a vital role—not only in our ways of thinking, in our outlook on life, and in our sense of values, but also in our actual behavior. This is the meaning of integral education—education which is based upon the concept of the total [human] and education which is based upon the total human situation, the global situation.

In 1974, CIAS was incorporated separately as a private, nonsectarian, nonprofit graduate school. In 1980, the name was changed to California Institute of Integral Studies (CIIS) to reflect the expanding scope of integral studies at the school, and in 1981, the Institute was granted full accreditation by the Western Association of Schools and Colleges (WASC), a testament to its academic rigor and potent vision. In 2003, the Doctor of Psychology program was granted accreditation by the American Psychological Association.

The Institute’s original emphasis on Asian religions and cultures has evolved to include comparative and cross-cultural studies in philosophy, religion, psychology, counseling, cultural anthropology, organizational studies, health studies, and the arts. Today the Institute enrolls more than a thousand students, with more than a hundred faculty members (more than half

serving as core faculty). As CIIS continues to grow, it remains committed to small classes, a personal learning environment, and a strong sense of community that makes it an extraordinary place for people committed to transforming themselves and the world.

The Seven Ideals of CIIS

1. Practice 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. Affirm 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. Commit 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. Foster 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. Advocate feminism and sustainability

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

6. Support community

Community at the Institute is understood to be founded upon an underlying core of values that 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. Strive for an integral and innovative governance

The Institute recognizes the importance of a mode of governance that would eliminate, or at least reduce, the polarities and fragmentation that typically plague institutions. Like 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.

Accreditation

California Institute of Integral Studies is accredited by the Western Association of Schools and Colleges (WASC), 985 Atlantic Avenue, Suite 100, Alameda, CA 94501; 510.748.9001. The Doctor of Psychology program (Psy.D.) is accredited by the American Psychological Association (APA), 750 First Street NE, Washington, DC, 20002-4242; 202.336.5979.

Academic Organization

CIIS offers seven doctoral programs, eleven master of arts programs, and one Bachelor of Arts Completion program. A complete list of academic programs appears on page 41 and detailed course descriptions begin on page 97. Both graduate and undergraduate study at CIIS emphasize interdisciplinary work and close interaction between faculty and students. CIIS academic programs encourage community building, with most programs sponsoring annual retreats for faculty and students.

Travel Study

Students at CIIS are challenged to recognize and understand the diversity and interconnections among the world's cultural and spiritual traditions. In support of this, the Institute sponsors a variety of travel-study courses to destinations around the world. These intellectually rigorous courses offer students the opportunity to study another cultural or spiritual tradition while visiting its important sites and interacting with the local communities. In recent years, CIIS has offered courses to Greece, Malta, Nepal, Bhutan, Sicily, Crete, Sardinia, India, and the Parliament of World Religions in Barcelona, Spain.

As part of an ongoing relationship with Auroville and the Sri Aurobindo Ashram in Pondicherry, the Institute offers courses in India each January. Auroville is the universal township in India that, like CIIS, was founded on the integral vision of Indian sage and yogi Sri Aurobindo and the Mother. In Auroville people from around the world come together in an ongoing experiment in human unity and with a commitment to sustainable living and the future social and spiritual needs of humankind.

Public Programs

Public Programs offers weekend workshops, weekly courses, certificate programs, lectures, conferences, and special events to the public. All of these programs are designed to promote the vision and educational mission of CIIS to the community at large. Presenters are drawn from CIIS faculty and outside scholars who are leaders in their fields. Courses are experiential, are innovative, and provide learning opportunities that enhance the scope of individual degree programs.

Many Public Programs workshops are offered to CIIS students for 1 or 2 units of academic credit. This information is published each semester in the Schedule of Classes. For information, contact Public Programs at 415.575.6175 or visit www.ciis.edu/publicprograms.

Campus Facilities

CIIS academic programs operate from three buildings in San Francisco, all within walking distance of the cultural centers of the city. 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 Asian Art Museum, and the city's main shopping district.

The main campus is located at

1453 Mission Street
San Francisco, CA 94103

The Institute has two additional locations nearby at

695 Minna Street
San Francisco, CA 94103

and

Fox Plaza
1390 Market Street, Suite 111A
San Francisco, CA 94103

In addition, three of the four clinics operated by CIIS are located at other sites throughout the city.

Counseling Centers: The Institute has four counseling centers in San Francisco that serve as professional training facilities for students and provide community service.

The Integral Counseling Centers (associated with the Integral Counseling Psychology program) are located at 1782 Church Street and 2140 Pierce Street. A third location is planned to open in spring 2007. Therapists at the Centers take an integral approach to healing that recognizes the interrelationships among mind, body, and spirit.

The Center for Somatic Psychotherapy (associated with the Somatic Psychology program) is located at 1191 Market 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 (associated with the Doctor of Psychology program) is located at Fox Plaza, 1390 Market Street, and provides psychological services and testing while functioning as a training facility for advanced students in the Doctor of Psychology program.

Laurance S. Rockefeller Library: Located on the third floor of the Mission Street building, CIIS's Library supports the academic work of the Institute, providing resources, access, and research assistance to students, faculty, and staff. Its collection of books, journals, dissertations, audiotapes, and videotapes focuses for the most part on subjects taught at the Institute. Some highlights of our Library: a growing video collection on psychotherapy in practice; portions of the personal libraries of such key figures as Alan Watts, Thomas Berry, and Frederic Spiegelberg; writings of and about Sri Aurobindo and the Mother; and materials relating to Marija Gimbutas's research on prehistoric images of the divine female.

Through the Library's webpage (<http://library.ciis.edu/>), students may access a variety of online resources, including full-text articles from more than four thousand journals and approximately three thousand electronic books, available 24 hours a day. Online resources are particularly useful to distance learners, but all students, faculty, and staff enjoy the convenience of remote access. Internet-accessible computers as well as printers and video/DVD viewing stations are in the Library. Readings for some classes may also be found online as electronic reserves, while other classes use print materials in the Library.

Access is only one side to supporting graduate-level research, especially in the interdisciplinary and transdisciplinary areas explored at CIIS. Library staff members are available to provide extensive research assistance. Reference services are available in person, by phone, or by e-mail; more in-depth individual consultations are available by appointment. Library staff members tailor in-class sessions to research techniques for specific fields and

also offer more general workshops on topics like preparing a dissertation and writing for publication. Research opportunities at CIIS are not limited to our collections alone: reference librarians can guide researchers to the wealth of academic libraries and archives in the greater Bay Area, and interlibrary loan services can provide materials from libraries throughout the United States.

Computer Services: CIIS provides students with three computer labs containing a total of 19 PCs and Macintosh systems. Each system has Microsoft Word, Excel, Access, PowerPoint, and Internet Explorer and Adobe Acrobat Reader. One of the labs doubles as a teaching lab that can be reserved for classes and other functions when a computer lab situation is desired.

Bookstore: The Institute operates a full-service bookstore, known as the InnerLight Bookstore, located on the third floor of the main campus. The Bookstore carries all of the required textbooks for on-site classes as well as a wide variety of other books relevant to the interests of the Institute community. The Bookstore also special-orders books twice weekly. In addition, it carries other items such as CIIS T-shirts, school supplies, blank computer discs, music CDs, gifts, and greeting cards. The InnerLight Bookstore does not generally carry textbooks for online classes, but students may order the required books online at <http://direct.mbsbooks.com/ciis.htm>. The ordered books will be delivered directly to the student's home or other address.

Café / Student Lounge: The Institute's Café is located on the third floor of the Mission Street building and aims to embody CIIS's core values of sustainability and integral health, featuring lots of organic and fair-trade foods and plenty of vegetarian and vegan options. The student lounge is located next to the Café and provides an inviting space where students can relax, converse, or study in a supportive atmosphere.

Art Galleries: Informed by Eastern and Western artistic traditions, Spirit in the Arts at CIIS offers exhibits, lectures, and workshops that integrate the spiritual and aesthetic aspects of human experience. The art-exhibit programming at CIIS creates an art forum that values integral education and showcases a diverse range of artistic practices, including traditional and contemporary techniques, ancient devotional art making, and modern expressions of art as spiritual discipline. Gallery space is located at the Mission Street building on the third and fourth floors, and at the Minna Street Center on the second floor.

Meditation Room: The Meditation Room on the sixth floor of the Mission Street building provides a quiet atmosphere for meditation, prayer, and contemplation.



STUDENT INFORMATION

student SERVICES

New Student Orientation

Upon acceptance into a program, students will be notified by the Dean of Students of the date, time, and place of New Student Orientation. This is a vital information session that all new students should attend at the beginning of their first semester. The general orientation is supplemented by a program-specific orientation. Information about the orientation schedule is sent to students prior to their first semester and is available on the CIIS website.

Academic Advising and Program Agreements

Each faculty advisor and CIIS student will complete a Program Agreement at the time the student first enters the program. The Program Agreement is based on the current curriculum in the program. The original signed Program Agreement is kept in the student's file. A copy of the Program Agreement is put in the student's program file.

Any change to the original Program Agreement needs to be documented with the date and the signatures of both student and advisor. The amended Program Agreement is filed in the student's file.

Students are expected to fulfill the program requirements in effect at the time of their entrance into the program. Continuously enrolled students are not required to meet new requirements, although they may choose to do so. Students who do not maintain continuous enrollment in a program will be expected to fulfill the requirements in effect when they reenter the program.

International Student Services

The International Student Office is dedicated to supporting international students throughout their education at the Institute. International students are offered

orientation, informational workshops, a group health insurance plan, English-language tutors, and social events. The International Student Advisor encourages students to participate in the development of the international student community by assisting with the planning of social and educational events.

One of the primary services offered by the International Student Office is advising. The International Student Advisor is available for consultation and the processing of nonimmigrant paperwork in areas related to travel, visa application, employment authorization, and program extension. Additional information and forms may be found outside the Admissions Office at the main building.

International students are also encouraged to participate in the international student e-mail list (international@ciis.edu). The International Student Office uses this e-mail list to communicate important information regarding immigration regulations and Institute policies. The international student website at www.ciis.edu/students/international.html may also serve as a reference and a place to download important forms.

The International Student Office is committed to promoting diversity and cross-cultural exchange. The International Student Advisor acts as an advocate and a representative of international students in relation to the Institute's faculty and staff, and students are encouraged to bring their questions and concerns to the Office. The International Student Advisor can be reached at 415.575.6153.

Disabled Student Services

The Dean of Students is the designated Institute Disability Officer. Any questions, requests for accommodation or access, or complaints regarding services for students or applicants with a disability as defined

by law should contact Dean of Students Shirley Strong at 415.575.6171 or sstrong@ciis.edu. The complaint procedure is set forth in the *CIIS Student Handbook*, available from the Dean of Students and online at www.ciis.edu/students/CIISStudentHandbook.pdf.

Field Placement Office

The Placement Office assists the Institute community with professional development and in finding training sites that satisfy both program requirements and students' individual educational needs. The staff supports students in the process of career exploration and decision making, helping them to identify employment opportunities and field placements appropriate to their academic program, level of experience and training, theoretical orientation, goals, and interests.

Placement Office staff facilitates self-assessment and exploration and provides resources and practical information. The Placement Office identifies practicum and internship sites for the School of Professional Psychology master's and doctoral programs leading toward licensure.

Placement Office resources include listings of more than a hundred specific training sites and service organizations, job announcements, web sources, handouts on effective résumé writing, interview preparation, job-search strategies, and a Career Advisory Network linking CIIS alumni with students. The staff also maintains and administers job listservs for students seeking employment. A library is maintained with materials related to vocation, right livelihood, and internships. The staff offers periodic workshops on predoctoral internships and licensing, class presentations, 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. For more information, visit the website at www.ciis.edu/students/placement.html.

Student Alliance

The Student Alliance supports students' needs by promoting their involvement on all levels of the Institute community. The Student Alliance provides a forum for all students to explore solutions to common problems, to enhance the quality of life for CIIS students, and to ensure that the student voice is heard. It achieves this by

- funding projects run by students for the benefit of students
- awarding money to students to help them make presentations at conferences
- advocating for students before the school faculty and administration
- representing students on various Institute committees

The Student Alliance is made up of students who volunteer their time, with one paid position at ten hours a week, to ensure the basic functioning of the Student Alliance. Some of the specific positions are filled by representatives from each program, a Board of Trustees representative, and two representatives to the Diversity Action Team. Listed below are also several action teams in which students can participate. Please contact salistsserver@ciis.edu if you would like to get involved.

Outreach	Proposals
Resource Development	Hospitality
Events (Social, Academic, Cultural)	Spirituality
Budget	Greening of CIIS

Alumni Association

More than 3,200 women and men have earned degrees from the Institute and have taken the integral vision into the world community. Institute alumni play an active part in the Institute community through the Alumni Association. All CIIS alumni are welcomed as members of the Alumni Association, free of charge, upon graduating. Alumni are invited to audit courses at CIIS at a reduced fee. Each spring, all alumni are invited to join their former classmates at a festive gala celebration. For information, contact the Dean of Alumni at 415.575.6116.

admission TO CIIS

California Institute of Integral Studies actively seeks a culturally and socially diverse student community. Decisions regarding admission are based on consideration of (1) potential for success in the chosen field of study based upon past academic or professional achievement, maturity, and motivation for educational and personal development, and (2) the congruence of the applicant's interests with the philosophy and purpose of the program and Institute.

Admissions Procedures

Applications for admission may be obtained from the Office of Admissions at CIIS or by downloading them from www.ciis.edu/admissions. For more information, please call 415.575.6150 or visit www.ciis.edu/admissions. All admission materials must be received by the Admissions Office before a personal interview is offered. They include the following:

- A completed application form and the nonrefundable application fee.
- An autobiographical statement (length dependent on program), including a personal history and a discussion of why you have chosen to apply to California Institute of Integral Studies and to your program of choice.
- A statement of educational and professional goals and objectives—one page unless otherwise stated in the Program Description (not required of bachelor of arts applicants).
- Original, sealed official transcripts from all postsecondary institutions attended.
- Two letters of recommendation and an academic writing sample, if required by the program. See the requirements for specific programs listed in the Academic Programs section.

- The Graduate Record Examination (GRE) is required by the Doctor of Psychology program to demonstrate expected proficiency.

Personal Interviews

Interviews are required by the B.A. Completion program, most M.A. programs, the Psy.D. program, and all Ph.D. programs. After all the documents have been received, qualified applicants will be contacted to arrange an interview. An in-person interview is preferred by most programs; however, an interview by phone or videotape may suffice for students living outside a 500-mile radius of the Institute or for students in exceptional circumstances. The interview structure and format vary according to program.

Academic Requirements for Admission to Graduate Programs

Applicants to M.A. programs must have a B.A. or B.S. from a regionally accredited institution. Applicants to the Clinical Psychology doctoral program must have earned a B.A. or B.S. for regular standing, and an M.A., an M.S., or a minimum of 40 semester units in psychology or counseling for advanced standing (see page 49 for details). Those applying to Ph.D. programs must have an M.A. or its equivalent from a regionally accredited institution in an appropriate discipline. Students with an M.A. in an unrelated field may be admitted to a Ph.D. program with additional course requirements.

A grade point average of 3.0 or higher from previous academic institutions is required by all programs, with the exception of the Doctor of Psychology program, which requires a 3.1 average for regular standing and a 3.3 average for advanced standing. See the individual program descriptions for additional requirements.

Academic Requirements for Admission to the Bachelor of Arts Completion Program (B.A. in Interdisciplinary Studies)

Applicants to the B.A. Completion program must have earned 54 to 84 semester units of transferable credit from an accredited college. Students can also earn a maximum of 30 units through test results from the College-Level Examination Program (CLEP). Students who enter the program with fewer than 75 transferable semester units may petition for life-experience credit (see page 44 for details). The maximum number of lower-division units a student

can transfer is 75. Coursework marked by a grade of D or F, or coursework falling under the rubric “physical education,” is not transferable. Coursework taken twice for credit will be counted only once.

Applicants must demonstrate a readiness to explore and develop their life direction or vocation, a commitment to learning that incorporates significant personal growth, a willingness to work within a group setting, and college-level communication skills. A written personal statement and two letters of recommendation are also required.

Application Filing Periods

	Priority Deadline	
Program	Fall 2006	Spring 2007
Bachelor of Arts Completion Program		
Bachelor of Arts in Interdisciplinary Studies	July 1	December 1
School of Professional Psychology		
Psy.D. in Clinical Psychology (Only advanced-standing candidates may apply for spring)	November 1 (early priority) January 15	October 15
Master of Arts in Counseling Psychology <i>with a concentration in</i>		
Drama Therapy	February 15	(Fall only)
Expressive Arts Therapy	February 1	(Fall only)
Integral Counseling Psychology	January 15	October 15
Somatic Psychology	February 15	(Fall only)
School of Consciousness and Transformation		
<i>Doctoral Programs</i>		
East-West Psychology	February 15	October 15
Social and Cultural Anthropology	February 15	October 15
Transformative Learning, Leadership, and Change	March 1	(Fall only)
Philosophy and Religion <i>with a concentration in</i>		
Asian and Comparative Studies	February 15	October 15
Philosophy, Cosmology, and Consciousness	March 1	October 15
Women’s Spirituality	March 1	October 15

Master of Arts Programs

East-West Psychology	February 15	October 15
Cultural Anthropology and Social Transformation <i>with an emphasis in Gender, Ecology, and Society</i>	February 15	October 15
Transformative Leadership	March 1	October 15
Integrative Health Studies	March 1	October 15
Philosophy and Religion <i>with a concentration in</i>		
Asian and Comparative Studies	February 15	October 15
Philosophy, Cosmology, and Consciousness	March 1	October 15
Women's Spirituality	March 1	October 15

Applications may be accepted after the priority deadline, pending availability of space.

Enrollment Deposit (Nonrefundable)

Upon notification of acceptance into a degree program, students are expected to submit a nonrefundable enrollment deposit within four weeks of the date on the acceptance letter in order to secure their place in the program. (Students who are admitted from a waitlist or who are admitted less than four weeks before the beginning of the semester will be required to submit a deposit sooner.) Students who are admitted to a program but who do not pay the deposit are not guaranteed a place in the program. The deposit is credited to the student's account and is applied toward tuition. Students who submit an enrollment deposit and do not enroll in the intended term or fail to request a deferment will forfeit their enrollment deposit. Students who cannot submit a deposit but who intend to enroll must submit in writing to the Director of Admissions a request for an exemption and an explanation that gives (1) the reasons for being unable to put forward the deposit and (2) a confirmation of an intention to enroll.

Deferment

Provided the enrollment deposit has been paid and pending departmental approval, students may defer enrollment up to one year (two semesters) from the time of initial acceptance. Students who fail to enroll within one year after deferring will forfeit their enrollment deposit and will be

required to submit another application if they choose to reapply. Requests for deferment must be made in writing to the Admissions Office.

Provisional Admission

Provisional admission may be granted for the following reasons: (1) the degree or credit from the institution the student is currently attending has not yet been awarded or (2) the grade point average of previous college work was below the minimum required by the program. Full admission will be granted upon receipt of transcripts of the most recent degrees, or in the case of low grade point average, completion of one semester of full-time coursework at the Institute with grades of B or better. Financial aid is not available for students with provisional admittance. Students may hold provisional status for only one semester.

Rejected Applications

Because of the complexity of the evaluation process, as well as the high volume of applications reviewed, it is not possible for applicants to be informed of the reasons for their rejection. An applicant rejected by a program may contact the appropriate Admissions Counselor to discuss the steps needed to bolster the application and reapply in the future. However, please keep in mind that the Admissions Office cannot answer questions concerning the specific reasons an application was rejected. All admissions decisions are final.

Readmission

An application for readmission must be submitted if a student has not been enrolled in any credit classes for two consecutive semesters and has not requested an official Leave of Absence. Applicants for readmission are required to meet current admission requirements. A student applying for readmittance may have some of the application requirements waived by completing an Application Requirements Confirmation form, which must be completed by the Admissions Chair of the student's program and which must be sent along with the regular application and corresponding application fee. (*Note:* Students must also submit the most recent official transcript from CIIS, as this requirement cannot be waived by the program.) Please see the Admissions Office for more information.

Students who have not been enrolled for two consecutive semesters and who wish to reenroll in a program that is no longer being offered at CIIS will be required to apply to another program. In such cases, the student will follow the same procedures for readmission as stated above. Once the application is complete, the Admissions Chair will determine how many units will be transferred from the previous program. This amount is not subject to the one-sixth rule that applies to transferring credits (see "Transfer of Credit from Another Institution"), as the Chair may elect to accept most, if not all, of the units taken from the student's previous program.

Program Transfer

Some students decide after matriculation that they are better suited to another program at the Institute. In such cases, students may apply to transfer provided they submit a Program Transfer Application, which is to be completed by the Admissions Chair of the new program and which reflects the application requirements the transferring student must meet in order to be admitted into the new program. Students in the School of Professional Psychology wishing to transfer should notify their current Program

Director of their intention to apply for a transfer to another program. Please see the Admissions Office for more information.

Transfer of Credit from Another Institution

A maximum of one-sixth of the total number of graduate-level units required in the student's program may be transferred from another accredited institution. (Students who transfer to another program within the Institute or who are reapplying from a teach-out program are exempt from this policy.) Transfer 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:

- The work was done at an accredited institution.
- The work is clearly relevant to the student's program at the Institute.
- The grade received was B or higher.
- The units involved were not used to satisfy requirements for any previous academic degree.
- The student's advisor endorses the transfer.

The Institute has established criteria to evaluate the work done, and the student must demonstrate that the learning experience at another institution meets CIIS guidelines if it is to be used for credit at the Institute. For current CIIS students who take courses at another institution, official transcripts must be submitted directly to the Registrar's Office by the issuing institution.

Special Students

Individuals who wish to take courses for credit but who do not desire to enroll in a program may apply for Special Student status. This applies to someone who may want to apply for a degree program at a later time, or to someone enrolled in a

degree program at another school who wishes to take a specific course at the Institute. Students should request a Special Student application from the Registrar's Office or download one from the website at www.ciis.edu/students/howtoregister.html. Special Student status must be renewed each semester. Special Students who later apply for and are admitted into a CIIS degree program are eligible to transfer up to one-sixth of the total number of units required for the degree program.

International Students

In addition to meeting the general requirements for admission, international students must have a foreign-credential evaluation service evaluate the transcript reflecting the latest degree conferred. (Students who have obtained a degree from a Canadian university are exempted from the policy.) An application form for the evaluation is available from the Admissions Office.

Any applicant whose native language is not English is required to take the Test of English as a Foreign Language (TOEFL) and achieve a minimum score of 550 on the written test, a minimum of 213 on the computerized test, or a minimum of 80 on the Internet-based test. 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 USA, or visiting the website at www.toefl.org. (The TOEFL requirement can be waived if the student has completed coursework in an English-speaking setting.)

Aside from meeting the admissions requirements, international applicants must also demonstrate they have the financial resources necessary to cover one year's costs, including tuition, room and board, and other related items. This amount varies by degree and is likely to change from year to year. The costs associated with study at CIIS are reflected on the Certificate of Funding, which must be submitted by the applicant along with corroborating financial documents. Please contact the International Student Advisor for more information at 415.575.6157.

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 and has submitted proof of financial support for one year of study. Graduate students who enter the United States on an F-1 student visa must maintain full-time student status by carrying a minimum of 9 units per semester.

expenses and FINANCIAL RESOURCES

Expenses

In determining the cost of attending CIIS, students should consider tuition, fees, and personal expenses. The figures below are provided to help in drawing up a realistic personal budget. If the budget indicates a need for financial assistance to attend CIIS, information is available in the “Financial Aid” section. Tuition and fee information for 2006-07 is provided below.

Tuition, fees, and other charges are subject to change without notice, and are published on the CIIS website at www.ciis.edu/admissions/tuition.html.

The tuition and fees for the Academic Year 2006-07 are as follows:

Tuition Rates for the Academic Year 2006-07	Fall 2006	Spring 2007	Summer 2007
Bachelor of Arts Completion			
	12-18 Units	12-18 Units	12-18 Units
Package rate price	\$6,175	\$6,175	\$6,175
Per unit	550	550	550
Schools of Professional Psychology and Consciousness & Transformation			
	11-12 Units	11-12 Units	8-9 Units
Master of Arts			
Package rate price	\$8,065	\$8,065	\$5,815
Per unit	750	750	750
Thesis fee	1,625	1,625	1,625
	11-12 Units	11-12 Units	8-9 Units
Ph.D. / Psy.D.			
Package rate price	\$9,570	\$9,570	\$6,900
Per unit	890	890	890
Dissertation fee	2,225	2,225	2,225

Other Tuition Rates			
Auditor (per unit)	\$255	\$255	\$255
Alumni Association member auditor (per unit)	130	130	130
PSY 9699/9599 internship	520	520	520
IHL 6950 internship	500	500	500
Registration Fees			
Degree, certificate, and special student	\$160	\$160	\$160
Late registration fee	175	175	175
Registration maintenance	560	560	560
Auditor (for alumni and students not enrolled in a program)	40	40	40
Other Fees for the Academic Year 2006-07			
			Per Event
BIS Prior Learning Seminar fee			\$1,000
Psy.D. materials fee			55
TLC Residential Intensive Seminar fee			675
Graduation fee			
B.A.			110
M.A. non-thesis			140
Ph.D. and M.A. thesis			295
Transcript fee			7
Rush transmittal			12
Payment Fees			
Late payment fee, per day (\$400 maximum)			15
Deferred payment service fee		6 percent	
Late fee on installment payments, per day			2
Returned check fee			30
Admissions Fees			
Application fee			65
Enrollment deposit			250
Change of program fee			50

Tuition and fees are due and payable at the time of registration. Sufficient funds are needed as well to cover the cost of books at the start of the semester. For many financial aid recipients, tuition and fees are paid automatically from approved student aid funds. Financial aid recipients should note that checks and direct deposits for loans in excess of university charges will be available after the Add/Drop period each semester.

Late fees may be assessed if payments are not made or forms are not filed by the specified deadlines. Deadlines are published in the Schedule of Classes and online at www.ciis.edu/students/schedule.html.

Graduate and Undergraduate Estimated Costs, 2006-07

The following table (based on 2005-06 tuition rates for full-time students) helps in estimating expenses for an academic year. Note that CIIS's award is fall through summer, even though some programs do not require summer enrollment. In planning to enroll for the full year, it is important to take into consideration the full year's estimated costs.

Tuition and Estimated Cost of Living					
	B.A.	M.A.		Ph.D. and Psy.D.	
	<i>Fall-Spring and Summer</i>	<i>Fall-Spring</i>	<i>Summer</i>	<i>Fall-Spring</i>	<i>Summer</i>
Tuition	\$18,525	\$16,130	\$ 5,815	\$19,140	\$ 6,900
Registration fees	480	320	160	320	160
Housing/food	13,505	10,300	3,205	10,300	3,205
Books/supplies	1,245	950	295	950	295
Transportation	1,020	780	240	780	240
Personal expenses	2,330	1,780	550	1,780	550
TOTAL	\$37,105	\$30,260	\$10,265	\$33,270	\$11,350

Note: Online students may incur additional costs of approximately \$775 per semester (plus travel costs) for the residential intensive held twice per year.

Fee Refunds

Once the semester begins, students must petition for withdrawal. The percentage of the tuition refunded is determined by the effective date of the withdrawal. Students who cancel their registration before the end of the first week of instruction in a given semester are refunded all tuition. Withdrawal in the second and third weeks of classes results in a 75 percent refund; withdrawal in the fourth through seventh weeks of classes results in a 50 percent

refund. There are no refunds for withdrawal after the seventh week of instruction (after the third week in summer). More detailed information on refunds is available in the Schedule of Classes and online at www.ciis.edu/students/paymentpolicies.html.

Return of Federal Funds

According to federal guidelines (Section 668.22 of the Higher Education Amendment of 1998), withdrawing students who have received Title IV financial

aid will have their financial aid recalculated as follows:

Only the amount of financial aid that has been earned (based on the prorated amount of time the student has been in school for the semester) will be retained on the student's behalf. Any aid that is not earned (based on the prorated amount of time) must be returned to the lender. The amount of refundable institutional charges (tuition and fees) will be set by school policy.

For students who have received financial aid, any refundable portion of tuition and fee costs that have been covered by a Federal Stafford Loan will be refunded directly to the lender, who will credit it against the student's outstanding balance. (Unsubsidized loans will be offset before subsidized loans.) The Financial Aid Office determines specific amounts according to applicable federal and state regulations.

Deferred Payment Plan

The deferred payment plan provides an alternative method of budgeting and paying tuition and fees. It allows tuition and fees, to the extent not covered by scholarships, loans, or other financial aid, to be paid in three equal installments (two for the summer semester). A service fee is charged to the student's account when the signed agreement for the deferred payment plan is received. For further information about how to sign up for the deferred payment plan, payment deadlines, service fee, and specific policies regarding the program, contact the Business Office, at 415.575.6132, or visit the website at www.ciis.edu/students/paymentpolicies.html.

Financial Aid

CIIS maintains a broad-based financial aid program of scholarships, assistantships, loans, and part-time employment for students who require financial assistance. Administered by the Financial Aid Office, these resources help bridge the gap between the cost of education and what students can reasonably contribute. The

amount of contribution expected from a student is determined through a careful analysis of individual financial resources, considering such variables as net income, number of dependents, allowable expenses, and assets (excluding the home in which you live).

Awards of scholarships, loans, and grants are based on need, or merit, or both. Financial aid eligibility policies are set in accordance with federal and state requirements and with definitions of academic standards at CIIS. While complying with all applicable governmental and donor regulations, a serious attempt is made to extend a personalized, concerned approach to a student's financial needs. The Financial Aid Office does not discriminate on the basis of race, color, national origin, religion, sex, age, sexual orientation, or handicap in any of its policies pertaining to the awarding of financial aid.

Requirements for Financial Aid

Generally, to be eligible for financial aid, a student must

- be enrolled at the Institute on at least a half-time basis
- not be in default on, or owe a refund to, any federal financial aid program
- meet Selective Service requirements (at present, U.S. male federal aid applicants only)
- demonstrate need by completing the Free Application for Federal Student Aid (FAFSA) (U.S. citizens and permanent residents only) or a Certificate of Funding (international students)
- be a U.S. citizen or permanent legal resident (a requirement for federal aid only)
- be making satisfactory academic progress (SAP) toward completion of degree requirements (continuing students)

Note: Some financial aid programs have additional requirements.

Electronic Access for Financial Aid

Students can access their financial aid information online. The financial aid site can be accessed from the CIIS website, or from Pathway, <http://pathway.ciis.edu/ics>, or by going to <http://finaid.ciis.edu/>. You need your CIIS ID to access the site, and a separate PIN supplied by the Financial Aid Office. Students can request the PIN to be sent via e-mail from the financial aid site by confirming their CIIS ID.

Students must have a financial aid record already established at CIIS in order to use this system. They can check the status of their application, view a list of documents received and a list of the documents still outstanding, view financial aid awards, view student loan history, and check the status of student loans for the current year. Students may also be able to complete their financial aid applications through this site.

Deadlines for Financial Aid

Scholarship Deadlines

- Annual Institute Scholarship: March 31
- Graduate Diversity Student Scholarship: March 15 (fall semester), September 15 (spring semester)
- International Student Scholarship: May 15 (fall semester), October 15 (spring semester)
- Auen-Berger Scholarship: May 15
- Kranzke Scholarship: Accepted on a rolling basis
- B.A. Scholarships: July 1 (fall semester), November 15 (spring semester)

Loan Deadlines

Loan applications are accepted on an ongoing basis throughout the year; however, to ensure that loan funds arrive in time for the payment of tuition each term, the following deadlines are suggested:

- Fall: June 15
- Spring: October 15
- Summer: April 15

Sources of Financial Aid

The following financial aid programs are available at California Institute of Integral Studies (for more information about any of these programs, contact the Financial Aid Office):

Federal Sources

- **Pell Grants:** Awarded only to federally eligible undergraduate (B.A.) students who have not earned a bachelor's or professional degree. Award amounts are determined each year by the federal government.
- **Federal Supplemental Educational Opportunity Grants (FSEOG):** Awarded to federally eligible undergraduate students with the greatest need.
- **Veterans Administration Educational Benefits:** The Institute's programs are approved for veterans. Graduate students must be enrolled for 9 units for full-time status, 7 units for three-quarter time, and 6 units for half time. Undergraduates must be enrolled for 12 units to be considered full time, 9 units for three-quarter time, and 6 units for half time. Credits for weekend workshops cannot be applied. Contact the Veterans Administration for specific guidelines and regulations. Veterans' benefits are not handled through the Financial Aid Office; they are administered directly through the Registrar's Office.

Institute Scholarships and Grants

Applying Online

The Financial Aid Office launched a web-based scholarship application program in January 2006, allowing students to apply for scholarships through the Internet. Please consult the CIIS website for more information.

- **CIIS Annual Institute Scholarship:** Partial tuition scholarship for outstanding continuing graduate students. All students who have completed at least two semesters of full-time coursework at the Institute are eligible to apply. U.S. Citizens (and permanent residents) must submit a valid Student Aid Report by

completing the FAFSA (Free Application for Federal Student Aid). Awards are made for fall term only; deadline is March 31 for the following year.

- **Graduate Diversity Scholarship:** Awards to graduate students are for partial tuition credit only. In addition to the scholarship application and essay, applicants must submit the FAFSA. Awards may be renewed according to the terms and conditions of the award letter.
- **International Scholarship:** Awards to international graduate students are for partial tuition credit only. In addition to the scholarship application and essay, students must submit a valid Certificate of Funding (with appropriate documentation) with the International Student Advisor. Awards may be renewed according to the terms and conditions of the award letter.
- **Bachelor of Arts Completion Program Scholarships:** These scholarships are awarded to eligible new students in the Bachelor of Arts Completion program. Awards are made twice a year—i.e., for fall and spring—and are awarded for a maximum of four academic terms (two years).
- **Auen-Berger Community Service Incentive:** Each fall, CIIS awards the Auen-Berger Community Service Incentive to two outstanding students who have demonstrated a commitment to community service.
- **Kranzke Research Scholarship:** Provides support for research and study in the use and application of psychedelic/entheogenic plants and medicine. The project can be based on any of the following perspectives: psychological, anthropological, spiritual, shamanic, medicinal, psychotherapeutic, educational, historical, ethno-botanical, psychopharmacological, and others if appropriate.

Student Employment

Student employment, available for both federally eligible and international students, is reserved for students with demonstrated need. All students must obtain

authorization from the Financial Aid Office prior to interviewing. Students may work up to 20 hours per week on-campus. Only federal aid students have the option to work off-campus at a nonprofit agency or as a reading tutor in a school or a literacy program as part of their student employment. (International students are not allowed to work off-campus.)

Note: The amount of student employment is limited and dependent upon funds and the availability of jobs.

Teaching Assistantships and Research Assistantships

A small number of teaching assistantships and research assistantships are available each year to returning students enrolled in doctoral programs. Students must apply to their academic program.

Loans

The following loan programs are administered through the Financial Aid Office:

Subsidized Federal Stafford Loan: Low-interest loans made to graduate and undergraduate students. The interest for the Subsidized Stafford Loan is subsidized (i.e., paid) by the federal government while the student is enrolled on an at least half-time basis and for six months thereafter (known as the grace period). Students must demonstrate financial need to qualify for the Subsidized Stafford Loan.

Unsubsidized Federal Stafford Loan: Students who do not qualify for the federal interest subsidy, or who need to borrow more than the annual Subsidized Loan limit, may borrow under the Unsubsidized Stafford Loan Program up to the maximum annual limit, minus their eligibility for the Subsidized Loan. This loan is not subsidized by the government, and the student is responsible for any interest that accrues during in-school periods, deferments, and grace periods.

Private/Alternative Loans: In addition to federal loans, many lenders offer private loans. These loans are at a higher interest rate, are credit based, and may require a

cosigner for approval. Generally, students may borrow up to the cost of attendance, less any other aid awarded. Contact the Financial Aid Office for a list of participating lenders.

Satisfactory Academic Progress

Satisfactory academic progress (SAP) is defined as successful and timely progression toward educational objectives.

Each student must complete the degree requirements before the maximum completion time is reached.

Note: Withdrawn terms count toward the total number of semesters.

The following chart shows standard time frames for different degree requirements:

Total Units Required	Financial Aid Eligibility	
	Full Time	Half Time
36 (M.A.)	2 years	3 years
36 (Ph.D.)	3 years	5 years
60 (M.A.)	4 years	6 years
90 (Psy.D.)	5 years	8 years

Students must also complete a minimum number of units each year in order to maintain eligibility for financial aid.

M.A. and Ph.D. Programs

Year	1	2	3	4	5
Units, FT	18	36	54	60	–
Units, HT	12	24	36	48	60

Psy.D. Program

Year	1	2	3	4	5	6
Units, FT	24	48	72	90	–	–
Units, HT	15	30	45	60	75	90

- All students must maintain a minimum cumulative and semester GPA of C (2.0) or the equivalent for the Bachelor of Arts Completion program, and B (3.0) or the equivalent for graduate programs. For students in programs that have a pass/no-pass grading system, a pass constitutes meeting SAP requirements.
- A graduate student must have no more than two grades of B–, C, D, F, NP, I, or IN on the CIIS transcript.

- A Bachelor of Arts Completion program student must have no more than two no-pass grades on the CIIS transcript.

Note: The Registrar provides Program Directors each term with a list of students not meeting the criteria for satisfactory academic progress. See the section titled “Probation.”

Additionally, satisfactory academic progress in the Bachelor of Arts Completion program is monitored in two ways:

1. Completion of an Integrative Essay at the end of each semester, which is evaluated by the instructor.
2. Completion of the Bachelor’s Student Assessment Worksheet each semester by the instructor, which evaluates the following: work accomplished, participation and attendance, preparation, group engagement, ability to reflect, different ways of thinking, and critical thinking. Progress is evaluated by pass/no-pass only, with no letter grades being given. Unsatisfactory academic progress can result in probation or suspension from the program.

Students failing to meet standards for satisfactory academic progress (SAP) may be placed on probation or dismissed from the Institute. Failing to meet standards for SAP jeopardizes a student’s eligibility to receive financial aid. For more information on SAP and financial aid eligibility, contact the Financial Aid Office at 415.575.6122.

general regulations and PROCEDURES

Change in Rules and Policies

While every effort has been made to ensure the accuracy of the information in this catalog, those using the catalog should note that rules and policies change from time to time and that those changes may alter the information contained in this publication. Updates to catalog information are printed on the CIIS website.

It is not possible in a publication of this size to include all of the rules, policies, and other information that pertain to the student and the Institute. Several additional publications are available that include detailed information about specific subjects such as financial aid and doctoral dissertations. These include the *CIIS Student Handbook* and handbooks published by each academic program. It is the responsibility of the individual student to become familiar with the announcements and regulations of the Institute that are printed in the catalog and other campus publications.

Catalog Rights

Students acquire “catalog rights” with respect to the requirements of a degree program by maintaining continuous attendance. This means that if continuous attendance is maintained and the degree objective is not changed, students may choose to graduate under the requirements for the degree in effect at the time they entered CIIS. Students who seek admission to CIIS after a break in attendance of greater than two semesters must adhere to the graduation requirements in effect at the time of readmission.

Registration

Registration information is centralized in the Schedule of Classes and made available three months prior to each semester. Included in the Schedule of Classes are a calendar listing registration days and times as well as important dates for the semester,

a list of current tuition rates and fees, and other information concerning registration policies and procedures. It is important to read all of the material in the Schedule of Classes; students are responsible for knowing the policies and deadlines described therein.

Registration begins approximately three months prior to the beginning of the semester. Contracts and agreements (required for independent study, fieldwork, comprehensive exams, and individual practicum supervision) must be completed and bear all necessary signatures by the published deadlines in the Schedule of Classes, available on campus and online.

Late Registration and Add/Drop Deadline

A student adding or dropping a course before the add/drop deadline does not incur a late fee if already registered. Students may also change the grading option (letter grade, pass/no-pass, audit) without incurring a late fee during the first week of the semester. At the end of the add/drop deadline, the grade option cannot be changed.

Maintaining Active Student Status

During the time a student is earning a degree at the Institute, she or he is required to maintain Active Status with the Registrar’s Office each semester. This is done during the regular registration period in the fall and spring semesters, or, if the student attends a program year-round (Psy.D., B.A., and Integrative Health Studies), then the fall, spring, and summer semesters. A student who is not enrolled and has not obtained an approved Leave of Absence by the end of the add/drop period stated in the Schedule of Classes will be considered on an unauthorized leave. A student who is not enrolled for two consecutive semesters will be placed on Inactive Status and will be required to

reapply to the program. Additionally, students may be placed on Inactive Status if they exceed the time limits stated for degree completion.

To maintain Active Status, students must submit one of the following forms and related fees to the Registrar's Office during the published registration period for each semester:

1. A **Registration Form** that states the student's activities for the semester, e.g.:
Classes
Thesis/Dissertation Writing, Proposal Writing, Culminating Final Project or Comprehensive Exams
Fieldwork/Practicum/Internship
Registration Maintenance (see two conditions below)
2. A **Prior Learning Extension Form** (for B.A. Completion program students only). This form can be submitted for only two semesters.
3. A **Leave of Absence Request Form**. See conditions for eligibility below.

Students failing to submit one of these three forms in the registration time frame published in the Schedule of Classes, or students who do not observe the time limits stated in the Prior Learning Extension or Leave of Absence forms, will be assigned to an Inactive Status by the Registrar's Office after two semesters of unauthorized leave.

Conditions for Registration Maintenance

1. Graduating students who failed to apply for graduation within their current term can register for Registration Maintenance for the following term. (Graduation fees will still apply.)
2. Students who have been unable to consult with their advisor before registration should register for Registration Maintenance during the published time period. They must, however, register by the Add/Drop Deadline. (No late fees will be charged.)

Leave of Absence

Any registered student who demonstrates satisfactory academic progress may request a Leave of Absence. There are two types of Leaves of Absence:

- Emergency Leave (requiring a letter documenting extenuating circumstances) during which all administrative and academic deadlines are suspended for the duration of the leave
- Voluntary or Elective Leave, during which administrative and academic deadlines continue to apply for the duration of the leave

Students requesting a Leave of Absence must complete a Leave of Absence form, no later than the add/drop deadline, giving an explanation of their reasons for seeking the leave and a statement of when they intend to resume academic work. The completed form is to be submitted to the Registrar's Office after being approved by the student's advisor. A Leave of Absence form may be obtained outside the Registrar's Office or online at <http://pathway.ciis.edu/ics/Academics/>.

The minimum initial leave will be for one full semester; the maximum will be one year (12 consecutive months). Students may have a maximum of two Leaves of Absence during their program of study. A Leave of Absence may be authorized under the following conditions: medical reasons, a job crisis, significant family sickness or death, or other extenuating circumstances. A medical leave requires supportive documentation from a health care professional.

Students must register for the semester following the end of the Leave of Absence in order to maintain their place in the program. If a student does not register for the semester following the end of the Leave of Absence, the result will be the loss of Active Status, which will require the student to reapply to the program under the current catalog and program requirements.

The period of a Leave of Absence is counted in the calculation of elapsed time under the regulations governing the maximum period of time for the completion of

degree requirements. A Leave of Absence does not affect the timeline for the completion of an Incomplete grade.

Prior to seeking a Leave of Absence, students receiving financial aid should discuss the ramifications of the Leave on their financial aid and loan payment schedule. International students should meet with the International Student Advisor prior to seeking a Leave of Absence to ensure that they comply with the federal Leave of Absence requirements.

A Leave of Absence entails no additional fees to be paid by the student, and so presupposes no expenditure of Institute resources or faculty and staff time in behalf of the student during the period of the Leave. In addition, no computer facilities, no library services, and no student services are available to a student on a Leave of Absence.

Students seeking to appeal this policy should contact the Dean of Students.

Medical Leaves

A student who is compelled by an illness or other medical condition, including psychological or emotional, should submit a statement from a health care practitioner (physician, licensed therapist) that provides support for the interruption of studies for a given period of time. Students are allowed a total of one academic year of medical leave. One academic year is defined as two regular semesters (fall and spring), plus the summer semester. If the student experiences an ongoing or open-ended medical or psychological condition that will necessitate being out of school indefinitely, the student will need to consult his or her Academic Advisor to discuss the additional options available.

International students must contact the International Student Advisor to discuss available options.

International Students Who Leave the Country

Students planning to leave the United States for less than five months qualify for a “temporary” absence. In order to reenter

the United States, students must intend to resume their course of study. Please consult with the International Student Advisor to ensure that you have all of the necessary documents for reentry.

Please note: Failure to honor the terms of the Leave of Absence may result in the loss of legal student status as granted by the Citizenship and Immigration Services.

Grades and Grading Procedures

Evaluation and Grading: Grading for the Bachelor of Arts Completion program is done on a pass (P) or no-pass (NP) basis. The P grade corresponds to the A through C range of letter grades. An NP grade corresponds to the C– through F range of the letter grade system.

For graduate courses graded on the letter grade system, a B is considered the minimum for satisfactory academic progress. For courses taken on a pass/no-pass basis, the P grade at the graduate level corresponds to the A through B range of the letter grade system, whereas the NP grade corresponds to the B– through F range of the letter grade system.

Grade Points: Grade points per semester unit of credit are assigned as follows:

Letter Grades and Their Quality Point Values

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

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 a 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 an exception to this rule, a P (pass) will not affect a student's grade point average. A student's cumulative grade point average is based on the courses the student takes at CIIS or in programs affiliated with CIIS.

A student may withdraw from a class with a grade of W at any time during the semester. A W grade does not affect one's grade point average.

Pass/No-Pass Grade: When a student registers for classes, the Grade column in the Schedule of Classes may indicate a class is being offered for P/NP (pass/no-pass) as a grade type, or the student may have an option to choose P/NP if the Grade column indicates OP. The instructor will assign a grade of either P or NP if the student officially registered for the course on a pass/no-pass basis. No other letter grade can be given. Both grades, pass and no-pass, are considered neutral grades in the computation of grade point averages: that is, credit hours for pass, though earned, will not be included in the grade point averaging, and credit hours for no-pass will not be earned.

Auditing a Course: Students may audit courses, but no credit or grade points will be earned. See the Schedule of Classes for the cost of tuition charged for audited courses. Any CIIS student may audit a course with the instructor's approval. An audited course is not included in the determination of the student's academic status or financial aid status. Audited courses do not allow a student to maintain Active Status and retain eligibility for financial aid. Audited courses are recorded on the student's official transcript.

Written Feedback on Papers and Research Documents: Within two weeks of the last day of classes, all instructors submit grades to the Registrar. All final academic project assignments are returned to student mailboxes within four weeks of receipt by the instructor, provided that the student has

met the deadline for submission of the assignment. Midsemester assignments are returned to students within three weeks of receipt, provided that the student has met the deadline for submission of the assignment.

All written assignments receive written comments by the instructor or teaching assistant. Thesis and dissertation proposals and chapters are returned to the student with written comments within three weeks of receipt of the document. During the summer semester, the research student, chairperson, and committee members will agree upon the feedback turnaround time. Faculty members will be available to their students by e-mail, phone, or in person, if possible.

Incomplete Coursework: Students who experience extreme circumstances and anticipate being unable to complete their coursework for a particular course must speak directly with the faculty member. Permission from the instructor to not complete work for the semester is given for one of the following two reasons: (1) medical reasons documented by physician's note or (2) personal or family emergency.

The student is responsible for obtaining a Request for Incomplete form from the Registrar's Office (or online at www.ciis.edu) for signature of approval by the faculty member. Failure to do so can result in a failing grade for the class. Students must submit the signed Request for Incomplete to the Registrar's Office. An "I," for Incomplete, will appear on a student's record next to the course number and title.

Granting of an I grade is at the discretion of the instructor. The instructor may set a date for the student to submit the work, but the normal time limit for completing coursework is one year from the last day of the course. When the student submits the completed work to the faculty member, the student should attach a Change of Grade form (available outside the Registrar's Office or online at <http://pathway.ciis.edu/ics/Academics/>). A student may not participate in the commencement

ceremony with an Incomplete grade. Please be aware that there are no Incomplete extensions.

If the work is still incomplete after one year, the grade will be converted to an NP (failing grade) or an IN (permanent incomplete). Neither grade is reversible.

Changes of Grade: Grades submitted by faculty to the Registrar's Office and posted to the student's record cannot be changed unless there is evidence of an injustice or of a mistake, or work previously incomplete is completed. The change will become effective only after the Change of Grade form has been approved by the Academic Vice President and filed with the Registrar's Office.

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.

Transcripts: Transcripts may be ordered from the Registrar's Office for a fee, which is subject to change. A transcript request must include the student's signature. A transcript normally takes five to seven days to produce; however, a rush order guaranteeing production within 48 hours may be requested for an additional fee. No transcript orders will be taken over the telephone. Transcripts will not be released if the student's account reflects an outstanding balance.

Academic Sanctions

Deficiencies, misconduct, or other inappropriate action in or related to coursework, practicum and research activity, or other Institute activities may result in student discipline in the form of probation, suspension, or dismissal. The Institute will give the student written notice of the nature of the deficiency, misconduct, or other inappropriate action prior to imposition of the sanction.

Plagiarism Defined: Creative and original scholarly research is at the heart of the Institute's academic purpose. It is essential that faculty and students pursue their academic work with the utmost integrity. This means that all academic work produced by an individual is the result of the individual's efforts and that those efforts acknowledge explicitly any contribution by another person. Reproducing another's work and submitting it as one's own work or without acknowledging the source is called "plagiarism," or stealing the intellectual property of another, which is the antithesis of scholarly research. Any use of others' ideas or others' expression in any medium without attribution is a serious violation of academic standards.

Additionally, with regard to dissertation and thesis research and regular class term papers, 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.

Disciplinary action can include (1) failing the course in which any such work was submitted, (2) expulsion from the Institute, and (3) revocation of any degree or academic honor.

Sanctions arising from a determination of plagiarism may be applied by an instructor (if coursework is involved), by a program committee, or by the Academic Vice President. All sanctions may be appealed as outlined in the student complaint procedure found in the *CIIS Student Handbook*.

Probation

Programs at the Institute conduct annual reviews of student academic work. Additionally, the Registrar provides Program Directors each term with a list of students not meeting the criteria for satisfactory academic progress (SAP). A student may be placed on academic probation for the following reasons:

1. Faculty members discover in the course of the student's work that there is a significant gap in the student's academic background and remedial work is needed in a specified area.
2. The annual program review reveals a serious problem with the student's work and/or progress in the program.
3. An undergraduate student fails to maintain a 2.0 GPA or its equivalent, or a graduate student fails to maintain a 3.0 GPA or its equivalent, or has more than two grades of B-, C, D, F, NP, I, or IN.
4. The student's performance in a course, on a paper, in a comprehensive examination, in drafting a thesis or dissertation proposal, or in writing the thesis or dissertation reveals a very serious problem.

If the program committee determines that the student should be placed on probation, the Program Director will send a letter notifying the student of the status of the academic probation and specifying the reasons for probation, the work required of the student to remove the probation, the evaluation procedure to review the work, the deadline by which the work should be completed, and the consequences for the student if the terms of the probation are not met. A copy of the letter is sent to the student's advisor and a second copy is placed in the student's file in the Registrar's Office. Students on probation may be required by their program committee to reduce their course load or to take supplementary courses.

Students have one semester following notification of academic probation in which to return to good academic standing. Two consecutive semesters of probation may result in suspension or 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 Academic Vice

President. Students should consult their program handbook for further details.

Note: Students receiving financial aid may have their aid terminated if they are placed on academic probation.

Students who are unable to meet SAP requirements after the probation period will be reviewed by their respective program committees, and the determination will be forwarded to the Academic Vice President for final review. The Academic Vice President notifies the student regarding the final outcome. Failure to maintain SAP requirements results in dismissal from the academic program.

Suspension and Dismissal

Program committees may establish criteria for student suspension or dismissal in accordance with specific professional or disciplinary standards, subject to review by the Academic Vice President. Students should consult their program handbook for an explanation of the criteria.

Imposition of such sanctions may be initiated by the program committee or the Academic Vice President. The student will be notified of this decision by letter and will be ineligible to register during the period of time specified in the letter. All the rights and privileges normally accorded Institute students in good standing are also suspended.

If a student is dismissed from the Institute, it is the program committee's determination as to whether the student will be allowed to reapply to the program. If readmission is allowed, application may be made only after at least one academic semester has passed following dismissal. Program committees may consider extenuating circumstances in recommending exceptions to this rule for approval by the Academic Vice President.

Student Complaint Procedure

Any student having an unresolved complaint may contact the Dean of Students. The Procedure for Institute Complaint (PIC) is to resolve complaints of violations

of Institute policies and procedures contained in this catalog and any and all other unresolved student complaints. The PIC is set forth in the *Student Handbook* and on the CIIS website at www.ciis.edu. Any complaint or other controversy that relates to the interpretation or the application of the catalog, *Student Handbook*, or other publications, policies, or procedures of the Institute related to students shall be resolved by the PIC.

Independent Study

Up to one-sixth of a student's unit requirement for a graduate degree may be fulfilled through Independent Study undertaken at the Institute. Independent Study is defined as coursework designed to meet a program requirement or to extend a student's field of inquiry beyond current Institute courses. Independent Study must not duplicate what is offered in the normal class schedule, and it 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 the student, faculty member, and Program Director. Completed contracts are submitted to the Registrar at semester registration. An Independent Study can be taken for P/NP (Pass/No-Pass) only. The forms are to be found outside the Registrar's Office or online at <http://pathway.ciis.edu/ics/Academics/>.

Meeting Academic Requirements by Examination or Transfer

A student who seeks to have a required program course waived must provide a transcript that shows 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 by either transcript or examination, the student may be excused from taking the required course, but such a waiver does not reduce the

total number of units to be taken to complete the degree program at the Institute.

Public Programs Workshops for Academic Credit

CIIS students may enroll in most CIIS Public Programs workshops for academic credit. To earn academic credit (pass/no-pass) for the workshops or courses given through Public Programs, students may register during the regular registration period or at any time during the semester, up to three business days before the start of the workshop. The tuition unit fee is determined by the individual student's degree track and program. To have a Public Programs workshop or course appear on a student's transcript as an audit, however, the student must register in the Registrar's office during the first week of the term.

Students registering for a workshop for credit will be required to complete a final paper or project integrating the experiential and didactic components of the specific workshop with suggested readings. CIIS students enrolling in workshops for academic credit should note that absolutely no late projects will be accepted. Students have three weeks to complete workshop final projects. Students should check with their program to ascertain the number of Public Programs credits accepted for the degree.

Student Audit

CIIS students may audit workshops or courses, but they can register for audit status only during the first week of classes. A workshop taken as an audit will appear on a student's transcript, but no grade will be given and no final projects will be required. Students who audit workshops are required to pay the applicable audit fee.

Public Participant: CIIS students may register for any Public Programs workshop or lecture as a "public participant" for no academic credit. All workshops and lectures are listed in the Public Programs brochure, which can be obtained from the Public Programs office in the Minna Street Center or online at www.ciis.edu/publicprograms. Any student wishing to

register as a public participant must pay the general fee listed in the Public Programs brochure. (CIIS students receive a 10 percent discount on the general fee for some workshops; please consult the brochure.) Contact Public Programs at 415.575.6175 with any questions related to public registration.

Length of Degree

Bachelor of Arts Completion Degree

Students enrolled in the Bachelor of Arts Completion program attend the weekend cohort program in three consecutive semesters. All the required coursework for the B.A. degree must be completed within three years.

Master of Arts

All required coursework for any M.A. degree must be completed within six years. The dates are calculated from the first semester during which a matriculated student completes any required coursework to the semester in which the last research or internship is completed.

Once coursework is completed, M.A. students have two years to complete thesis requirements, if any. Dates are calculated from the semester in which the student has begun to work on the thesis and continue to the semester in which all requirements for degree conferral are completed.

Doctorate

All required coursework, comprehensive examinations, where applicable, and dissertation proposals for any doctoral degree must be completed within four years. The dates are calculated from the first semester during which a matriculated student completes any required coursework to the semester in which the last research or internship course (and the comprehensive exam, if applicable) is completed and the dissertation proposal is accepted.

After Ph.D. or Psy.D. students have advanced to candidacy, they have four years to complete the dissertation and any remaining internship hours. Dates are calculated from the semester in which Advancement to Candidacy is approved to the semester in which all requirements for degree conferral are completed.

Time Limits for Degree Completion

(Please see the "Satisfactory Academic Progress" section for Financial Aid time limits.)

Years for Degree Completion	B.A.	M.A.	Ph.D. and Psy.D.
Maximum number of years allowed for students to complete all course requirements	3	6	4
Maximum number of years allowed for students to complete thesis or dissertation	NA	2	4

Students Who Exceed Time Limits

Students must request an extension if they need to exceed the time limits given above. The written request, with the advisor's approval, should be submitted to the Academic Vice President. It should clearly state the reasons for the extension and provide a concrete, realistic schedule for the completion of the program.

Students not finishing coursework or thesis or dissertation writing according to the above time limits who have not applied for and received an extension are placed on Inactive Status. Such students have 60 days from the notification of Inactive Status in which to apply to the Program Director and Academic Vice President for a one-year extension of the specific time limit

due to unusual circumstances. If a student fails to complete the coursework requirements or the thesis or dissertation after an extension has been granted, but in other respects has maintained satisfactory academic progress, the student may reapply to the program.

Advancement to Candidacy

In order to register for dissertation work, students must advance to candidacy.

Students in doctoral programs in the School of Consciousness and Transformation advance to candidacy when

- all coursework as stated in the Program Agreement has been completed satisfactorily
- all comprehensive exams have been completed satisfactorily
- a dissertation committee has been chosen and a complete membership form has been filed with the Registrar's Office
- the proposal for a dissertation has been approved and the necessary form submitted with all required signatures
- the Advancement to Candidacy form has been submitted to the Registrar's Office

Students in the Doctor of Psychology program advance to candidacy when

- all required coursework has been completed through the G-2 semester (the completed second year) in the full-time plan, or the equivalent course in the part-time plan
- the integrative paper and research oral examination have been passed (usually at the end of G-2 year)
- the faculty review at the end of the G-2 year has been favorable

Students in the Doctor of Psychology program must be advanced to candidacy before they will be permitted to register for dissertation research, form a dissertation committee, or defend a proposal.

The application for Advancement to Candidacy is located outside the Registrar's Office and is available online at www.ciis.edu. The student needs to complete the top portion of the form and turn it in to the appropriate program coordinator.

Thesis and Dissertation Procedures

All Ph.D. and Psy.D. candidates at the Institute are required to submit a dissertation that demonstrates, to the satisfaction of the program concerned, the student's capacity for advanced independent research. Students must register for thesis and dissertation writing or specific research seminars during the scheduled registration period. Theses and dissertations are graded on a pass/no-pass basis and carry no units.

Students cannot sign up for a thesis or dissertation until the prerequisites of the degree program have been met. Programs have varying requirements regarding thesis and dissertation writing, proposal preparation, or integrative seminars that must be completed. Students should consult their school and program handbooks.

Acceptable Formats for the Thesis or Dissertation

Each doctoral student has the primary responsibility to ensure the quality of the dissertation. While undertaking the research and writing for the dissertation, the student is expected to work closely with the dissertation committee. The CIIS doctoral programs have established certain expectations for the formatting of dissertations. Students are expected to follow the formatting expectations of the Institute, including the requirements for UMI (University Microfilms Incorporated) publication. The student is expected to submit a complete and appropriately formatted dissertation for the defense. The document must conform to the CIIS dissertation guidelines, available from the Library and on the Library website, at <http://library.ciis.edu/information/dissertation.asp#diss>.

Committee Composition Guidelines and Proposal Approval

Students need to refer to their program handbook for the applicable guidelines for proposal writing and committee approval for the thesis and dissertation. The committee consists of two or more faculty members, external committee member(s), and/or an external reader, all of whom must be qualified to assist the student in the selected area of study.

The chairperson has primary responsibility for ensuring that the thesis or dissertation adheres to the methodological and ethical guidelines accepted in the discipline(s) and at California Institute of Integral Studies. The chairperson must be a core faculty member from the student's program, except under the most unusual circumstances (see school and program handbooks for further information).

The thesis or dissertation proposal is approved during a proposal defense meeting, which is required in most M.A. and Ph.D. or Psy.D. programs. When required by the program, the signed and dated form must be submitted to the Registrar; it serves, along with Advancement to Candidacy, as permission to begin work on the dissertation or thesis.

Human Research Review Approval: All proposals and other research projects involving human subjects must be reviewed by the Faculty Council Human Research Review Committee (HRRC) after the dissertation committee has approved the proposal. Students may not begin any research involving human participants, including piloting and fieldwork, until the entire research proposal has been fully approved by the HRRC. Additionally, as deemed necessary by the M.A. and Ph.D. or Psy.D. requirements of each program, relevant HRRC procedures must be followed.

In addition, non-thesis and non-dissertation student research that has been granted funding under the sponsorship or co-sponsorship of CIIS must have HRRC approval. Such approval must be attained by the primary investigator(s), whether student, faculty member, or approved affiliated

researcher. The identical HRRC policies, standards, and processes are used for this type of research as are used for thesis and dissertation proposal approval.

HRRC publishes its deadlines for application for approval of research involving human participants at the beginning of every academic year. The committee meets at least two times every semester, including summers. The student and dissertation committee chairperson receive notice of the HRRC's decision regarding the application one month after each application deadline.

Technical Review

Before the final defense, the student must submit his or her manuscript to one of the approved external editors for technical review. It is expected that all technical corrections (e.g., formatting, references, and copyright permissions) will be completed prior to the defense. Students can reduce the technical review costs by adhering carefully to the format requirements. Students are responsible for the expenses and pay the reviewer directly.

Oral Defense Policies and Procedures: After all committee members have agreed that the final draft of the thesis or dissertation requires only minor changes, the student and the committee schedule an oral defense of the final research document. It is recommended that the defense take place at CIIS. Should a committee member from out of town not be able to come to the Bay Area, then the committee chairperson must make arrangements with that member to attend the defense proceedings via a conference telephone call.

At the end of the defense, the committee determines if the defended dissertation requires changes. A student needing to make minor changes has 60 days to edit and complete revisions. The student resubmits the revised dissertation to the committee chair.

Filing and Publishing the Final Copy

It is the student's responsibility to make sure that the final approved copy of the

thesis or dissertation, in proper format and with all necessary forms, is filed with the Library by the designated date for that semester. See Library webpages for full details, at <http://library.ciis.edu/information/dissertation.asp#diss>. Library staff will then send the thesis or dissertation to ProQuest UMI for publication.

Education Records and the Privacy Rights of Students

The federal Family and Educational Rights and Privacy Act (FERPA) sets out requirements designed to protect the privacy of students concerning the records maintained by the Institute. The law provides that a student must be given access to records directly related to that student and an opportunity for a hearing to challenge such records on the grounds that they are inaccurate, misleading, or otherwise inappropriate. The right to a hearing under the law does not include a right to challenge the appropriateness of a grade as determined by an instructor. The law generally requires that the written consent of the student be received before releasing personally identifiable data about the student from records to other than a specified list of exceptions. CIIS is authorized to provide access to student records to campus officials and employees who have legitimate educational interests in such access. These persons are those who have responsibilities in connection with the Institute's academic, administrative, or service functions and who have reason for using student records in connection with those responsibilities. Disclosure may also be made to other persons or organizations under certain conditions (e.g., as part of accreditation or program evaluation, in connection with financial aid, in fulfilling a request from an institution to which the student is transferring, in response to a court order or subpoena).

The Institute is authorized under the Act to release "directory information" concerning students. "Directory information" releasable by CIIS includes the student's name, address, telephone number, electronic mail address, photograph, program

of study, participation in officially recognized activities, dates of attendance, and degrees and awards received.

An Institute student who seeks to review his or her records presents a written request to the Registrar. A student has the right to request a change to educational records if he or she believes the records are inaccurate or misleading. To do so, the student should present a written request to the Registrar with a specification of the change requested, the reasons for the request, and all pertinent documentation.

The Jeanne Clery Act

The Jeanne Clery Disclosure of Campus Security Policy and Campus Crime Statistics Act, codified at 20 USC 1092 (f) as part of the Higher Education Act of 1965, is a federal law that requires colleges and universities to disclose timely and annual information about campus crime and security policies. All public and private institutions of postsecondary education participating in federal student aid programs are subject to the Act. For a complete report of CIIS's statistics, visit www.ciis.edu/students/campusafety.html.

Drug-Free Campus Policy

The U.S. Congress passed the Drug-Free Workplace Act of 1988 and the Drug-Free Schools and Communities Amendments of 1989, and in accordance, CIIS has enacted the following policy applicable to all students and employees:

It is the policy of CIIS to maintain a drug-free workplace and campus. The unlawful manufacture, distribution, dispensation, possession, and/or use of controlled substances or the unlawful possession, use, or distribution of alcohol is prohibited in CIIS facilities, in the workplace, or as part of any of the Institute's activities. The workplace and campus are presumed to include all premises where activities of the Institute are conducted. Violation of this policy may result in disciplinary sanctions up to and including termination of employment or expulsion of students.

Violations may also be referred to the appropriate authorities for prosecution. This policy will be reviewed biennially.

A copy of the Drug-Free Campus Policy is distributed to each new employee, and the Drug-Free Campus Policy is published in the *CIIS Faculty, Staff, and Student Handbooks* and online at www.ciis.edu/students/deanofstudents.html.

Unlawful Discrimination Policy

The policy of California Institute of Integral Studies is to provide an educational and employment environment in which no person shall be unlawfully denied full and equal access to, be denied the benefits of—or be unlawfully subjected to discrimination on the basis of ethnic group identification, national origin, religion, age, sex, race, color, ancestry, sexual orientation, or physical or mental disability in—any program or activity that is administered by, is funded directly by, or receives any financial assistance from California Institute of Integral Studies.

Employees, students, or other persons acting on behalf of the Institute who engage in unlawful discrimination as defined in these policies or by state or federal law may be subject to discipline, up to and including discharge, expulsion, or termination of contract.

Policy against Sexual Harassment

The policy of California Institute of Integral Studies is to provide an educational and employment environment free from unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct or communications constituting sexual harassment.

Grievance procedures have been established to process student complaints alleging violations of these policies. Inquiries may be addressed to the Dean of Students at 415.575.6171 or via e-mail at sstrong@ciis.edu.



ACADEMIC PROGRAMS

academic PROGRAMS

Undergraduate Studies

Bachelor of Arts Completion

Bachelor of Arts in Interdisciplinary
Studies (B.A.)

School of Professional Psychology

Clinical Psychology (Psy.D.)

Counseling Psychology (M.A.)

with concentrations in

Drama Therapy

Expressive Arts Therapy

Integral Counseling Psychology

Somatic Psychology

School of Consciousness and Transformation

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

Integrative Health Studies (M.A.)

Philosophy and Religion (M.A., Ph.D.)

with concentrations in

Asian and Comparative Studies

Philosophy, Cosmology, and
Consciousness

Women's Spirituality

Social and Cultural Anthropology

Cultural Anthropology and Social
Transformation (M.A.)

*with a concentration in Gender, Ecology,
and Society*

Social and Cultural Anthropology
(Ph.D.)

Transformative Studies

Transformative Leadership (M.A.)

Transformative Studies (Ph.D.)

Bachelor of Arts Completion Program

Bachelor of Arts in Interdisciplinary Studies (120 units)

Interdisciplinary Studies strives to demonstrate and support dialogue among the disciplines. In doing so, this program brings the content of more than one discipline into individual courses and into the overall design of the degree. The program's interdisciplinary approach to learning includes learning theory and content as seen from the perspectives provided by multiple disciplines. Students reflect on what they learn from different frameworks, focusing on interrelationships and interconnections among the content taught, the approach to learning, and the ways learning takes place.

Director

Michelle Eng, M.A.

Core Faculty

Alec MacLeod, MFA

Sonya Shah, MFA

Cindy Shearer, D.A.

Adjunct Faculty

Kris Brandenburger, Ph.D.

Susan G. Carter, Ph.D.

Fernando Castrillon, M.A.

Deborah Grenn, Ph.D.

Kathy Littles, Ph.D.

Carol Manahan, M.A.

James Roche, J.D., Ph.D.

Kundan Singh, Ph.D. (cand.)

Karen Villanueva, M.A.

About the Degree

The Bachelor of Arts Completion program in Interdisciplinary Studies offers credits and curriculum at the upper-division level. The program acquaints students with a variety of cultural, historical, environmental, and personal forces that shape individual and social experience. Students move through the core curriculum as part of a group of peers (cohort) that remains together over the three-semester sequence.

The objectives of this program are

- to provide cohort-based learning to support adult students in completion of their undergraduate degrees
- to provide an interdisciplinary approach to integral learning that requires students to examine themselves personally, culturally, and globally
- to offer students opportunities to engage multiple perspectives and ways of knowing (such as somatic, visual, kinesthetic, spiritual) and to critically reflect on what they learn in a variety of forms
- to develop students' academic skills—critical reflection, reading, writing, listening, speaking, and inquiry—to an appropriate level for degree completion

Program Design

The cohort program uses principles of group ("cohort") development while focusing on the consecutive semester themes of self, culture, and global. The collaborative knowledge of the group regarding shared learning outcomes, internal group-process issues and concerns, and group dynamics provides fundamental building blocks for cohort development. Students are challenged to look at what they and other cohort members believe and why. This critical reflection of beliefs, combined with the exploration of the learning process and integration of life experiences with academic endeavor, deepens students' knowledge and broadens their understanding.

Incoming students make a conscious commitment to this special integrative learning experience facilitated by CIIS faculty and can expect that an important part of their learning will take place during the times the group works together. Learning activities during the weekend curriculum include writing exercises, presentations by individuals and small groups, visual and performance art exercises, active listening,

dramatic readings, movement exercises, visualization exercises, critical thinking and reflection exercises, research and inquiry exercises, and group discussions.

All students need to complete the core curriculum, which provides the philosophy and skills required to complete the program. Students have a choice of two options to complete the program.

In Option I, students enroll in a total of 36 units of the core curriculum within the cohort model. This track offers a more holistic approach and emphasizes the cohort environment: the development of a learning community with a strong emphasis on group interaction and collaboration.

In Option II, students enroll in only 24 units of the core curriculum within the cohort model. They fulfill the remaining core curriculum by enrolling in course-based requirements for Self and Society, Research Writing and Development, and Integrative Project.

All students can supplement their learning and earn additional units by enrolling in general education and elective courses, and/or completing a life-experience portfolio.

Core Curriculum

BIS 1211	Modern Perspectives
BIS 1212	Integral Learning
BIS 1213	Self and Society
BIS 1221	Culture and Community
BIS 1222	Knowledge and Inquiry
BIS 1223	Research Writing and Development
BIS 1231	Global Studies
BIS 1232	Personal Responsibility and Social Change
BIS 1233	Integrative Project

Prior Learning or Life-Experience Units

Students may petition to receive undergraduate credit up to a maximum of 21 units for college-level learning through experiences that have occurred outside the formal classroom setting. Students may

demonstrate that they have achieved theoretical understanding of a given subject or topic through development of a prior learning portfolio; this portfolio includes a narrative discussion and documentation. Prior learning portfolios are evaluated by faculty or outside experts with the expertise in the petitioned subject area.

Degree Requirements

This bachelor of arts degree requires 120 semester units for graduation; this includes previous coursework at other accredited institutions, a residency requirement of at least 36 hours of coursework at the Institute (core curriculum, general education, and elective courses), and credit for life experience if appropriate.

The general education requirements are 9 units of Humanities; 3 units of Art (hands-on creative art); 9 units of Social Sciences; 6 units of Natural Sciences, 3 units of Mathematics, and 6 units of Expository Writing.

Admission to the Program

Applicants must meet the general admissions requirements of the Institute, as well as specific requirements for the program. These include transferable units of a minimum of 54 semester units up to 84 semester units; a completed application form; a four- to seven-page written personal statement; official transcripts; two letters of recommendation; and an interview with a faculty member or director. In addition, applicants who intend to petition for life-experience units will need to demonstrate potential to document their life experience for college credit.

The program seeks applicants who are highly motivated to deepen and broaden their perspectives through active participation in the group process of the cohort. They must possess college-level communication skills and have a significant commitment to formal learning that incorporates significant personal growth.

school of PROFESSIONAL PSYCHOLOGY

The School of Professional Psychology balances traditional training in clinical and counseling psychology with a concern for contemporary social, cultural, and spiritual issues. Programs of study encourage integration of new and alternative approaches to psychological health and well-being with scholarship, research, and practice. Academic studies in the School's degree programs are complemented by elective coursework from the Institute's rich palette of disciplines from the School of Consciousness and Transformation, including philosophy and religion, women's studies, East-West psychology, integrative health studies, and anthropology. Many students train in one of the school's four counseling centers (a fifth counseling center is scheduled to open in spring 2007), drawing upon the rich opportunities for clinical experience in the diverse San Francisco Bay Area.

The School of Professional Psychology offers two degrees:

Doctor of Psychology in Clinical Psychology (Psy.D.)

Master of Arts in Counseling Psychology

with four nationally recognized, pioneering concentrations:

- Drama Therapy
- Expressive Arts Therapy
- Integral Counseling Psychology
- Somatic Psychology

Clinical Psychology

Doctor of Psychology

Core Faculty

Katharine McGovern, Ph.D.,

Program Director

Frank Echenhofer, Ph.D.

Andrew Harlem, Ph.D.

Esther Nzewi, Ph.D.

Janis Phelps, Ph.D.

Kaisa Puhakka, Ph.D.

Benjamin Tong, Ph.D.

Douglas Vakoch, Ph.D.

Leland van den Daele, Ph.D., ABPP

Barbara Vivino, Ph.D.

Harrison Voigt, Ph.D.

Tanya Wilkinson, Ph.D.

Adjunct Faculty

Kent Drescher, Ph.D.

Mark Fromm, Ph.D.

Erika Goldstein, Ph.D.

Nathan Goodlow, Ph.D.

Joan Hertzberg, Ph.D.

Alan Kubler, Ph.D.

Patrick Miles, Ph.D.

Beth Miller, Ph.D.

Anne Pincus, Ph.D.

Kevin Moser, Ph.D.

Kirk Schneider, Ph.D.

Morley Segal, Ph.D.

Peter Van Oot, Ph.D.

Alan Vaughan, Ph.D.

Ursula Young, Psy.D.

About the Degree

The Doctor of Psychology program offers the Psy.D. with a specialization in Clinical Psychology. The Psy.D. program is accredited by the American Psychological Association. The primary objective of the program is to produce competent, well-rounded psychologists whose practice of professional psychology is rooted in a depth of self-knowledge, breadth of worldview, and an abiding commitment to honoring and exploring the diverse dimensions of human experience. The curricu-

lum is designed to embody the integration of wisdom, spirit, and scholarship that is expressed 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 preparation for professional practice in clinical psychology, while emphasizing an understanding of consciousness, inner development, and cultural diversity. Students entering the doctoral program with a B.A. or B.S. will embark upon a four-year program leading to the Psy.D. with specialization in Clinical Psychology. (See page 49 for students entering with a master's degree.) Graduates of the program will have completed all predoctoral educational requirements necessary for licensure as a psychologist in California and most other states. (Students seeking licensure outside California are urged to review licensing requirements for the state in which they will seek licensure.)

Elective coursework and the required Integral Studies coursework in the School of Consciousness and Transformation enable students to enrich their programs of study with exposure to interdisciplinary, spiritual, and cross-cultural traditions. In consultation with their faculty advisors, students formulate and complete an individualized program plan that promotes the development of expertise in a specific area of clinical practice. A sequence of supervised practicum experiences completed in community mental health settings allows students to apply their developing therapeutic skills, culminating in a one-year predoctoral internship that follows completion of coursework.

Consistent with the Institute's mission statement, the Doctor of Psychology 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 Asian and Western spiritual traditions, *relevance* means that our training and activities attempt to address important human issues. This aim is accomplished through the substance and approach of coursework, clinical supervision, and the formal requirement of at least 30 hours of psychospiritual growth through community service, spiritual practice, or other experiences that promote inner development. Clinical Psychology faculty members have unique expertise and commitments to individual spiritual traditions and practices. *Diversity* implies a serious attempt to reflect, in both our program constituency and educational offerings, the ethnocultural heterogeneity of the San Francisco Bay Area community. Finally, the dimension of *depth* refers to the commitment to pursue enduring questions about the contemporary human condition in a changing global environment, both within the curriculum and also in the co-curricular environment at CIIS.

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 practicum.

The typical supervised practicum experience requires about 20 hours a week at the training site. A minimum of one hour per week of individual supervision by a qualified licensed psychologist is required in each setting. At the same time, students complete clinical proseminar courses at CIIS with a core faculty member. Core faculty instruction supports the necessary integration of theoretical and clinical materials from classroom learning with the challenges of applying interventions in actual clinical settings.

When all required coursework has been completed, students may begin the 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 a half years from the beginning date. The internship is the culmination of the clinical training sequence. Through supervised professional work in different service settings located in the San Francisco Bay Area and elsewhere in the United States, students deepen their skills in working with a variety of intervention strategies and psychological services across the spectrum of psychopathologies as they are presented in diverse populations.

Internship placement is approved and supervised by the Doctor of Psychology program's faculty. Students must select, apply for, and complete the internship according to current policies and guidelines. The CIIS Placement Office is an important resource for assisting students in selecting a placement.

Research Training

The Doctor of Psychology curriculum includes courses in research design and statistics. The research sequence offers an introduction to both quantitative and qualitative modes of investigation and concludes with the dissertation research seminar to assist students in developing the dissertation proposal. In keeping with the institutional mission, research training is distinctive in the attention given to spiritual, philosophical, and sociocultural issues in psychological research.

Academic Standards

All students must maintain satisfactory progress toward the degree and comply with all Doctor of Psychology program policies. Academic performance in all courses in the program is evaluated on a letter grade basis except PSY 5702. See the *CIIS Student Handbook* for complete grading policies (www.ciis.edu/students/CIISStudentHandbook.pdf).

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 appears in the program handbook available from the program office.

Psychotherapy Requirement

The program requires, as a condition of completing the doctorate, a minimum of 45 hours of personal psychotherapy from a non-faculty licensed psychotherapist. Personal therapy is very useful when it accompanies academic studies, but previous therapy experience will be accepted toward meeting the requirement if completed within five years of admission. At least one-half of these hours must be in individual therapy. Personal therapy complements clinical training and promotes self-knowledge and self-awareness. Additional details about this training requirement appear in the program handbook.

Curriculum

Scientific and Professional Psychology (18 units)

PSY 5401	Research Design and Statistics I (3)
PSYL 5401	Research Design and Statistics I Lab (0)
PSY 5402	Research Design and Statistics II (3)
PSY 5407	Tests and Measurement (1)
PSY 5703	Professional Ethics for Psychologists (2)
PSY 6503	History and Systems of Psychology (1)
PSY 6900	Introduction to Dissertation Research (2)
PSY 7900	Dissertation Research (2 units each, three semesters)

General Psychology Core Courses (16 units)

BIOLOGICAL BASES (4 UNITS)	
PSY 5001	Biological Bases of Clinical Practice (3)
PSY 5105	Psychopharmacology (1)
COGNITIVE-AFFECTIVE BASES (3 UNITS)	
PSY 6301	Cognitive and Affective Foundations of Behavior (3)

SOCIAL BASES (3 UNITS)

PSY 6102	Social and Cultural Foundations of Individual Differences (3)
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INDIVIDUAL BASES (6 UNITS)

PSY 5601	Psychopathology (3)
PSY 6201	Lifespan Developmental Psychology (3)

Clinical Specialization Requirements (43 units)

PSY 5101	Diversity Issues in Clinical Practice (3)
PSY 5501	Theories and Practice of Psychotherapy: Experiential and Transpersonal (3)
PSY 5502	Theories and Practice of Psychotherapy: Psychodynamic (3)
PSY 5503	Theories and Practice of Psychotherapy: Cognitive Behavioral (3)
PSY 5602	Treatment of Alcoholism and Chemical Dependence (1)
PSY 5701	Foundational Clinical Skills: Individual Intervention (3)
PSY 5702	Foundational Clinical Skills: Group Intervention (3)
PSY 6504	Theories and Practice of Psychotherapy: Couples and Family (3)
PSY 6601	Psych. Assessment I: Cognitive and Intelligence Testing (3)
PSYL 6601	Psych. Assessment I: Cognitive and Intelligence Testing Lab (0)
PSY 6602	Psych. Assessment II: Objective Personality Measures (3)
PSY 6704-06	Clinical Proseminar I (three semesters) (6)
PSY 7603	Psych. Assessment III: Projective Personality Measures (3)
PSY 7707-09	Clinical Proseminar II (three semesters) (6)

Electives (13 units)

Integral Studies Core Electives (5)
Concentration Electives (6)
Free Electives (2)

Predoxal Internship (noncredit): One year full time or two years half time

Total Units for the Degree: 90

Psychological Services Center

The Psychological Services Center, operated by the Clinical Psychology program, provides low-fee mental health services to the community and to the CIIS student body. Located at CIIS at Fox Plaza, the Center offers counseling and psychotherapy to individuals, couples, 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 and chemical dependency; gay, lesbian, bisexual, and transgender issues; and grief and loss.

The Center is a training facility for students in the Clinical Psychology program. Psychologists in training are supervised by CIIS faculty members and other licensed psychologists. Trainees are accepted in the summer and fall. The required commitment is 20 hours a week, including direct services to clients, supervision, didactic training, staff development, and staff meetings.

Research Equipment

In keeping with the CIIS mission, investigation into states of consciousness is encouraged. The Psy.D. program maintains equipment for consciousness and physiology research. Students can submit research proposals to their faculty to utilize the equipment for biofeedback training and monitoring psychophysiological processes that include a 24-channel EEG topographic mapping device that can monitor and display brain wave activity.

Admission

Applicants must meet the general admissions requirements of the Institute.

The Doctor of Psychology 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 12 semester units (or 18 quarter units) of psychology coursework. Coursework must include courses noted below:
 - Introductory psychology
 - Abnormal psychology

- Developmental psychology
 - Statistics or a psychological research or experimental psychology course that includes statistics
2. Minimum grade point averages of 3.1 for entry, and 3.3 for advanced-standing entry.
 3. GRE exam scores (verbal, quantitative, and analytical writing). No minimum score is required for eligibility.
 4. Written work samples: recent academic paper, article, or report that reflects scholarly abilities.
 5. Two letters of recommendation: one from the academic advisor or someone very familiar with the applicant's academic work, and one from the supervisor in the most recent professional work or volunteer setting. Students seeking entry who wish to transfer from another graduate program must, in addition, provide a letter of recommendation from the previous program's department chair or clinical training director.
 6. A statement of professional goals.
 7. A lifespan autobiographical statement (six pages maximum).

Transfer of Credit

Applicants who have been active students during the past two years in another doctoral program in clinical psychology and have not earned the master's degree for this work, but who do not qualify for admission with advanced standing, may transfer up to 15 semester units of graduate coursework completed elsewhere, thus decreasing the total number of units required to complete the doctoral degree at CIIS by that amount. All grades received must have been at least B or P (pass).

Admission with Advanced Standing (M.A. level)

Admission with advanced standing is available to a limited number of students who have completed a master's degree in psychology or a minimum of 40 semester

units in psychology or counseling. Students must complete coursework, one year (minimum) of practicum training, the predoctoral internship, and the dissertation at CIIS. Students must meet with the advisor for transcript review to determine which previous coursework may be applied to the course of studies. Advanced-standing students complete only one year of practicum training rather than the required two years, provided that effective documentation of one year of acceptable supervised practicum training was completed during M.A. training.

Courses that cannot be waived by advanced-standing students are: Foundation Clinical Skills, the Clinical Proseminar II sequence, Introduction to Dissertation Research, and Dissertation. For courses to be waived, equivalency must be demonstrated and approved by the student's faculty advisor.

Special requirements for students admitted with advanced standing (M.A. level):

- Required preliminary coursework from M.A. studies must include all prerequisite courses for admission, unless such coursework was already completed during undergraduate studies.
- Coursework from M.A. studies must include 500 hours of supervised clinical or counseling experience in a professional work setting (practicum experience). This experience must include substantial one-to-one supervised counseling. Written documentation of the nature, duration, and number of hours of work experience must be provided by a former supervisor and is subject to review and approval. Applicants for admission with advanced standing who have not completed the 500 hours of supervised clinical or counseling experience must complete the usual two years of practicum training as part of their program plan.
- For students with an earned M.S. or M.A., coursework credits completed in a previous degree program do not reduce the total number of units required for advanced-standing students. Subject to faculty approval, some courses in the curriculum can be waived so as to eliminate the necessity of repeating courses in which one is already competent; when a course is waived, an elective course is substituted. Approval of transfer credits is at the discretion of the academic advisor.

Counseling Psychology

Master of Arts

with a concentration in Drama Therapy, Expressive Arts Therapy, Integral Counseling Psychology, or Somatic Psychology

About the Degree

The Master of Arts in Counseling Psychology is founded on the premise that the problems of the psyche can be addressed only if we adopt an integral point of view. We must address not only mind but also body, human relationships, our relationship to the environment, and our deep interconnection with that which has been called spirit.

In order to accommodate the scope of the integral perspective, the master's degree has 60 semester units that provide an unusually thorough training in psychological theory and methods, while at the same time providing additional coursework and training in specific ways to deepen and expand psychotherapeutic practice. The concentration programs are Drama Therapy, Expressive Arts Therapy, Integral Counseling Psychology, and Somatic Psychology.

First and foremost, the master's degree curriculum is grounded in rigorous clinical training. It includes coursework in individual psychotherapy with children and adults, in marriage and couples counseling, in family therapy, and also in group therapy. It includes coursework in basic counseling skills, diagnosis and assessment, cross-cultural issues, human sexuality, alcohol and substance abuse, research, and the ethics and laws related to counseling. It meets and exceeds national norms for training in counseling because it was designed to fulfill the educational requirements of California's Marriage and Family Therapy License, one of the most exacting state licenses for counselors in the country.

Furthermore, there is a balance of types of learning. Students experience psychotherapeutic methods by practicing being "therapists" with each other in dyads and small groups. They are required to complete a minimum of 45 hours of personal therapy

in addition to their coursework. Finally, the degree includes a full year of practicum, working with clients while being supervised by a licensed professional. The practicum can be at one of the Institute's three counseling centers, or at one of the more than 60 clinical agencies and schools coordinated through the Institute's Field Placement Office.

In addition to this strong grounding in counseling psychology, the concentrations extend the units of a typical counseling M.A. degree to provide a significant enrichment of training. Adding on to the usual coursework, each concentration offers its own clinical perspective as well as additional psychotherapeutic skills and methods that can be integrated in individual, couple, family, and group psychotherapy.

Curriculum

The curriculum for the Master of Arts in Counseling Psychology is divided into three groups of courses: common core courses, concentration courses, and electives. The common core courses total 31 units and are shared by all concentrations in Counseling Psychology. They address the theory, technique, and knowledge that apply to the general practice of counseling psychology (see course descriptions for more information). Their first commitment is to covering the core material; however, in addition, some are enriched by concentration perspectives (these courses are designated with an asterisk).

Common Core Courses

MCP 5101	Professional Ethics and Family Law (2)
MCP 5105	Psychopharmacology (2)
MCP 5201	Human Development and the Family (3)
MCP 5603	Psychopathology (3)
MCP 5604*	Group Dynamics (2)
MCP 5605*	Family Dynamics and Therapy (3)

MCP 5610*	Therapeutic Communication (2)
MCP 6102	Alcohol and Chemical Dependency Counseling (1)
MCP 6103	Cross-cultural Counseling and the Family (2)
MCP 6401*	Research Methods (3)
MCP 6502	Child Therapy (2)
MCP 7602*	Supervised Clinical Practicum (2 units each, minimum three semesters)
MCP 7603	Pre/Post Practicum (0)

In addition to the above requirements, the following four courses are required by two or more concentrations:

MCP 5501	Psychodynamics (3)
MCP 5602	The Clinical Relationship (3)
MCP 6601	Marriage and Couples Counseling (2)
MCP 6605	Advanced Family Therapy (2)

Non-unit academic requirements: All concentrations require students to take the following non-unit courses in order to graduate:

MCP 6105	Spousal Abuse Assessment & Reporting (15 hours)
MCP 6108	Aging and Long-Term Care (10 hour)

Concentration Courses

In addition to the common core courses, which all M.A. students take, each program requires additional courses to total 60 units. The concentration coursework continues the focus on current psychotherapy practice and also integrates perspectives, methods, and techniques unique to each program's field. Concentrations may also include electives and lab requirements. (See sections on each concentration.)

License in Marriage and Family Therapy

The Master of Arts in Counseling Psychology prepares a student for licensure as a Marriage and Family Therapist (MFT). Along with the practice of social work, clinical psychology, and psychiatry, the practice of Marriage and Family Therapy is a recognized and regulated mental health service profession in California. The requirements of the California MFT license include completion of a specified program of coursework

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 state of California's written examination. The M.A. in Counseling Psychology curriculum is designed to meet the California Business and Professional Code Section 4980.37 for academic training of MFT graduate students.

The following two Board of Behavioral Sciences (BBS) requirements are not included in the MFT course of study, but are required for licensure. They may be taken before or after the student graduates as (1) a classroom course, (2) a workshop, or (3) an online course, as long as the training meets the specific requirements outlined in the Board's Licensing Laws and Regulations and the participant receives a transcript credit or a certificate of completion. (CIIS offers opportunities to meet these requirements.)

- Child Abuse (7 hours)
Not a required course by any of the four concentrations
- Psychological Assessment (2 semester units/30 hours)
Not a required course by any of the four concentrations

The following Board of Behavioral Sciences (BBS) area is treated differently by the four counseling programs:

- Human Sexuality (1-unit class)
A required course in the Drama Therapy and Expressive Arts programs
- Human Sexuality (10 hours)
A requirement for licensure as an MFT but not a course requirement for Somatics or Integral Counseling Psychology

MFT and mental health counselor programs are offered in 49 states. The California MFT 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 MFT preparation satisfies the state's requirements.

Drama Therapy

Master of Arts in Counseling Psychology
with a concentration in Drama Therapy

Core Faculty

Renée Emunah, Ph.D., RDT/BCT,
Program Director
Antonio Hernandez, Psy.D. (cand.)
Gary Raucher, M.A., MFT, RDT

Adjunct Faculty

David Johnson, Ph.D., RDT/BCT
Susan Coto McKenna, M.S., ADTR
Marty Mulky, M.A.
Jonathan Rosenfeld, Ph.D., MFT
Sheila Rubin, M.A., MFT, RDT
Nina Strongylou, M.A., MFT, RDT/BCT
Armand Volkas, MFT, RDT/BCT, MFA

About the Degree

“Drama therapy invites us to uncover and integrate dormant aspects of ourselves, stretch our conception of who we are, and experience our intrinsic connection with others.”

—Reneé Emunah, *Acting for Real*

Freedom and responsibility... these are key words that begin to describe the essence of drama therapy. Life is finite; there are only so many experiences we can have. But in drama, the opportunities and options are endless, enabling us to dive deeper into the richness of life. And when the dramas are authentic and “real,” they have the power to affect, and even alter, our real lives profoundly. How therapeutically adapted dramatic processes work over time to heal wounds, make lasting changes, and help people reach their highest potential is something we have been investigating over the past 22 years. Our program is still one of only two approved master’s-level programs in drama therapy in the United States, and one of only a handful worldwide.

The primary sources of drama therapy include dramatic play, theater, role-play, psychodrama, and dramatic ritual. As one of the creative art therapies, drama therapy brings clarity, mastery, meaning, and hope. In drama therapy, we choose from a wide array of adapted dramatic processes, including storytelling, improvisation, self-revelatory performance, life review, play-back theater, physical theater, creative drama, and puppetry, and we tailor the work to the needs of a specific group or individual. Drama therapy also includes the other arts: music, dance/movement, art, poetry, and photography/video are selectively incorporated to enhance the therapeutic or aesthetic nature of the work.

Our aim in the program is to take people on a challenging and compelling personal and intellectual journey toward deeper levels of understanding and developing competence in drama therapy. Our commitment is to provide a rigorous, multilayered training in using this potent medium ethically, respectfully, and skillfully. Faculty and students delve into the complexities, subtleties, and possibilities in drama therapy. Coursework is sequenced and progressive. Theoretical, practical or clinical, and experiential formats are incorporated. Small, action-oriented classes within a cohort model support students’ personal development and sense of community. While many people who come to our program are already familiar with the transformative power of drama (on themselves and others), even the first semester of the program reveals new dimensions to the field and gives a glimpse of the vast range of exploration ahead.

The field of drama therapy, which was founded in 1979, has a solid theoretical basis. Many models and methods (including Emunah's Integrative Five Phase Model of Drama Therapy, Johnson's Developmental Transformations, and Landy's Role Method) are studied. Clinical issues are examined from multiple perspectives. Naturally, we use role-play and enactment in training, making learning more engaging, embodied, and interactive. We believe that learning can and should be relevant, exciting, and transformative.

The burgeoning field of drama therapy offers a huge range of work opportunities, and we encourage students to pursue their individual passion. The unique combination of a solid background in counseling psychology and specialized training in drama therapy, along with facility in leading groups (a skill that mental health facilities highly value), are some of the qualifications that have led our graduates to obtain satisfying jobs readily. Alumni work in private practice, psychiatric settings, prisons, schools, and substance abuse treatment programs; they work with children, at-risk adolescents, seniors, veterans, and polarized groups in the community. Some use action methods and role-play in corporate consulting, diversity training, and small- and large-scale community projects. Others are engaged in research, teaching, publication, performance, or doctoral and postdoctoral pursuits. Faculty are experienced practitioners, many of whom are pioneers in the field of drama therapy.

The program follows the guidelines set forth by the National Association for Drama Therapy and meets the academic requirements that enable a student to qualify as a Registered Drama Therapist (RDT). The program also meets the academic requirements for Marriage and Family Therapy (MFT) licensure in the state of California.

Curriculum

A Master of Arts in Counseling Psychology with a concentration in Drama Therapy requires at least 60 semester hours of work.

Required Courses

MCP 5101	Professional Ethics and Family Law (2)
MCP 5105	Psychopharmacology (2)
MCP 5603	Psychopathology (3)
MCP 6101	Human Sexuality (1)
MCP 6102	Alcohol and Chemical Dependency Counseling (1)
MCP 6401	Research Methods (3)
MCP 6502	Child Therapy (2)
MCP 7603	Pre/Post Practicum (0)
MCPD 5201	Human Development and the Family (3)
MCPD 5604	Group Dynamics (2)
MCPD 5605	Family Dynamics and Therapy (3)
MCPD 5608	Theories of Individual and Family Therapy (2)
MCPD 5610	Therapeutic Communication (2)
MCPD 6103	Cross-Cultural Counseling and the Family (2)
MCPD 6605	Advanced Family Therapy: Action-Oriented Approaches (2)
MCPD 7602	Supervised Clinical Practicum (2 units each, minimum three semesters)
PDT 5501	Drama Therapy Theory (3)
PDT 5602	Drama Therapy Process and Technique (3)
PDT 5603	Drama Therapy Practice (3)
PDT 5604	Theater Lab: Advanced Improvisation and Group Process (1)
PDT 5605	Psychodrama (3)
PDT 5607	Special Methods in Drama Therapy I: Developmental Drama Therapy (1)
PDT 5614	Theater Lab: Playback Theater (1)
PDT 6604	Theater Lab: Drama Therapy and Social Change (2)
PDT 6607	Special Methods in Drama Therapy II: Transformations (1)
PDT 7700	Integrative Seminar: Final Project (4)

Note: MCPD courses are taught with a Drama Therapy emphasis.

Elective (in any program) (2)

Total Units for the Degree: 60

Drama Therapy Prepracticum and Practicum/Supervision

During the first year of the program, students complete a prepracticum of 40 hours in drama therapy. In the prepracticum, the student works as a participant-observer in a clinical setting with an experienced drama therapist. No academic credit is earned.

Beginning the second year of the program, students complete one academic year of practicum, involving a minimum of 17 hours per week on-site in a clinical setting. Students take MCPD 7602 concurrently with the first-, second-, and third-semester practica. Students receive on-site supervision by a licensed clinician, as well as small-group supervision at the Institute by a registered drama therapist. A list of placements is provided. 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.

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

Integrative Seminar in Drama Therapy: Final Project

This 4-unit seminar integrates two years of study in the process, theory, and practice of drama therapy. The student produces a final project that may include either a self-revelatory performance; a theoretical paper or article; an edited videotape documenting the progression of a drama therapy treatment with clients; or a therapeutic performance that the student directs.

Personal Psychotherapy

Forty-five hours of individual, group, family, or couples therapy are required to be completed before graduation. Recent therapy experience that meets guidelines may fulfill this requirement with the advisor's approval.

Plan of Study

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. (Two years would include attending two summers.) Further information about course sequencing is available from the Drama Therapy program.

Admission to the Program

Applicants must meet the general admissions requirements of the Institute, as well as specific requirements for the program. These include academic transcripts from all previously attended universities and colleges; an autobiographical paper; a statement of professional and academic goals; two letters of recommendation; and a listing of theater, psychology, creative arts therapy, and human service experiences. Individual and group interviews are conducted.

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 maturity, 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 semester entry.

Expressive Arts Therapy

Master of Arts in Counseling Psychology
with a concentration in Expressive Arts Therapy

Core Faculty

Jack S. Weller, M.A., *Program Director*

Linda Hammond, M.A.

Sanjen Miedzinski, Ph.D.

Jaime Nisenbaum, Ph.D. (cand.)

Sherry Raley, Ph.D. (cand.)

Adjunct Faculty

Sally Atkins, Ed.D.

Bonnie Bernstein, M.Ed.

Deborah Koff-Chapin, BFA

Lauren Cunningham, MSW

Sandy Dibbell-Hope, Ph.D.

Kate Donohue, Ph.D.

John Fox, B.A., CPT

Lois Friedlander, M.A.

Maria Gonzalez-Blue, M.A.

Judith Jones, M.A.

Paolo Knill, Ph.D.

Ellen Levine, Ph.D.

Stephen Levine, Ph.D.

Delfina Piretti, M.A.

Gwen Sanders, MFT

Patricia Sohl, M.D.

Jo Sopko, M.A., MFT

Debra Taube, M.A.

Armand Volkas, M.A.

Patricia Waters, M.A.

About the Degree

The Expressive Arts Therapy program integrates a thorough education in theories and methods of psychotherapy with intensive training in expressive arts therapy. It takes a multi-arts or multimodal approach, integrating different therapeutic arts processes including painting, drawing, sculpture, dance/movement, music, drama, ritual, poetry, and prose with therapy sessions as appropriate to a particular client or issue. This three-year program covers individual, group, couple, and family therapy and includes a yearlong

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 and Family Therapy 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. At times it is forgotten, but it can never be lost, for creative expression through the arts is our natural language. 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 world, expressing senses, intuitions, memories, and feelings that are not always accessible through words. Through the arts we can balance the bias of contemporary culture toward 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 well-spring 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 reignite 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.

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 bring the power of the arts into our personal and professional lives. Integrating art processes into psychotherapy 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 that often involves confronting serious challenges along the way.

Expressive arts therapy processes are used successfully in almost all psychotherapeutic contexts, ranging from work with the severely disturbed to the facilitation of human growth and potential.

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 this M.A. degree focuses on the following major areas of study:

Course Requirements

Required Expressive Arts Courses

EXA 5501	Psychotherapy Theories and Practices I (2)
EXA 5502	Psychotherapy Theories and Practices II (2)
EXA 5600	Practice of Expressive Arts Therapy (1)
EXA 5610	Creative Arts Therapy I (3)
EXA 5611	Creative Arts Therapy II (3)
EXA 6501	Power of the Arts: Art, Mysticism, and Creativity (1)
EXAL 6501	Power of the Arts Lab/Studio (1)
EXA 6610	EXA Therapy Approach: Imagery in Movement (2)
EXA 6611	EXA Therapy Approach: Person-Centered (2)
EXA 6612	EXA Therapy Approach: Intermodal (2)
EXA 7701	Integrative Seminar (2)

Required Master's in Counseling Psychology Courses

MCP 5101	Professional Ethics and Family Law (2)
MCP 5105	Psychopharmacology (2)
MCP 5603	Psychopathology (3)
MCP 6101	Human Sexuality (1)
MCP 6102	Alcohol and Chemical Dependency Counseling (1)
MCP 6103	Cross-cultural Counseling and the Family (2)
MCP 6502	Child Therapy (2)

MCP 7603	Pre/Post Practicum (0)
MCPE 5201	Human Development and the Family (3)
MCPE 5604	Group Dynamics (2)
MCPE 5605	Family Dynamics and Therapy (3)
MCPE 5610	Therapeutic Communication (2)
MCPEL 5610	Therapeutic Communication Lab (1)
MCPE 6401	Research Methods (3)
MCPE 6601	Marriage and Couples Counseling (2)
MCPE 7602	Supervised Clinical Practicum (2 units each, minimum 3 semesters)

Note: MCPE courses are taught with an Expressive Arts Therapy emphasis.

Electives

General electives can be chosen from EXA courses or classes offered by other programs at CIIS (2 units). Directed electives are to be determined with the advisor (2 units).

Total Units for the Degree: 60

Practicum

A year of experience is required 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.

Additional California MFT requirements

Elder and Long-Term Care and Spousal Abuse Assessment and Reporting to be taken before completing the M.A.; Child Abuse Assessment and Reporting and Psychological Assessment can be taken after completion of the M.A. program but prior to application for MFT licensure. These are noncredit workshop/classes available through Public Programs.

Personal Therapy Requirement

All students are required to complete 45 hours of individual psychotherapy with a mental health professional who is also an expressive or creative arts therapist. The program maintains a therapist referral 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 that 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 two semesters. 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 fee each semester for the group experience.

Integrative Project

Toward the end of their third year, all students prepare and present 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.

Admission to the Program

Applicants must meet the general admissions requirements for the Institute and 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 or formal), discussing any form of creative expression that has been important for the applicant, which may 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 any experience with psychotherapy and expressive arts therapy, as well as an academic writing sample.

Integral Counseling Psychology

Master of Arts in Counseling Psychology

with a concentration in Integral Counseling Psychology

Core Faculty

Brant Cortright, Ph.D., *Program Director*

Philip Brooks, Ed.D.

Padma Catell, Ph.D.

Brendan Collins, Ph.D.

Lucanna Grey, M.A., MFT

Judye Hess, Ph.D.

Michael Kahn, Ph.D.

Adjunct Faculty

David Akullian, M.S.

Doris Bersing, Ph.D.

Greg Bogart, Ph.D.

Kenneth Bradford, Ph.D.

Mildred Dubitzky, Ph.D.

Paul Ehrlich, M.A.

Mark Fromm, Ph.D.

Anthony Guarnieri, Ph.D.

Wendy Heffner, M.S.

Michael Klein, Ph.D.

Alan Kubler, Ph.D.

Jack Morin, Ph.D.

Mary Paige, Psy.D.

Henry Poon, Ph.D.

John J. Prendergast, Ph.D.

Sylvia Randall, Ph.D.

Allan Regenstreif, M.A., MFT

Kirk Schneider, Ph.D.

Bahman A. K. Shirazi, Ph.D.

Margaret Skinner, MFT

Peter Van Oot, Ph.D.

Cathia Walters-Knight, Psy.D.

David Young, Ph.D.

About the Degree

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 Psychology 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 the 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 it integrates experiential and theoretical approaches to learning in order to promote deepening personal awareness. Graduates earn a Master of Arts in Counseling Psychology, and the degree program fulfills all academic requirements for Marriage and Family Therapy (MFT) licensure in the state of California.

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 that 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—the Institute-run community mental health services—where students at various levels of experience are given an opportunity to apply their counseling skills. See page 62 for a description of the Integral Counseling Centers.

Curriculum

The Master of Arts in Counseling Psychology with a concentration in Integral Counseling Psychology requires at least 60 semester units of work, divided between required courses and electives as follows:

Required Courses

ICP 5606	Gestalt Therapy (3)
ICP 7701	Integrative Seminar (3)
MCP 5101	Professional Ethics and Family Law (2)
MCP 5201	Human Development and the Family (3)
MCP 5603	Psychopathology (3)
MCP 5105	Psychopharmacology (2)
MCP 6102	Alcohol and Chemical Dependency Counseling (1)

MCP 6103	Cross-cultural Counseling and the Family (2)
MCP 6401	Research Methods (3)
MCP 6502	Child Therapy (2)
MCP 7603	Pre/Post Practicum (0)
MCPI 5604	Group Dynamics (3)
MCPI 6601	Marriage and Couples Counseling (2)
MCPI 6601	Marriage and Couples Counseling Lab (1)
MCPI 7601	Supervised Clinical Practicum (2 units each, minimum three semesters)
MCPI 5501	Psychodynamics (3)
MCPI 5602	The Clinical Relationship (3)
MCPI 5605	Family Dynamics and Therapy (3)
MCPI 5605	Family Dynamics and Therapy Lab (1)
MCPI 5610	Therapeutic Communication (2)
MCPI 5610	Therapeutic Communication Lab (1)
Integral Studies: Choose one of these two courses:	
ICP 6501	Transpersonal and Integral Psychotherapy (3)
ICP 8606	Integral Psychology (3)

Note: MCPI courses are taught from an Integral Counseling Psychology perspective.

Total Units, Core Courses: 52

Electives

Directed Electives (3)

Asian or East-West Studies (3) (from approved list)

General Electives (5)

Total Units for the Degree: 60

Workshop Requirement

Students must meet the following two workshop requirements in order to graduate. Workshops are offered through Public Programs:

- Spousal Abuse Assessment and Reporting (15 contact hours)
- Aging and Long-Term Care (10 contact hours)

Personal Therapy Requirement

Students must complete at least one year of weekly individual therapy before graduation. Recent therapy experience that meets guidelines may fulfill this require-

ment, 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.

Prepracticum and Practicum Phases of Work

Before beginning practica, students must fulfill the following four requirements:

1. Registration as a regular student in the program for at least four semesters after admission
2. Completion of the following courses with a passing grade:

ICP 5606	Gestalt Therapy
MCP 5101	Professional Ethics and Family Law
MCP 5603	Psychopathology
MCP 5604	Group Dynamics (any concentration)
MCPI 5605	Family Dynamics and Therapy
MCPI 5605	Family Dynamics and Therapy Lab
MCPI 5201	Human Development
MCPI 5501	Psychodynamics
MCPI 5602	The Clinical Relationship
MCPI 5610	Therapeutic Communication
MCPI 5610	Therapeutic Communication Lab
3. Approval of the Integral Counseling Psychology program (ICP) committee
4. An approved field placement

After official admission to practicum status, all students complete at least three practicum courses in sequence. During this period of practicum enrollment, students must 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 minimum of 6 practicum semester units (three courses). One course may be group practicum. One of the first two must be individual supervision. A list of approved supervisors with whom students may sign up for course MCP 7601 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.

New Flexible Weekend Option Offered

Beginning fall 2007, the Integral Counseling Psychology program will offer its curriculum in an intensive weekend format, providing greater flexibility for working and out-of-town students. Students who choose this option attend one three-day weekend intensive (Friday through Sunday) per month for 11 months of the year, plus a one-week session during the summer. The curriculum for this format is identical to the regular Integral Counseling Psychology curriculum. This option follows a strict cohort model and is intended for students who can complete the program in the required 2 1/2 years.

Admission to the Program

Applicants must meet the general admissions requirements of the Institute. These include academic transcripts, an autobiographical statement, a statement of goals, and two letters of recommendation.

In selecting candidates for admission, the program considers the following factors to be desirable: a 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 that 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 a congruence of feelings and action, an ability to listen and attend, a willingness to be self-reflective, and an openness to evaluating and changing behaviors and attitudes.

Integral Counseling Centers

Two Integral Counseling Centers currently serve as professional training facilities for students in the Integral Counseling Psychology program. A third center is scheduled to open in spring 2007. 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 shifts, 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 three consecutive semesters and may petition for a fourth. 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 Integral Counseling Centers. Students are admitted by semester based on the 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 Integral Counseling Centers.

Integral Counseling students become eligible for application to the Centers after completing three semesters of academic work at the Institute and the requisite coursework and after having been advanced to practicum status by the program committee.

The two Integral Counseling Centers are located in San Francisco at 2140 Pierce Street (415.776.3109; www.integralcounseling.org) and 1782 Church Street (415.648.2644; www.integralcounselingcenter.org). A third center is scheduled to open in spring 2007, site to be determined.

Somatic Psychology

Master of Arts in Counseling Psychology
with a concentration in Somatic Psychology

Core Faculty

Clover Catskill, M.A.

Ian J. Grand, Ph.D., *Program Director*

Don Hanlon Johnson, Ph.D.

Janet L. Linder, MSW, LCSW

Rebecca McGovern, M.A., MFT, *Director,
Center for Somatic Psychotherapy*

Adjunct Faculty

Duncan Bennett, Ph.D., MFT

Peter Barnhardt, M.A., MFT

Linda Brewer, MSW, LCSW

Kitty Chelton, MFT

John Conger, Ph.D.

Rob Fisher, M.A., MFT

Steuart Gold, M.A., MFT

Julia Gombos, M.A., MFT

Lu Grey, M.A., MFT

Robin Greenberg, M.A., MFT, DTR

Barbara Holifield, MSW, MFT

Frances Verrinder, M.A., MFT

About the Degree

The goal of the Somatic Psychology concentration is to prepare effective counselors who are knowledgeable in both conventional psychotherapeutic modalities and body-oriented approaches to psychotherapy. Students are taught a counseling approach that emphasizes the crucial role of the body in the structure and process of the psyche. The program provides the academic requirements for the Marriage and Family Therapist (MFT) license.

Since its inception in 1980, the program has developed a unique learning environment that combines experiential work, rigorous academic work, research, and a deep commitment to community. Coursework includes the study of a range of psychodynamic approaches such as object relations, self-psychology, Jungian, and intersubjective theory; somatic approaches in psychotherapy; and social and cultural

approaches including issues of race, gender, sexualities, learning, spirituality, and work in relationship to embodied experience. Students learn both verbal and body-based methods of intervention.

In preparing students for practice, the program stresses the importance of self-knowledge and self-development. This emphasis on personal exploration requires students to enter deep into their own bodily experience, exploring various rhythms of movement, modes of perceiving the world, and the capacity for empathy, feeling, and expression. They are also asked to examine the familial, social, and cultural roots of their experience.

There is a strong emphasis on community in the Somatics program, and these experiential explorations occur within a context of mutual self-inquiry. 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.

Students in the Somatic Psychology concentration also benefit from the emphasis on research and a concern for the development of the field that have characterized the program. Students and faculty are encouraged to initiate and advance collaborative research on various issues in the field of somatics. Faculty and students make presentations at national and international conferences concerned with body-oriented psychotherapy, the social sciences, and various aspects of somatics theory and practice.

Under the leadership of Professor Don Hanlon Johnson, the program has undertaken a publishing program that 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*.

Theoretical Roots and Perspectives

Rooted in the interdisciplinary and cross-cultural foundations of the Institute, the Somatic Psychology program draws from many traditions in its study of the psyche. Students and faculty are part of a worldwide community that studies psyche in a socio-cultural context and understands the body as a reflection of familial, social, cultural, and spiritual practices and institutions.

The program emphasizes an embodied spirituality, community, social justice, and the use of intellect in the service of the soul. Course offerings explore the relation between bodily processes and states of consciousness, and foster a dialogue between spiritual traditions, psychological approaches, and contemporary scientific understandings of the body.

Western philosophical roots of the program lie in European phenomenology, American pragmatism, and process philosophy. The non-Western aspects of inquiry derive from the wide range of nondualistic theories and practices developed throughout Asia and the Middle East, and among Native Americans and other indigenous communities. These include, among others, the various traditions of yoga and meditation, chi gong, the martial arts, breathing practices, and methods of hands-on healing.

The Western somatics roots of the program include various practices that challenge the separation of body, mind, and spirit into the hard-and-fast categories that have dominated modern theory and practice. 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, craniosacral therapy, Feldenkrais work, and the various branches of Reichian psychotherapy.

In the Somatic Psychology program, 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 students to develop a basic ground of somatic psychotherapeutic practice.

Instead of indoctrinating students in specific schools of thought, the program strives to develop qualities that are fundamental to the work of any effective therapist or educator. These include sensitivity, the ability to innovate and imagine, and the capacity to distinguish between personal and social bias and genuine perception of another person. Considerations of gender, race, ethnicity, sexualities, economic factors shaping the body, and the widespread climate of torture and war are all major areas of study.

Curriculum

The Somatic Psychology curriculum has three objectives: to give students a comprehensive knowledge base in both counseling psychology in general and somatic approaches to psychotherapy; to assist students in developing their skills as counselors; and to encourage students in the personal development of sensitivity, feeling, and self-knowing required in the practice of psychotherapy.

Basic courses focus on the field of psychotherapy, with a strong emphasis on developmental theory, family-systems theory and practice, and psychodynamic approaches. The curriculum is designed to prepare a student for the academic requirements for the Marriage and Family Therapist (MFT) license. Sixty (60) semester units are required for graduation, of which 6 must be in a field placement that meets the guidelines of the state Board of Behavioral Science examiners. Board guidelines also stipulate that there must be a minimum of 12 units in courses explicitly related to family therapy covering the topic areas specified by law (Section 4980.40). Additional professional requirements include classes in psychopathology, substance dependency, professional ethics and the law, and cross-cultural counseling.

In addition to standard studies necessary to prepare for this field, the Somatic

Psychology curriculum includes assessment of individual, couple, and family dynamics through the observation of body movement and nonverbal communication. Modalities of intervention used to change those dynamics are taught. Students learn how an individual's body image and identity are developed within the matrix of family and cultural dynamics, and how these images and identities contribute to clients' presented life problems.

As part of the Somatic Psychology curriculum, there is a carefully supervised practicum counseling experience. As part of their practicum training, students may apply for training at the Center for Somatic Psychotherapy (described on page 66). Students at other practicum sites are supervised by program-approved supervisors conversant in a variety of counseling modalities. The appropriate use of touch, movement, bodily awareness, and visualization in psychotherapy is emphasized in the program.

Through both theory and experiential work in classes and retreats, students in the program learn about the role that bodily 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.

Fifty hours of personal somatic psychotherapy are required, and all students entering the program are required to have massage certification. Courses in the Somatics program are highly sequenced. Specific course exemptions are determined on an individual basis. Please contact the program for details about course sequences.

Course Requirements

The Somatic Psychology concentration includes common core courses in Counseling Psychology shared with the other master's programs in Counseling Psychology. Students entering the program are required to have massage certification as a prerequisite.

Required Courses

MCP 5101	Professional Ethics and Family Law (2)
MCP 5105	Psychopharmacology (2)
MCP 5603	Psychopathology (3)
MCP 6102	Alcohol and Chemical Dependency Counseling (1)
MCP 6201	Psychological Assessment (2)
MCP 6502	Child Therapy (2)
MCPS 5201	Human Development and the Family (3)
MCPS 5501	Psychodynamics (3)
MCPS 5602	The Clinical Relationship (2)
MCPS 5604	Group Dynamics (2)
MCPS 5605	Family Dynamics and Therapy (3)
MCPS 5610	Therapeutic Communication (2)
MCPL 5610	Therapeutic Communication Lab (1)
MCPS 6103	Cross-cultural Counseling and the Family (2)
MCPS 6401	Research Methods (3)
MCPS 6601	Marriage and Couples Counseling (2)
MCPS 7601	Supervised Clinical Practicum (2 units each, minimum three semesters)
SOM 5201	The Body: Experienced, Conceptualized, and Verbalized (3)
SOM 5607	Movement Approaches in Somatic Psychotherapy (2)
SOM 6201	Somatics, Society, and Culture (3)
SOM 6601	Theories and Techniques of Somatic Psychotherapy II (2)
SOM 6603	Theories and Techniques of Somatic Psychotherapy III (2)
SOM 7701	Integrative Seminar (3)

Note: MCPS courses are taught with a Somatic Psychology emphasis.

Electives

SOM 5001	Neuroscience, Body-Image, and Culture (2)
SOM 5602	Sensory Awareness (2)
SOM 6103	Cross-cultural Approaches to Identity, Affect, and Body Movement (2)
SOM 6604	Somatic and Experiential Psychotherapy with Couples (1)
SOM 8601	Body-Mind Practices of Various Cultures (2)

- SOM 8602 Somatic Approaches to Emotional Expression (1)
SOM 8888 Topics in Somatic Psychotherapy (2)

Total Units for the Degree: 60

Admission to the Program

Applicants must meet the general admissions requirements of the Institute. 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. This includes work in literature, humanities, the arts, and the social sciences. It is important for prospective students to have some experience with such somatic 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 that often emerge at the same time one is required to sustain serious intellectual work.

Prerequisites include certification in massage with a minimum of 100 hours of training (or a faculty-approved equivalent such as R.N., Chiropractic, or M.D. licensure), and a demonstrated introductory familiarity with the field of somatics.

Center for Somatic Psychotherapy

The Center for Somatic Psychotherapy 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. Center outreach programs include work with homeless, school, and prison populations.

Students work at the Center for at least three consecutive semesters. Licensed counselors and psychotherapists from the professional community and Institute faculty provide supervision. The Center for Somatic Psychotherapy is located in San Francisco at 1119 Market Street, Suite 300. Information about the Center can be found at www.somaticpsychotherapycenter.org.

Center for the Study of the Body in Psychotherapy

This research-oriented center plans to open in fall 2006.

school of CONSCIOUSNESS AND TRANSFORMATION

Introduction

The mission of the School of Consciousness and Transformation is to conduct scholarly, interdisciplinary inquiry in the fields of philosophy, religion, East-West psychology, social and cultural anthropology, transformative studies, transformative leadership, integrative health, and women's spirituality. This innovative inquiry both appreciates and challenges existing traditions, and enriches them with contemporary perspectives, including feminist theory and practice, ecological thought, new paradigms of consciousness, critical theories, integral approaches to learning and creative social change, and new philosophical and scientific paradigms. The school serves to recover and support the spiritual and wisdom traditions of planetary culture and to support personal practice and social action influenced by the current thinking in the social and human sciences.

The programs in the School of Consciousness and Transformation continue the task begun over 35 years ago by a group of distinguished scholars and practitioners who founded the Institute based on a vision that integrates the highest of Eastern and Western cultural and spiritual values. This global vision continues to inspire the school; predicates a spiritual foundation to life, knowledge, and culture; and encompasses a rich multiplicity of approaches and viewpoints.

All of the School's programs embody an integral vision that respects the spiritual foundations of experience, incorporating multiple ways of knowing, and exposing students to the worldviews of diverse cultures. Course offerings combine in-depth scholarly research and teaching with a uniqueness of approach and a diversity of content not often found in academic settings. The internationally known core faculty is augmented by 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 online courses.

Graduates of these programs have a history of accomplishments 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.

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 and methods of scholarship. The degree programs encourage the many explorations of faculty and students, ranging across disciplines, traditions, and cultures. They are grounded in integral scholarship, combining critical thinking with creativity, spirituality with academic inquiry, intellectual rigor with a willingness to explore the frontiers of knowledge, and a recognition of the embodied and embedded nature of every inquirer.

Admission

Applicants must meet the general admissions requirements for the Institute. See individual program sections for any additional requirements.

Asian and Comparative Studies

Master of Arts in Philosophy and Religion

Doctor of Philosophy in Philosophy and Religion

with a concentration in Asian and Comparative Studies

Core Faculty

Steven D. Goodman, Ph.D.,

Program Co-director

James Ryan, Ph.D., *Program Co-director*

Rina Sircar, Ph.D.

Yi Wu, Ph.D.

About the Program

In today's multicultural and interrelated society, it is crucial that we find ways to foster knowledge of and respect for diverse worldviews of religion and culture. In the Asian and Comparative Studies program, students study several of the world's major religious traditions. They examine sacred texts and writings, practices and disciplines, and sociocultural issues. Language study and research methods complete the curriculum. The program is distinctive in its recognition that spiritual discovery and practice are indispensable adjuncts to academic study.

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.

The Master's Degree

The master's program requires two years of full-time coursework for the 36-unit curriculum. Students choose either a thesis or a final exam as their capstone project. Four areas of concentration are available.

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 offers 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

- PARA 7100 Buddhist Suttas
- PARA 7125 Theravada Buddhism
- PARA 7140 Essentials of Abhidhamma
- PARA 7200 Buddhism Meets Shamanism
- PARA 7213 Indian and Tibetan Mahayana Buddhism
- PARA 7554 Buddhist and Western Philosophies
- PARA 7600 Ch'an Buddhism (Chinese Zen)

Chinese Philosophy

Chinese Philosophy provides a structure for the 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

- PARA 5501 Essence and Development of Chinese Philosophy
- PARA 7344 Confucianism and Neo-Confucianism
- PARA 7605 Writings of Lao Tzu and Chuang Tzu
- PARA 7654 The I Ching

Hindu Religion and Philosophy

Students may study the classical language Sanskrit.

Sample Courses

- PARA 7001 Integral Perspectives on Vedanta
PARA 7235 The Bhagavad Gita: Ancient and Modern Perspectives
PARA 7280 The Hindu Goddess
PARA 7285 Hindu Tantrism

M.A. Curriculum

Core Requirements

- PARA 5100 Essence and Development of Hinduism (3)
PARA 5102 Essence and Development of Buddhism (3)
PARA 5501 Essence and Development of Chinese Philosophy (3)

Directed Electives I

One course in Hinduism, one course in Buddhism, one course in Chinese Philosophy (9)

Directed Electives II

- PARW ____ One course in Women's Spirituality (3)
PARP ____ One course in Philosophy, Cosmology, and Consciousness (3)

Other electives (12)

Thesis option (0)

Final exam (0)

Total Units for the Degree: 36

The Doctoral Program

The Asian and Comparative Studies doctorate offers intensive study in the spiritual and philosophical traditions of South and Southeast Asia, China, and the Himalayan regions. Areas of emphasis include Hinduism, Buddhism, Chinese philosophy, and comparative studies. With in-depth study in Asian or comparative studies, students also gain an understanding of how philosophical and religious thought is deepened by experiential involvement, an important adjunct to intellectual understanding.

In addition, the program encourages those who have strong backgrounds in non-Asian philosophies or religions and who are motivated to pursue comparative work.

The Ph.D. consists of a minimum of 36 semester units of coursework and requires a minimum of two years of full-time

course work. (Comprehensive exams, dissertation proposal work, and dissertation work will usually take another one and a half years.) Of the 36 units, 12 units are to be taken in one of the following areas of specialization: Buddhist Studies, Chinese Philosophy, or Hindu Religion and Philosophy.

Classical languages allows the student direct access to the textual treasures of Asia; therefore, linguistic training in the classical languages of Pali, Sanskrit, Tibetan, or Chinese is a requirement of the program.

It is expected that the two years of language study will be taken before entering the Ph.D. program. If the two years of language are taken after entering the Ph.D. program, the units for this language study will not count toward the 36 units needed for graduation. Classical Sanskrit, Chinese, Tibetan, and Pali are offered by CIIS faculty members.

Ph.D. Curriculum without Language

Core Requirements

- PARA 7003 Methodologies in the Study of Spiritual Traditions (3)
PARA ____ Specialization (3)
PARA ____ Specialization (3)
PARA ____ Specialization (3)
PARA ____ Specialization (3)

Elective Courses (21)

- PARA 6900 Thesis or dissertation proposal completion (0)
PARA 7900 Dissertation (0)
PARA 9600 Comprehensive examination (0)
PARA 9600 Comprehensive examination (0)
PARA 9600 Comprehensive examination (0)

Total Units for Degree: 36

Ph.D. Curriculum with Language

Core Requirements

- PARA 7003 Methodologies in the Study of Spiritual Traditions (3)
PARA ____ Specialization (3)
PARA ____ Specialization (3)
PARA ____ Specialization (3)
PARA ____ Specialization (3)

Language Courses (12)

Elective Courses (21)

- PARA 7900 Dissertation (0)
PARA 9600 Comprehensive examination (0)
(Taken three times)

Total Units for the Degree: 48

Sample Courses for Area of Specialization

Buddhist Studies

- PARA 61__ Pali Language
PARA 62__ Classical Tibetan Language
PARA 6560 Buddhist Cosmology
PARA 7100 Buddhist Suttas
PARA 7140 Essentials of Abhidhamma
PARA 7141 Mahayana Abhidharma
PARA 7151 Buddhist Ethics: The Art of Noble and Harmonious Living
PARA 7160 Tantric Buddhism
PARA 7213 Indian and Tibetan Mahayana Buddhism
PARA 7214 Mahayana Buddhism: The School of the Middle Way
PARA 7215 Mahayana Buddhism: The School of Mind Only

Chinese Philosophy

- PARA 66__ Classical Chinese Language
PARA 7344 Confucianism and Neo Confucianism
PARA 7570 Chinese Philosophical Terms
PARA 7600 Ch'an Buddhism (Chinese Zen)
PARA 7605 Writings of Lao Tzu and Chuang Tzu
PARA 7654 The I Ching
PARA 7655 Confucianism: Classic Texts and Philosophy
PARA 8030 Seminar on Chinese Philosophy

Hindu Philosophy and Religion

- PARA 63__ Classical Sanskrit Language
PARA 7001 Integral Perspectives on Vedanta
PARA 7230 Studies in the Upanishads
PARA 7235 The Bhagavad Gita: Ancient and Modern Perspectives
PARA 7255 Yoga Sutras of Patanjali
PARA 7275 Orthodoxy, Heterodoxy and Dissent in Indian Traditions
PARA 7280 The Hindu Goddess
PARA 7285 Hindu Tantrism

Admission Requirements

Prospective students must meet the general admission requirements of the Institute. Applicants should send an autobiography, a statement of educational goals, college transcripts, two letters of recommendation (doctoral applicants only), and a research writing sample.

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.

Master's degree applicants are asked to furnish a sample of previous work (an outstanding essay or article, for example). 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.

For the Ph.D. program, preference is for students with an M.A. in religion, philosophy, anthropology, or appropriate area studies. Master's degrees in Asian Literature or Comparative Literature are also encouraged. Students, however, are accepted from a wide variety of backgrounds other than those listed above, and if accepted, they may be required to take additional units at CIIS.

East-West Psychology

Master of Arts in East-West Psychology

Doctor of Philosophy in East-West Psychology

Core Faculty

Daniel Deslauriers, Ph.D.,

Program Director

Brendan Collins, Ph.D.

Jorge N. Ferrer, Ph.D.

Ralph Metzner, Ph.D.

Janis Phelps, Ph.D.

Carol Whitfield, Ph.D.

Adjunct Faculty

Hilary Anderson, Ph.D.

Fariba Bogzaran, Ph.D.

Mariana Caplan, Ph.D.

Steven Coyote, M.A.

Judith Kinst, Ph.D.

Stuart Sovatsky, Ph.D.

About the Degree

Founded in 1976, East-West Psychology (EWP) is a multidisciplinary program concerned with the meeting of Eastern and Western psychological and spiritual traditions. Through its unique combination of cognitive and experiential offerings, EWP seeks to ground academic excellence and the acquisition of professional skills in both the personal transformation of students and the cultivation of a spiritually informed scholarship.

East-West Psychology constitutes a larger context for many disciplines that explore the interface of psychology and spirituality, including transpersonal and integral psychology, Asian psychologies, modern consciousness studies, embodied spirituality, depth psychology (Jungian, archetypal, and psychoanalytic), contemplative psychology, religious comparative studies, and ecopsychology. Approaching the encounter between Eastern and Western thought in the spirit of pluralism, dialogue, and open inquiry, we actively explore the implications of this convergence for our diverse

and multicultural world. This commitment also entails bridging psychospiritual growth with social transformation.

Transformative Education

The EWP program offers an integral transformative education that encourages students to engage in the twin tasks of the integration of knowledge and the integration of multiple ways of knowing. We are dedicated to bringing spirituality into academia and to exploring the transformative elements of inquiry, learning, and writing.

The integration of knowledge concerns itself with building bridges between different fields of knowledge (for example, psychoanalysis and Buddhism). Additionally, at the doctoral level, it encourages the integration of various research methodologies and techniques (e.g., phenomenological, narrative, or heuristic methods); epistemic standpoints (e.g., subjective, intersubjective, and objective approaches to knowledge); and epistemologies (e.g., Eastern contemplative and Western scientific).

With the integration of multiple ways of knowing, students develop inquiry skills that engage a wide range of human experiences (somatic, emotional, vital, imaginal, intellectual, intuitive, spiritual). These skills are catalysts for meaningful personal transformation and build the foundations for holistic transformative cultural practices relevant to the needs of individuals and groups in the contemporary world.

Pedagogy

Collaborative learning is central to the pedagogical experience in the EWP program. Depending on particular course objectives, this includes the appropriate use of dialogical inquiry, class presentations and small-group discussions, web-based learning and networking tools,

group assignments and cooperative inquiry, as well as group work in daylong retreats. Collaborative learning trains students in the shared construction of human knowledge, fosters emotional and interpersonal competence, and teaches how to enter into fruitful exchange with people holding different views. These capacities translate into multiple professional settings.

Professional Outcomes

The program prepares graduates to function as teachers, scholars, writers, consultants, researchers, workshop leaders, spiritual counselors, entrepreneurs, social change activists, and community organizers in a world that 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 academic and state licensure. Spiritual counseling and leadership, community action, and organizational consulting are just a few of the potential fields for such creative work.

Master's Program

Students complete 36 units of coursework, including an integrative seminar in their final year in which students reflect on their learning by creating a portfolio reflective of their work within the entire program. As they develop a particular area of interest, students will specialize by choosing courses reflective of that interest among areas of directed electives (EWP course offerings) and electives open to the curriculum outside the program.

M.A. Curriculum

Core Requirements

EWP 6005	EWP: History, Community, Inquiry (3)
EWP 6015	Integrative Seminar (3)
EWP 6051	Eastern Theories of Self, Mind, and Nature (3)

Electives (described below)

East-West Psychological Approaches (9)

Eastern Spiritual Traditions (3)

Psychospiritual Practice (3)

Psychology and Spirituality (3)

Specialization (9)

Total Units for the Degree: 36

East-West Psychological Approaches

Courses taken from the following areas should total 9 units.

- *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* 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 and Stanislav Grof.
- *Consciousness Studies* emphasizes the centrality of consciousness for a holistic understanding of the person. This includes the exploration of the nature of consciousness and its phenomenology, as well as historical and contemporary theories of the mind. Specialized courses

cover topics such as altered states, dreams, meditation, psychoactivity, and an exploration of consciousness from cross-cultural perspectives.

- *Spiritual Counseling* explores the meaning and purpose of spiritual counseling and the ways in which it complements, coincides with, and differs from psychological counseling. The course explores the integration and use of Eastern and Western psychospiritual models of being in the spiritual counseling process; the counselor's own values, beliefs, and practices; and the ways in which they influence the process of spiritual counseling.

Eastern Spiritual Traditions (3 units) can be taken from the ample course offerings in EWP or in other programs, including courses on a variety of Buddhist schools, Advaita Vedanta, and other courses on Hinduism, Taoism, the I Ching, etc.

Psychospiritual Practice (3 units) can be taken in the form of 1-, 2-, or 3-unit courses or workshops. Psychospiritual practice courses include Eastern psychospiritual practices (e.g., Advaita Vedanta; Taoism; Integral Transformative Practice); Western psychospiritual practices (e.g., Christian contemplative techniques); embodied spirituality (e.g., Embodied Spiritual Inquiry; T'ai Chi Ch'uan, Hatha Yoga); social engaged practices and service learning (e.g., Spirit, Compassion, and Community Activism).

Psychology and Spirituality (3 units) courses explore their rich and complex relationship. 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, including Indian, Christian, Jewish, and East Asian); and integral psychologies.

Specialization (9 units) courses are taken in order to conduct in-depth study of a particular area of interest chosen by the student.

Admission to the Master's Program

Applicants must meet the general admissions requirements of the Institute as well as submit an academic writing sample. Applicants to the M.A. program in East-West Psychology need not have an undergraduate major in psychology, but a strong interest in psychology and an interdisciplinary orientation are assumed. Students with insufficient background in psychology may be required by the Admissions 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.

Successful candidates for admission to the program typically have the following personal qualifications: a vision that is compatible with the program's mission, a path of personal growth, sufficient maturity and stability to pursue independent inquiry, demonstration of respect for a diversity of viewpoints, the ability to clearly articulate educational and professional goals, and an openness to experience that engages multiple ways of knowing.

Doctoral Program

Students complete 36 units of coursework and write a dissertation. The program of study consists of research methods courses, colloquia, advanced seminars, a student-designed area of specialization, and a dissertation. Students focus on a specific area of study and develop methodological skills. They work closely with their advisors to design an individualized curriculum and participate in an ongoing research colloquium to articulate their research project for writing the dissertation.

Ph.D. Curriculum

Core Requirements

EWP 8100	Research Colloquium A (1)
EWP 8100	Research Colloquium B (1)
EWP 8510	Theoretical Research (3)

Research Courses: Choose two (6)

- EWP 7300 Narrative Research
- EWP 7815 Heuristic Research
- EWP 7878 Phenomenological Research in the Human Sciences

Or other research methodology courses cross-listed with other programs

Advanced Seminars (6)

- EWP 94__ Advanced Ph.D. Seminars (3 units taken twice)

Electives

Area of Specialization (19)

Dissertation Seminar (0)

Total Units for the Degree: 36

Admission to the Doctoral Program

Applicants must meet the general admissions requirements of the Institute. Applicants must have an M.A. in East-West Psychology or its equivalent (for example, an academic background in humanistic, Jungian, or transpersonal psychology; psychology of religion; or religious studies). For those who do not have a background in East-West psychology, 15 units of courses drawn from the East-West Psychology M.A. core requirements and directed electives will be required, minus equivalencies. (Equivalency for graduate courses previously taken is determined by the Admissions Committee on an individual basis.) Two letters of recommendation are required from individuals familiar with the applicant's work and readiness for graduate work, as is a writing sample (e.g., an outstanding essay, article, or selection from a master's thesis).

Successful candidates for admission to the program typically have the following personal qualifications: a vision that is compatible with the program's mission, a path of personal growth, sufficient maturity and stability to pursue independent self-inquiry and sustained research, demonstration of respect for a diversity of viewpoints, the ability to clearly articulate educational, professional, and research goals, and a prospective specialization that is consonant with the program's mission and faculty expertise. Many students enter the doctoral program with a clinical licensure degree (e.g., MFT) with the goal of bringing philosophical depth to their practice or becoming qualified for new professional opportunities such as teaching.

Integrative Health Studies

Master of Arts in Integrative Health Studies

Core Faculty

Arisika Razak, R.N., CNM, MPH,

Program Director

Julia Zarcone, M.A., CMT,

Assistant Program Director

Adjunct Faculty

Fernando Agudelo-Silva, Ph.D.

Daramola Cabral, Ph.D., MPH

Kate Collie, MFA, Ph.D.

Mike Denney, M.D., Ph.D.

Isoke Femi, B.A.

Amy Gardner, M.A., MPH, M.D.

Floyd Huen, M.D., MBA, *Medical Director, Over 60 Health Center*

Yoon-Hang Kim, M.D., MPH, *Dean of Integrative Medicine, AIMC*

Phoebe McKinney, M.A.

Mutombo Mpanya, Ph.D.

Yeshi Neumann, CNM

Trinity Ordon, Ph.D.

Ricki Pollycove, M.D., MHS

About the Degree

Despite outstanding advances in drugs and technology, there is increased public dissatisfaction with conventional Western medicine. Our for-profit, nonprofit, and managed-care systems are characterized by rising medical costs, increasing health disparities, restrictive payment bureaucracies, and impersonal health care delivery systems. Health professionals, researchers, planners, and consumers agree: change is needed in the kind of health care that is available, and in the way health care is delivered, if we are to meet the health needs of all sectors of society.

Conventional Western medicine's limited success in effectively resolving chronic conditions or satisfactorily addressing quality-of-life issues has led to a crisis for many health care consumers. Recent stud-

ies document an increased use of complementary therapies. They indicated that when given a choice, consumers prefer treatments combining conventional and alternative healing modalities. In addition, health conditions generated by poor lifestyle choices, chronic stress, or environmental pollution have led to an increased interest in alternative modalities that encourage balance, well-being, and the promotion of health.

The integrative health model integrates Eastern, Western, and indigenous healing traditions, exploring personal, multicultural, and global definitions of health. It bridges traditional and contemporary mind-body-spirit perspectives and cutting-edge discoveries in the natural sciences. Integrative health emphasizes health promotion and wellness and disease identification and treatment; it fosters patient participation and responsibility in client-centered models of care that promote collaboration and trust among patients and providers.

The Integrative Health Studies program (IHL) seeks to promote this new model among health care providers, policy makers, research institutions, educational facilities, and health delivery organizations through the preparation of graduates able to bring integrative knowledge and expertise to a wide variety of conventional, complementary, and integrative institutions. Its mission is to support and enhance the health of individuals and their communities through the provision of holistic, culturally sensitive education and training for individuals and health professionals who seek to provide integrative health services to mainstream, underserved, and vulnerable populations.

The program offers master's-level training for individuals who wish to apply integra-

tive approaches to contemporary health practices. It supports the development of administrative skills, knowledge, and expertise, and provides a strong academic foundation for individuals seeking employment in the integrated health field.

Integrative Health Studies recognizes the special health needs and health disparities of vulnerable populations, including women, the elderly, populations of color, the indigent, and those living with chronic and terminal illnesses. IHL internship sites serve mainstream, culturally diverse, and marginalized communities, and the program embraces the goal of training culturally competent health professionals serving diverse individuals and communities.

Integrative Health Studies promotes collaboration among the major stakeholders in integrative health in order to extend and develop new integrative health resources and the integrative health paradigm. It networks with diverse health organizations, educational facilities, philanthropic individuals, and community-based organizations to bridge the divide between health care providers, faith-based communities, socially engaged organizations, and the academy.

Recognizing that current developments in the natural sciences have sparked new interest in holistic perspectives in health and healing, Integrative Health Studies is committed to fostering collaborative research that explores the relationships between science, spirituality, and healing—bridging mind-body-spirit perspectives and new discoveries in the science of living systems.

Curriculum

Integrative Health Studies is a nonclinical master's degree program that can be completed in a minimum of two years and 40 units. It includes academic classes, workshops, and a 200- to 250-hour internship focused in one or more of the following areas: Alternative and Complementary Healing, Vulnerable Populations, Spirituality and Healing, Global Health Issues, Integrative Health Research, and Integrative Health Administration.

Required courses introduce students to the philosophy and methodologies of diverse health systems; review the relevant social and scientific theories explaining contemporary human and organizational behavior in local and global settings; and examine multicultural concepts in health. These classes offer advanced conceptual perspectives in science, spirituality, and healing; health research issues; and personal and global wellness. Program electives fulfill requirements for areas of specialization, while CIIS Public Programs electives provide experiential classes in mind-body practices, alternative healing techniques, and topical issues in integrative health.

Electives are augmented by interdepartmental CIIS classes in complementary and alternative healing, psychology and healing, spirituality and healing, and the issues of marginalized and vulnerable populations. In addition, students may transfer 6 units of academic credit from approved graduate institutions, including San Francisco State University, UC Berkeley School of Public Health, JFK University, and others.

Required Courses

IHL 6000	Fundamentals of Integrative Health Sciences (3)
IHL 6010	Advanced Concepts in Integrative Health Sciences (3)
IHL 6020	Culminating Seminar: New Frontiers in Integrative Health Sciences (1)
IHL 6100/ 6101	Communications Practicum: Developing Healthy Skills and Practices (1 unit each, two semesters)
IHL 6200	Introduction to Epidemiology (2)
IHL 6400	Health Policy and Planning (2)
IHL 6410	Health Care Administration (2)
IHL 6421	Global Health Systems (3)
IHL 6500	Multicultural Perspectives in Health Care Delivery (3)
IHL 6535	The Heart and Soul of Justice (1)
IHL 6540	Grant-Writing (1)
IHL 6550	Integrative Nutrition (2)
IHL 6600	Ethics of the Healing Relationship (2)
IHL 6800	Health and the Environment (2)

IHL 6900	Culminating Final Project (2)
IHL 6910	Culminating Final Project Completion (0)
IHL 6950	Internship (0)
IHL 6955	Integrative Health: Community Applications (3)

Total Units, Required Courses: 32-34

Electives: 6-8

Total Units for the Degree: 40

Integrative Health Studies Program Electives

Core program electives satisfy requirements for IHL core specialization areas. Students take 6 to 8 units of electives, with 3 to 4 units drawn from IHL program electives. These electives are augmented by units derived from CIIS classes, Public Programs workshops, or outside academic offerings. Students without prior health experience may be required to take between 1 and 5 units of additional classes in complementary and alternative modalities or conventional health sciences.

Global Health Issues

IHL 6590	Music and Healing: African Traditions in Global Perspectives
IHL 6701	Global Health Issues

Vulnerable Populations

IHL 6510	Current Topics in Health and Aging
IHL 6520	Sociocultural Influences on Lifestyle Choices
IHL 6785	Women's Embodiment, Sexuality, and Healing
IHL 6790	Contemporary Issues in Women's Health

Integrative Research

IHL 6030	Integrative Health Research
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Integrative Administration

IHL 6420	Health Education for the 21st Century
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Complementary and Alternative Modalities

IHL 6050	Contemporary Controversies in Integrative Health Care
IHL 7200	Coming Alive: Rosen Movement and Bodywork

Spirituality

IHL 6040	Science, Spirituality, and Healing
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Internships

Integrative Health internships are located in complementary, alternative, and integrative health practices; research facilities; faith-based organizations; and socially engaged NGOs. Each setting focuses on one of the following areas: integrative health practice, research, global health, public health, and integrative administration. See the program handbook for details on placement sites.

Admissions

Applicants must meet the general admissions requirements of the Institute. These include academic transcripts, an autobiographical statement, a statement of professional and academic goals, and two letters of recommendation.

In addition, the Integrative Health Studies program requires college-level coursework in biology, anatomy, and physiology (may be taken concurrently); college-level coursework in the social sciences; knowledge of conventional medical terminology (coursework or job training); and prior involvement with personal growth, self-exploration, or spiritual development (e.g., meditation, personal exploration, or therapy). Prior experience in health care delivery, social services, pastoral care, or health sciences is desirable but not required; health professional certification or licensure is desirable but not required.

Some prerequisites may be waived for licensed or certified health care providers or those who have taken them during licensed vocational training.

Philosophy, Cosmology, and Consciousness

Master of Arts in Philosophy and Religion

Doctor of Philosophy in Philosophy and Religion

with a concentration in Philosophy, Cosmology, and Consciousness

Core Faculty

Sean Kelly, Ph.D., *Program Director*

Robert McDermott, Ph.D.

Brian Swimme, Ph.D.

Richard Tarnas, Ph.D.

David Ulansey, Ph.D.

Affiliated Faculty

Charlene Spretnak, M.A.

Adjunct Faculty

Blair Carter, M.A.

Larry Edwards, Ph.D.

Susan Griffin, MFA

Stanislav Grof, M.D.

Joanna Macy, Ph.D.

Eric Weiss, Ph.D.

About the Program

A growing consensus of scientists, scholars, and visionaries now recognizes that the Earth community is facing an unprecedented evolutionary challenge. The ecological, political, and spiritual crisis of late modernity calls for a fundamental reorientation of our civilization, including a transformation of both our institutions and our own consciousness. The cultural historian Thomas Berry has called this task “the Great Work.”

The Philosophy, Cosmology, and Consciousness (PCC) program has been designed to help shape the intellectual, moral, and spiritual leadership necessary for meeting this historic challenge. Drawing on some of the most powerful ideas and impulses of our philosophical, scientific, and religious traditions, the faculty has constructed an intensive multidisciplinary course of study to help accelerate students’ journey into their particular leadership roles within this work.

The curriculum was designed in the early 1990s by a group of distinguished scholars, teachers, and activists who share a sense of the unique gravity and promise of our moment in history. The program is inspired by a threefold vision: to revive the original essence of Western philosophy as the love of wisdom, to pursue a truly multidisciplinary study of cosmology with a focus on the evolutionary unfolding of the universe and the Earth community, and to explore the inner worlds of consciousness and the psyche. Central to the PCC vision is the conviction that these three aspirations profoundly overlap and affect each other.

Each of the major areas encompasses specific fields. Philosophy embraces such subjects as evolution of consciousness, Western esotericism, ecofeminism, and new paradigm studies. Cosmology includes reflection on the latest discoveries from astronomic, evolutionary, and complexity sciences as well as the emergence of cosmological and ecological perspectives in politics, culture, and religion. The study of Consciousness incorporates depth psychology, archetypal studies, cultural history, transpersonal theory, mythology, and religious studies. While the program is primarily grounded in the Western cultural and intellectual tradition, it is enriched by insights from Asian spiritual philosophies and indigenous worldviews. Finally, the perspectives studied and developed within the PCC community are tested in the fire of one’s own experience.

The Philosophy, Cosmology, and Consciousness program supports those called to meet our historic challenge in three distinct but related ways:

- By offering new perspectives and paradigms to build a better world. These include the emerging new cosmology, as

well as cultural, psychospiritual, and ecosocial accounts of who we are, where we have come from, and where we might be heading.

- By exploring new ways of thinking and being that are both visionary and pragmatic and that resist the paradigm of fragmentation and reductionism that continues to reign within the dominant culture.
- By offering students a challenging, supportive, and heartfelt learning community in which to find their voice as leaders, capable of understanding worldviews and assessing their merits through a deep and broad grasp of cultural history and contemporary critiques.

M.A. Curriculum

The master's curriculum consists of 36 semester units (the equivalent of two years of full-time study). Eighteen units are required in PCC (6 units each from Philosophy, Cosmology, and Consciousness), 3 units in Asian and Comparative Studies, 3 units in Women's Spirituality, 3 units of coursework with an experiential component, 9 units of straight electives, and 1 unit in the M.A. Capstone Project. A thesis option (0 units) is available on an individual basis with the recommendation of the advisor (usually reserved for students planning on applying to a doctoral program at another institution upon completion of the M.A.).

Summary of Units

PCC, Philosophy (6)

PCC, Cosmology (6)

PCC, Consciousness (6)

Asian and Comparative Studies (3)

Women's Spirituality (3)

Experiential (2)

Electives (9)

M.A. Capstone Project (1)

Thesis (0, optional)

Total Units for the Degree: 36

M.A. Capstone Project

The M.A. Capstone Project has been designed to give M.A. students in their final year the opportunity to integrate

their experience in a spirit of collaborative learning around a theme of particular interest and passion. The capstone project consists of a number of dialogical seminars involving the graduating students and one faculty member. The form of the final project is determined in consultation with relevant faculty.

M.A. Thesis Option

The master's thesis option counts as 0 units. Faculty normally recommend against the thesis option unless the student expects, upon completion of the M.A., to be applying to a doctoral program; has formulated a viable topic by the end of the first semester; and is considered by the advisor to be an excellent writer.

Goals for the PCC Master's Program

The following goals should be understood in the context of an overarching commitment to the cultivation of creative vitality and spiritual insight.

Goal 1. To understand the unprecedented evolutionary challenge of the ecological, cultural, and spiritual crisis that is currently facing the Earth community.

Goal 2. To develop an appreciative understanding of core elements in the history of ideas and culture, with a focus on the Western worldview, that have a particular bearing on our current moment.

Goal 3. To become conversant with leading developments in both the academy and the wider culture that speak most directly to the emergence of a more integral worldview and a sustainable planet.

Goal 4. To develop the ability to navigate across disciplinary boundaries (e.g., philosophical, scientific, psychological), with an eye to paradigmatic assumptions and their implications for the transformation of culture and society at large.

Goal 5. To clarify and deepen the relevance of ideas studied to one's personal life and aspirations.

Admission to the M.A. Program

Applicants must meet the general admission requirements of the Institute. For Philosophy, Cosmology, and Consciousness, applicants from a variety of academic backgrounds will be considered. The materials required are an autobiography, a statement of goals, a writing sample, and transcripts.

Ph.D. Curriculum

The Ph.D. Curriculum consists of 36 units: 9 units of PCC directed electives (3 units each from Philosophy, Cosmology and Consciousness), 3 units of a PCC elective, and 24 general electives, 6 of which may be taken outside of Philosophy and Religion. The two comprehensive exams and the dissertation are 0 units.

Summary of Units

PCC, Philosophy (3)

PCC, Cosmology (3)

PCC, Consciousness (3)

PCC Elective (3)

General Electives (24)

Comprehensive Examinations (0)

Dissertation (0)

Total Units for the Degree: 36

Comprehensive Examinations (two exams, noncredit/flat fee)

The standard format consists of an annotated bibliography along with a discussion paper that forms the basis for a dialogue between the student and the supervisor. At least one of the exams must be taken with a PCC faculty member. Ideally, all other course work must be completed (though it is possible to do one of the examinations concurrently with a last course).

The *PCC general comprehensive exam* consists of a 20-page discussion paper drawing from the PCC canon and other relevant sources, situating the proposed dissertation topic in the context of the first and/or second of the Ph.D. learning goals.

The *second comprehensive exam* is specific to the dissertation topic and consists of a reading list and a 20- to 30-page discussion paper, to be followed up by a discussion with faculty.

Dissertation (noncredit/flat fee)

After successfully completing both comprehensive exams, the student may begin working on the dissertation proposal. Once the proposal is completed and approved by the committee, the student may begin writing the dissertation proper. Throughout the dissertation proposal and dissertation writing process, the student registers for 0 units/flat fee.

Language Requirement (noncredit)

Demonstrated proficiency in one foreign language: Language proficiency may be demonstrated by having passed two years of coursework in the study of a language, or by achieving a satisfactory score on the Educational Testing Service exam.

Foreign Language Reading examination: Additional language study may be required depending on the chosen area of study.

Goals for the PCC Ph.D. Program

The following goals should be understood in the context of an overarching commitment to the cultivation of creative vitality and spiritual insight.

Goal 1. Graduates will be capable of pursuing scholarly inquiry and engaging ideas from a transdisciplinary perspective, including a sufficient mastery in depth of at least one subject area, with an eye to the paradigmatic assumptions and implications for the transformation of culture and society at large.

Goal 2. Graduates will comprehend the broad outlines of the evolution of Western thought and be conversant with the principal ideas and themes of major figures of Western intellectual and spiritual history from classical antiquity to the postmodern era, so as to have a basic understanding of the origins of the currently dominant cultural worldview and its relation to the challenges of our moment.

Goal 3. Graduates will be able to engage in cooperative dialogical inquiry, listening sensitively as well as articulating effectively in a spirit of heartfelt and rigorous collaborative learning.

Goal 4. Graduates will be capable of writing with intellectual clarity at a high level of scholarly competence, stylistic precision, and rhetorical persuasiveness.

Admission to the Ph.D. Program

Admission to the Philosophy, Cosmology, and Consciousness Ph.D. program is highly selective. It is entirely independent of admission to the M.A. program, and it requires a separate application. An applicant for the Ph.D. must have done outstanding work at the M.A. level (see “M.A. Learning Goals” above). In addition, the Ph.D. applicant must (1) identify at least one PCC core faculty member who would be appropriate to serve as a mentor in the Ph.D. program; (2) show close familiarity with that faculty member’s area of expertise; and (3) demonstrate the necessary preparation and motivation for specializing in that area (or areas), especially with respect to research leading to the dissertation. The materials required for application are an autobiography, a two- to four-page statement of goals, a writing sample, two letters of recommendation, and transcripts.

Those admitted into the doctoral concentration who do not have an M.A. from CIIS in Philosophy, Cosmology, and Consciousness must complete an additional 18 units of coursework (minus equivalencies) from the core section of the M.A. curriculum.

Directed Electives Course List

Students select from the following list to fulfill the directed electives requirement. Other courses not listed here may also satisfy the directed electives requirement (when approved by advisor). These categories, moreover, reflect only a predominant orientation for each course. Given the very nature of PCC, one can expect a certain degree of crossover between categories. Certain courses are offered every year, but many are offered on a rotational basis.

Philosophy

- PARP 6064 Varieties of Ethics
- PARP 6208 Western Spiritual Masters

- PARP 6215 The Spiritual Mission of America
- PARP 6500 A History of Western Worldviews I: From the Greeks to the Enlightenment
- PARP 6540 A History of Western Worldviews II: From the Romantics to the Postmodern
- PARP 6605 Literature of Embeddedness
- PARP 6618 Intimations of a New Worldview
- PARP 6620 Luce Irigaray: An Ethics of Sexuate Difference
- PARP 6735 Embodied, Embedded Philosophy
- PARP 7103 Ecology and Democracy
- PARP 7820 Advanced Seminar: Hegel and Jung
- PARP 7880 Integral Knowing: Transdisciplinarity and Complexity
- PARP 8150 Advanced Seminar: Nietzsche’s Life and Work
- PARP 9569 Advanced Seminar: Emerson and William James Cosmology
- PARP 5510 Matter Mysteries: Complexity, Consciousness, and the New Science (A & B)
- PARP 6110 Cosmological Powers
- PARP 6118 The Way of Cosmology
- PARP 6160 The Sixth Extinction and the Transformation of Consciousness
- PARP 6315 Epic of the Universe
- PARP 6391 The Alchemy of Permaculture
- PARP 6520 The Ecosocial Vision
- PARP 6586 Cosmology of Oceans
- PARP 6746 The Earth Journey
- PARP 6748 Nature and Eros
- PARP 7134 Integral Cosmology: Sri Aurobindo and Whitehead Consciousness
- PARP 6240 Synchronicity and Its Implications
- PARP 6270 Asian Spiritual Masters
- PARP 6285 Modern Western Esotericism: Theosophy and Anthroposophy
- PARP 6310 Jung and Myth
- PARP 6355 Spiritual Dimensions of Modern Art
- PARP 6538 Krishna, the Buddha, and Christ
- PARP 6555 Cosmology and Consciousness in the Ancient World: The Mysteries
- PARP 6570 Evolution of Consciousness
- PARP 6571 Mary and Modernity

PARP 6754 Rudolf Steiner and
 Anthroposophy
 PARP 6780 From Gilgamesh to Gnosis:
 Mythic Structures of Western
 Religion
 PARP 6821 Archetypal Process: Whitehead,
 Jung, and Hillman
 PARP 6825 Classics of Christian Spirituality:
 From the New Testament to
 Feminist and Liberation
 Theologies
 PARP 7001 Psyche and Cosmos I:
 Transpersonal Psychology and
 Archetypal Astrology
 PARP 7002 Psyche and Cosmos II:
 Transits in Depth (Practicum)
 PARP 7105 Archetypes, Art, and Culture
 PARP 7400 Psyche and Spirit: From the
 Psychology of Religion to
 Transpersonal Theory
 PARP 7567 Subtle Activism
 PARP 7777 The Alchemical Tradition
 PARP 9568 The Planetary Era: Toward a New
 Wisdom Culture Experiential
 PARP 5110 The Art and Discipline of Writing
 PARP 6800 Integral T'ai Chi

Asian and Comparative Studies (ACS)

All PARA courses

Women's Spirituality (WSE)

All PARW courses

Social and Cultural Anthropology

Master of Arts in Cultural Anthropology and Social Transformation

with an emphasis in Gender, Ecology, and Society

Doctor of Philosophy in Social and Cultural Anthropology

Core Faculty

Richard Shapiro, Ph.D. (cand.),

Program Director

Matthew Bronson, Ph.D.

Angana P. Chatterji, Ph.D.

Mutombo Mpanya, Ph.D.

Adjunct Faculty

Isoke Femi, B.A.

About the Program

Founded in 1981, the Anthropology program offers a critical, activist approach to education. In 1999, the program was re-envisioned to prioritize issues of social and ecological justice in the context of a multicultural, postcolonial world.

M.A. in Cultural Anthropology

The Gender, Ecology, and Society emphasis (GES) in Cultural Anthropology and Social Transformation (ANTH) utilizes interdisciplinary frameworks, shifting the disciplinary boundaries that traditionally organize anthropology. The program provides students with the opportunity to explore contemporary social relations in historical, postcolonial, feminist, and cross-cultural frameworks. The program facilitates self-reflection on our own cultural presuppositions as a prerequisite for sustained engagement with the realities of difference and culture. Students focus on practices of creative intervention by developing skills in intercultural communication, critical social analysis, emancipatory research, strategic thinking, and multicultural alliance building.

Students learn to understand global systems through multiple frameworks sensitive to dynamics of power. What are some of the relationships between gender domination and the domination of nature? How can the study of race, class, gender,

religion, nationality, sexuality, culture, history, and power elucidate some of the constraints and possibilities of our age? How do histories of colonization and globalization mediate relations between the global North and South? What can we learn from the study of diverse movements internationally for social justice, sustainable ecology, postcolonial freedom, and responsible development? These are some of the questions explored in this community concerned with scholarship and action.

Students have utilized the M.A. degree in a variety of ways: Some have become professional anthropologists working in applied and academic arenas. Others are already professionals who come to the program seeking cross-cultural and multicultural perspectives in their lives and work. Most seek ways to negotiate and make relevant anthropology and anthropological knowledge in understanding and responding to our world. Graduates have specialized skills and experience that enable them to pursue careers as engaged scholars and researchers, administrators, consultants, or leaders in such areas as international development, environmental justice, intercultural communication, community organizing, cultural preservation, cultural diversity training, and social-change efforts.

The program engages the intersections of thought and action, and integrates scholarship and social practice.

The program positions students to offer leadership in the practice of social change.

The program offers an education where students gain fluency in postcolonial, feminist, poststructural, and subaltern perspectives.

The program facilitates engagement with issues of social change, globalization, development, nation building, indigenous cultural survival, and environmental racism.

M.A. Curriculum

Required Courses

- ANTH 5000 Building Alliances across Differences (3)
- ANTH 5100 Critical History of the Human Sciences (3)
- ANTH 5200 Language and Culture (2)
- ANTH 6000 Reading and Writing Culture (2)
- ANTH 6600 Anthropological Research Methods (3)
- ANTH 6601 Applied Advocacy Research: Postcolonial and Feminist Practices (2)
- ANTH 6700 Understanding Global Systems (3)
- ANTH 6800 Engendering and Reframing Development (2)
- ANTH 6850 Cross-cultural Issues in Social and Environmental Justice (2)
- ANTH 6901 Integrative Seminar (3)

Directed Electives (5)

General Electives (6)

Total Units for the Degree: 36

Admission

Prospective students should have a demonstrated capacity to learn and work both independently and collaboratively and be able to participate in research that requires rigorous self-reflection and meaningful engagement with members of a shared learning community. Students are expected to interact creatively with difference, cultivate capacities to think in multiple perspectives, and form alliances in relation to shared concerns.

Applicants must meet the general admissions requirements of the Institute. In addition, two letters of recommendation, one from an academic advisor or someone familiar with the applicant's ability to do academic work, and one from a supervisor in a recent professional or volunteer setting, are required. Applicants are also asked to include a recent example of scholarly writing. The required autobiographical statement should describe significant

events in the applicant's life that have led to the decision to pursue admission to this program. A goal statement reflecting areas of academic interest should be included.

Applicants to the Gender, Ecology, and Society emphasis 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 toward required degree units. The Gender, Ecology, and Society M.A. is a residential program.

Ph.D. in Social and Cultural Anthropology

About the Degree

The doctoral degree offers students specialized skills and opportunities to practice an anthropology concerned with ethics and efficacy in elaborating the boundaries of the discipline. This program offers the space and the possibility in which to critically shape a postcolonial anthropology that frames radical scholarship as an academic practice.

Anthropology has a legacy of challenging dominant truths and practices, expanding the voices that participate in knowledge construction. To further enable emancipatory scholarship requires transformations in the academy in order to shape an anthropology relevant to the complexities of the historical present. How can graduate anthropology programs respond to these challenges to facilitate more effective alliances between the academy and communities of practice locally and globally?

The program offers intensive doctoral-level education in the frameworks, methods, approaches, and perspectives of social and cultural anthropology organized as interdisciplinary inquiry. Through a curriculum situating anthropology within the humanities, students develop interests and projects undertaken within the master's degree, continuing their studies through close mentoring relationships with key anthropology faculty. Students also benefit from the cross-fertilization of ideas within the humanities, facilitative of dialogue among

philosophers, historians, psychologists, educators, sociologists, and anthropologists.

In an academic setting that appreciates and encourages intellectual and activist pursuits, students are challenged to confront their own embedded assumptions and cultural presuppositions within multi-cultural and cross-cultural frameworks. The program is distinctive in its strong emphasis on

- issues of colonialism, globalization, development, nationalism, indigenous cultural survival, identity politics, ecological and social justice
- contemporary cultural critique
- social movements
- the integration of activism and scholarship, developing practical skills in intervention, intercultural communication, strategic thinking, multicultural alliance building, and emancipatory research
- intersections of race, class, gender, religion, sexuality, nationality, and culture in critical social analysis
- postcolonial, subaltern, feminist, post-structuralist perspectives

Many classes include an applied research component, and the doctoral dissertation is based on applied research, locally, nationally, or internationally, utilizing various critical approaches conducive to scholarship with an emancipatory interest. Research frameworks include ethnographic, participatory, narrative, oral history, action, and other qualitative and quantitative methods. Students have carried out projects in various countries, including Austria, Brazil, Canada, Ecuador, Germany, Ghana, India, Indonesia, Israel, Italy, Japan, Mexico, Nepal, Polynesia, Senegal, and South Africa, 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, homelessness, land-use disputes, diaspora issues, media groups, business organizations, social justice issues, disability rights, resist-

ance movements, and spiritual communities. (For further details, see the “Profiles” section in the program handbook.) Graduates are prepared to embrace the challenges and tasks of a scholarly career of research and teaching that is rooted in an action approach to anthropology.

Ph.D. Curriculum

Core Curriculum

- ANTH 7500 Reading and Writing Culture (3)
- ANTH 7601 Applied Advocacy Research: Postcolonial and Feminist Practices (3)
- ANTH 7625 Postcolonial Studies (3)
- ANTH 7650 Representations of the Other (3)
- ANTH 7727 Academic Writing (2) *or* ANTH 7225 Teaching Skills (2)
- ANTH 7800 Engendering & Reframing Development (3)
- ANTH 7890 Directed Seminar in Research (3)
- ANTH 9310 Advanced Seminar Series A (3)
- ANTH 9210 Advanced Seminar Series B (2)
- ANTH 9000 Ph.D. Specialization/Proposal Writing Seminar, Flat Fee (0)
- ANTH 7900 Dissertation Seminar (0)

Directed Electives (5)

General Electives (6)

Total Units for the Degree: 36

Required Coursework: The Ph.D. requires 36 units of coursework (30 required units, including 5 units of directed electives).

Directed Electives: To satisfy the requirement for directed electives, students can focus on their areas of specialization, selecting from a list of courses in consultation with the student’s academic advisor.

General Electives: In addition to required courses and directed electives, students are required to take 6 units of electives chosen in consultation with their academic advisor. These units may be taken within or outside the program.

Part-Time Curriculum

Students may pursue a part-time course of study in consultation with their academic advisor.

M.A.-Level Additional Coursework

Students entering the Ph.D. with an M.A. from another program or institution are required to take an additional 12-15 units of M.A.-level coursework within the Cultural Anthropology and Social Transformation M.A. with a Gender, Ecology, and Society emphasis. Students may require an additional year in which to complete these courses. Once students are admitted, advisors will facilitate the drafting of a tailored curriculum contract that incorporates these additional courses and suggests a timeline. These additional courses may include

- ANTH 5000 Building Alliances across Differences (3)
- ANTH 5100 Critical History of the Human Sciences (3)
- ANTH 5200 Language and Culture (2)
- ANTH 6700 Understanding Global Systems (3)
- ANTH 6850 Cross-cultural Issues in Social and Environmental Justice (2)

Comprehensive Examinations

After completing the Ph.D. Specialization and Proposal Writing Seminar, students are required to take the comprehensive exams before advancing to candidacy. The comprehensive examinations are in two parts: (1) an essay in Postcolonial Anthropology, and (2) essays representing two of four approaches to scholarship derived from the reconsideration of scholarship by the Carnegie Foundation for the Advancement of Teaching.

Language Examination

Students are required to pass a written language examination to demonstrate competency in a second language before advancing to candidacy. This can be either a language of relevance to accessing scholarship in the student's area of specialization, or adequacy in a language appropriate to applied research needs. The three-hour examination consists of translating scholarly work in the second language into English.

Dissertation Proposal Writing

Students are required to write a 115-page dissertation proposal and a 10-page sum-

mary (in the course titled Ph.D. Specialization and Proposal Writing Seminar). This course is taken on a flat-fee basis. After the student receives a pass in this course, the dissertation committee, including an external reviewer, reviews the proposal and may require further revisions.

Dissertation Research, Writing, and Defense

The Ph.D. dissertation is based on relevant and applied research conducive to scholarship with an emancipatory interest. After advancing to candidacy, students are required to undertake a minimum of one year of applied research, followed by a minimum of one year of dissertation writing. The dissertation committee includes an external member. The dissertation is generally 250 to 300 pages. If the dissertation includes submissions in other media, the theoretical component is generally from 100 to 150 pages. During the applied research and dissertation writing phase, students are not expected to register for units, but pay a flat fee toward maintenance of status. After the committee has approved the dissertation, students are expected to conduct and pass a public defense.

Admission

Entry into the Ph.D. program in Social and Cultural Anthropology requires a master's degree. Students with an M.A. from another school or from another program at CIIS may be required to complete up to one additional year of coursework as part of their Ph.D. program. Students with an M.A. in the Gender, Ecology, and Society emphasis in Cultural Anthropology and Social Transformation from California Institute of Integral Studies do not require additional coursework. The Social and Cultural Anthropology Ph.D. concentration is a residential program.

Prospective students should have a demonstrated capacity to learn and work both independently and collaboratively, and be able to participate in research that requires rigorous self-reflection and meaningful engagement with members of a shared learning community. Students are expected to interact creatively with

difference, cultivate capacities to think in multiple perspectives, and form alliances in relation to shared concerns.

Applicants must meet the general admissions requirements of the Institute. In addition, two letters of recommendation, one from an academic advisor or someone familiar with the applicant's ability to do academic work, and one from a supervisor in a recent professional or volunteer setting, are required. Applicants are also asked to include a recent example of scholarly writing. The required autobiographical statement should describe significant events in the applicant's life that have led to the decision to pursue admission to this program. A goal statement that includes areas of academic interest should be included.

Transformative Studies

Master of Arts in Transformative Leadership

Doctor of Philosophy in Transformative Studies

Core Faculty

Alfonso Montuori, Ph.D.,

Program Director

Allan Combs, Ph.D.

Joanne Gozawa, Ph.D.

Constance A. Jones, Ph.D.

Shoshana Simons, Ph.D.

Adjunct Faculty

Ginger Chih, Ph.D.

Byron Dan Crowe, M.Ed.

Robert Kenny, Ph.D.

Albert Low, LL.D.

Doug Paxton, Ph.D.

David F. Peat, Ph.D.

Pettis Perry, Ph.D.

Michael Raffanti, Ed.D

Robin Robertson, Ph.D.

The two innovative programs in the department of Transformative Studies (TSD) lead to online degrees designed for individuals who wish to be thought-leaders as well as action-leaders. The Transformative Studies Ph.D. focuses on the creation of original, leading-edge research in a context where academic research, self-inquiry, and the global context are intimately related. The Transformative Leadership M.A. is designed for students who have a passion for creating positive change in the world and want to work in a community of like-minded individuals to develop the skills and personal qualities needed to make their vision a reality. Following CIIS's educational mission, both programs stress an integral perspective in which self-reflection, self-inquiry, and personal growth are combined with rigorous academic inquiry.

M.A. in Transformative Leadership

In an era of increasing complexity and ambiguity, with ever-multiplying chal-

lenges and opportunities, there is a critical need for skilled leaders in a wide array of settings, from education and the environment to businesses and local communities. The Transformative Leadership program has been created for individuals who want to take the initiative and find ways to express their passion for making a contribution to the world. The program creates a context where they can prepare themselves in a community of like-minded individuals, exploring their own mission in life and developing the skills needed to make it a reality.

Students approach leadership from four interrelated perspectives: (1) through an immersion in the literature on leadership and change; (2) by exploring their own personal growth, their values, their ethical and spiritual commitment, and their personal capacities to be leaders; (3) through the interaction of a community of learners and the development of the ability to learn how to learn together; (4) by grounding their work in an action site, where they can apply their learning on a continuing basis, culminating in a capstone project.

The mission of the master's degree program in Transformative Leadership is to prepare individuals who want to facilitate positive social change. The program is designed for people who recognize that effective leadership requires specific skills in areas ranging from conflict resolution to group dynamics to creative thinking, and also the ability to reflect on why change is needed, how it is conducted, and who is engaged in the process. The Transformative Leadership program invites students to engage in a profound questioning of the assumptions about these key issues, along with their implications and applications to practice. Reflection and theory are united with practice by focusing on the development of capacities to envision, initiate, and engage in transformative change processes.

Learning outcomes include

- a knowledge base in the theory and practice of leadership and transformation
- a knowledge base and basic skills in group dynamics, conflict resolution, and interpersonal communication
- the capacity to learn through collaborative reflection and interaction, and to facilitate organizations that learn
- the capacity to take the initiative, design and manage a meaningful project, and follow it through to completion
- an understanding of one's leadership style, the ability to assess one's strengths and weaknesses, and the ability to engage in an ongoing process of learning and development
- the ability to assess a system's current practices, design alternative futures, and foster adaptive change
- a grounding in systems and complexity thinking as it applies to leadership
- strategic, critical, and creative thinking, and the ability to approach complex issues from a plurality of perspectives
- understanding and developing strategies to address the psychological and organizational dynamics of power and change in human systems
- understanding and developing strategies to address issues of race, culture, class, gender, and sexuality; the way these issues are implicated in social and organizational power structures; and the ways they can be leveraged to foster systemic change

Program Format

The Transformative Leadership program is offered in an online format. Students work in the online environment of the CIIS virtual classroom. Each August and January, students and the faculty gather for an intensive at a retreat setting in the San Francisco Bay Area. Participation in the intensive is mandatory.

Required Courses

TLD 6125	Introduction to Leadership: Models, Maps, and Metaphors (3)
TLD 6130	Ways of Relating: Collaboration Skills and Group Dynamics (3)
TLD 6225	Approaches to Change and Transformation (3)
TLD 6300	Ways of Knowing: Strategy, Complexity, and Creating the Future (3)
TLD 6145	Diversity in Action: Leadership, Pluralism, and Creativity (3)
TLD 6325	The Leadership Experience: Understanding the Will to Lead (3)
TLD 6635	Transformative Leadership: Leading Ourselves among Others (3)
TLD 6840	Capstone: Action Project (3)
TLD 6999	Integrative Seminar (1 unit each, three semesters)

Electives (9)

Total Units for the Degree: 36

Admission to the Program

Applicants must meet the general admissions requirements of the Institute. In addition, applicants must submit two letters of recommendation, preferably 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; a résumé of relevant experiences; and a sample of recent scholarly writing. Applicants should have a demonstrated capacity to learn and work both independently and collaboratively.

Ph.D. in Transformative Studies

The primary focus of the doctoral program in Transformative Studies is to develop thought-leaders who are committed to exploring leading-edge issues in innovative ways, combining scholarship, creativity, and self-inquiry. The program places great value in developing the ability to participate in the scholarly discourse through publication, and on the importance of viewing academic inquiry as an opportunity for personal and social transformation, while grounding transformative processes in academic depth, rigor, and imagination.

The program focuses on the development of the following capacities: (1) making an original transdisciplinary research contribution in a chosen area of inquiry; (2) engaging in inquiry as a creative and collaborative process in the context of a community of learners; (3) engaging inquiry as an integral, spiritual, and transformative process of personal and social transformation; and (4) applying one's research to real-world problems, articulating and embodying one's values, and skillfully putting theory into practice.

The course of study is transdisciplinary. It is inquiry driven rather than driven exclusively by the purview of a single discipline. Students develop a solid grounding in research on transformative studies and integral approaches, in the complexities of transdisciplinary research, and in the knowledge base of their topic. Research draws on a plurality of relevant disciplines as students select and focus on a topic they are passionate about.

The program is also meta-paradigmatic: Students are exposed to a plurality of perspectives and disciplines and learn how to excavate the underlying assumptions and paradigms informing them. Students learn ways of inquiry that connect and contextualize in order to integrate different, even divergent perspectives in a coherent way.

The program stresses the role of the knower in the process of knowing. The psychology of knowledge, which addresses such issues as perception, assumptions, projection, creativity, habits of mind, error and illusion, and imagination, is considered central to the process of inquiry, as is the sociology of knowledge, which contextualizes inquiry in its social, cultural, and political milieu. Every academic inquiry is viewed as an opportunity for and exploration of the roots and matrices of knowledge in self and society. All inquiry is viewed as an opportunity for self-inquiry. Self-inquiry in turn is supported by, and informs, increasing academic depth and sophistication. Students are encouraged to understand the biases, assumptions, aspirations, and emotional

investment that they bring to the process of inquiry. Academic inquiry is framed as an opportunity for personal and social transformation, as a spiritual practice, and as an opportunity to cultivate creativity.

The program stresses the interrelationship between theory and practice. Thought-leaders as well as action-leaders, students develop skills that allow them to participate in scholarly discourse, write for publication, and, if they choose to, conduct action-oriented research and interventions in applicable contexts. Graduates of the program have the opportunity to teach in a discipline related to their area of interest as well as to conduct action-oriented research and interventions in human systems at the individual, group, and organizational levels.

As part of the course of study, advanced students in the program will be required to take on a Learning Assistant role in at least one course to develop their mentoring, teaching, and organizational skills. Students will also work together in Learning Community, a not-for-credit required course designed to provide an opportunity for community building, personal exchange, collaborative exploration, and reflection on the learning process and the quest for personal growth and development.

Students in the program will be able to

- know, understand, and apply multiple theoretical approaches to transformative studies at the individual, group, organizational, and societal levels
- reflect on the role of the psychology and sociology of knowledge in their own inquiry and in academic discourse
- apply, evaluate, and synthesize multiple theoretical approaches and understand the ways in which differing approaches structure knowledge
- make responsible transdisciplinary use of knowledge from multiple disciplines, critically engaging with their literatures, approaches to knowledge, underlying assumptions, and theories
- articulate their own approach to trans-

formative studies in their area of inquiry, and situate it in appropriate discourses and fields

- develop the ability to accept and work with ambiguity and paradox
- develop a topic appropriate to advanced study in which to make an original contribution and to engage in inquiry as a creative and transformative process
- have sufficient command of methodology to be able to apply an appropriate method to a research question and to evaluate the appropriateness of various methods in the exploration of different kinds of questions
- work in a collaborative context, creating and evaluating groups to support learning and change
- demonstrate the ability to write publishable articles and participate in the scholarly discourse of their area of inquiry

Program Format

The Transformative Studies program is offered in an online format. Students work in the online environment of the CIIS virtual classroom. During the two years of coursework, the students meet twice a year in the Bay Area for five- to seven-day residential intensives. The intensives are an essential aspect of the learning experience and are mandatory.

Curriculum

The curriculum is integral and transdisciplinary. Courses focus on (1) basic academic skill building such as academic writing, critical and creative thinking, and literature review, (2) the development of experience as a member of a community of inquirers, or learning community, and the creation of a context that facilitates transformative collaboration and learning, (3) awareness of one's own role as knower and participant in the process of inquiry in a variety of ways of knowing—somatic, emotional, intellectual, spiritual—and the ability to develop one's own voice as a scholar, and (4) development of a solid knowledge base in transformative and inte-

gral studies, at the transdisciplinary meta-level, and in the knowledge base of the student's chosen area of inquiry.

The doctoral program in Transformative Studies consists of a minimum of 36 semester units (two years of full-time coursework), plus dissertation. It will include 18 units of foundation courses, 6 units of research courses, and 12 units of electives that can be selected from four Interest Areas. Coursework concludes with two comprehensive exams, in the form of two essays, one addressing the knowledge base of the student's area of inquiry, and the other the chosen research methodology for the dissertation.

Four main Interest Areas broadly reflect current faculty interests:

- Perspectives on spirituality
- Transformative inquiry
- Leadership
- Creativity and complexity

Although elective courses are organized in these categories, the program is open to students with a wide variety of interests, and courses may be chosen from among all categories.

Required Courses

Theoretical Foundations (12)

TSD 8005	Introduction to Transformative Studies (3)
TSD 8125	Creative Inquiry: Scholarship for the 21st Century (3)
TSD 8130	Transdisciplinarity: Complex Thought and the Pattern That Connects (3)
TSD 8210	Self, Society, and Transformation (3)

Research Foundations (6)

TSD 8215	Research Paradigms, Methods, and Designs (3)
TSD 8310	Qualitative Research Methods (3)
TSD 8120, 8220, 8320, 8420	Learning Community (0 units, four-semester sequence)

Interest Areas (12)

(a) Perspectives on Spirituality

Courses may include:

- TSD 8131 Integral Thinkers: Gebser, Aurobindo, Chaudhuri, Wilber
- TSD 8132 Understanding New Religions and Spiritual Movements
- TSD 8133 Contemporary Spiritual Leaders
- TSD 8134 Authority and Leadership in Spiritual Communities

(b) Transformative Inquiry

Courses may include:

- TSD 8010 Organic Inquiry
- TSD 8011 Transformative Learning
- TSD 8012 Heuristic Inquiry and J. Krishnamurti
- TSD 8013 Self and Other
- TSD 8014 Creativity and Personal Transformation
- TSD 8015 Learning Community Practicum

(c) Leadership

Courses may include:

- TSD 7470 Leadership and Conflict
- TSD 7471 Women and Leadership
- TSD 7472 Leadership, Creativity and Innovation
- TSD 7473 Organizational Culture
- TSD 7474 Leadership and the Hero's/Heroine's Journey
- TSD 7475 Cross-cultural Approaches to Leadership

(d) Creativity and Complexity

Courses may include:

- TSD 8220 Art, Science, and the Sacred
- TSD 8221 New Science/New Paradigms
- TSD 8222 Bateson, Morin, and the Challenge of Complexity
- TSD 8223 Global Diversity and Creativity: Self and Society in Planetary Context
- TSD 8224 How We Know What We Know: Explorations in Epistemology

Comprehensive Exams (3 units each, two courses)

- TSD 9610 Publishable Essay: Dissertation Literature Review (3)
- TSD 9611 Essay: Dissertation Research Methodology (3)
- TSD 7900: Thesis/Dissertation Research (0)

Total Units for the Degree: 36

After completing the coursework, each student pays a flat fee and enrolls in Dissertation Proposal Completion or Dissertation Seminar. The student must pay the flat fee each semester until the dissertation is defended and filed.

Admission to the Program

Applicants to the Transformative Studies doctoral program must submit an autobiographical statement and two letters of recommendation, with at least one from an academic advisor or someone familiar with the applicant's ability to do advanced academic work. Applicants are also asked to provide a recent example of scholarly writing, a résumé of relevant experiences, and, of particular importance, a one- to three-page statement of how the resources of this curriculum will be used to advance a chosen inquiry.

The successful applicant will have demonstrated skills and competencies in his or her field of work, which might be in such areas as education, health care, 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. All students must have consistent access to a computer with the capacity to navigate the Internet and the web, and the ability to use the online medium for ongoing dialogue.

Women's Spirituality

Master of Arts in Philosophy and Religion

Doctor of Philosophy in Philosophy and Religion

with a concentration in Women's Spirituality

Core Faculty

Mara Lynn Keller, Ph.D., *Program Director*

Lucia Chiavola Birnbaum, Ph.D.

Arisika Razak, R.N., CNM, MPH

Charlene Spretnak, M.A.

Adjunct Faculty

Paula Gunn Allen, Ph.D.

Jennifer Berezan, M.A.

Susan Carter, Ph.D.

Carol P. Christ, Ph.D.

Rose Wognum Frances, MFA

Tricia Grame, MFA, Ph.D.

Susan Griffin, MFA

Joan Marler, M.A.

Peggy Reeves Sanday, Ph.D.

Luisah Teish

Sara Webb, CMT

About the Program

The diverse women's spirituality movement has cultivated various ways in which women can pursue an authentic spiritual quest and engage with the issues of our time to effect constructive transformation. CIIS is one of the leading institutions for interdisciplinary academic study of this phenomenon. The distinguished faculty include several of the intellectual pioneers in women's spirituality whose work is internationally known.

Both the M.A. and Ph.D. degrees are now offered in an online/weekend/summer intensive "flexible format" in addition to the regular residential format.

The program's orientation emphasizes the study of world religions, cultural history, philosophy, embodied wisdom, "submerged" beliefs of subaltern cultures, and the emergent chorus of women's voices from disparate orientations. The womanist, feminist, sisterist, and postcolonial approaches of the faculty and students are committed to an engaged spirituality and

the ecosocial vision of peace, justice, and sustainability. We believe that all aspects of women's spirituality constitute a fertile area within academia and a source of insightful work that is much needed in the world today.

Students are invited to pursue work in one or two of the following six areas of emphasis:

Women and World Religions

We trace the lineages of women's spiritual power and religious experience from the ancient world to the present. The study of women in world religions begins with an examination of the evidence for the transmission of signs and reverence for a dark mother from Africa to all continents of the world. The iconographies and roles of women in African, Native American, and other indigenous spiritual traditions, and in Goddess and God religions, are explored, as well as the "historical" religions of Judaism, Christianity, and Islam; Hinduism and Buddhism; Taoism and Shintoism; and more. Canonical religious beliefs are studied alongside the subterranean, submerged, and heretical stream of beliefs underneath doctrines of established religions—found in the folklore, heresies, and everyday rituals of subaltern cultures. Women's spiritual quests and interfaith dialogues are encouraged, and the "sacred feminine" of all traditions is reclaimed and honored.

Feminist and Ecofeminist Philosophy

Feminist philosophy has long emphasized a relational approach to key philosophical issues, an approach that incorporates a postmechanistic worldview of dynamic interconnectedness in the web of life. Ecofeminist philosophy explores the embodied, embedded, ecosocial context of philosophical issues, with attention to the emergent field of ecological, or holistic, thought. Courses include work with

process philosophy and process theology/theology; womanist-feminist worldviews and methodologies; Luce Irigaray's ethics of sexual difference; and literary responses to major philosophical issues.

Body Wisdom: Women and Healing

Our program includes an emphasis on women's embodied wisdom and the vernacular history that preserves the role of women as seers, healers, and nurturers of life. Western culture is slowly emerging from the mechanistic worldview that denies the creative responses of the body-mind and denies the body as a source of wisdom. Courses include work in the female modes and powers of healing; issues in women's health; issues in female embodiment and sexuality; and experiential studies in movement and bodywork.

Women's Mysteries and Sacred Arts

Many elements in the emergence of language, ritual, music, and the arts have roots in cultural responses to the elemental powers of the female and to the ineffable mysteries of the cosmos. An honoring of women's mysteries of birth, sexuality, death, and rebirth informs our coursework in music, dance, ritual, literature, painting, and film appreciation. The experiential as well as intellectual study of the ritual arts is intended to evoke one's innate creativity and sources of mystical insight, embodied healing, and artistic blossoming.

Archaeomythology and Ecosocial Anthropology

The academic blinders imposed by an androcentric and reductionist worldview, and the antispiritual bias of the social sciences, long prevented an understanding of cultures with an entirely different cosmology or worldview. This area of study includes a dual focus on both ancient and contemporary cultures. The combination of archaeology, linguistics, religious history, art history, and folklore generates a multifaceted understanding of the religious practices and spirituality of early peoples of the Paleolithic and Neolithic and Bronze Ages. A major development of cultural anthropology is its focus on the dynamic interrelationships and co-

generation of ecological and social realities, especially as these affect the gendered differences of societies—including non-patriarchal or matrilineal cultures—in their ecosocial contexts, as well as the post-colonial dynamics north and south, east and west.

Peace and Partnership Studies: Justice, Community, Sustainability

The hopeful legacy of African migration studies—those that emphasize justice with nurturance and healing, equality with difference, and transformation—contributes to the construction of greater justice, non-violence, and a more harmonious world. Engaged spirituality draws on active compassion joined with an analysis and a vision of the dynamics of modern and nonmodern cultures. Women all over the world have excelled at breaking through stale systems of rationalization for violence and have created fresh paths to peace and community well-being. Courses include the study of cultures that passed long eras in peace, the causes of structural and other violence, the shift from dominator systems to values of partnership and community, postcolonial challenges and alternatives, and frameworks for problem solving and constructive initiatives that draw on reciprocity and mutuality.

Studies are tailored to individual interests. Our coursework encourages personal and intellectual development in the greater context of working toward ecosocial transformation. The doctoral dissertation—envisioning personal and social transformation and grounded in the literature of women's spirituality and at least one other academic field—brings the student to the creation of an original contribution to the growing body of knowledge of women's spirituality, philosophy, religion, women's studies, and the humanities.

Both degrees may be earned through flexible formats. Some courses are offered weekly, some are offered on weekends, and some are offered online. The M.A. or Ph.D. may be completed entirely through a combination of up to 17 units of online courses, weekend courses, and summer intensives, for the benefit of those who are working or who live at a distance.

Courses may be augmented by independent studies in conjunction with Women's Spirituality Journeys to sites abroad with core and adjunct faculty.

M.A. Curriculum

(All courses are 3 units unless otherwise indicated.)

Core Courses (28 units)

PARW 6500 Contemporary Women's Spirituality

or

PARW 6786-70 Embodying the Present: Women's Spirituality (online)

PARW 7585-70 Spirit, Compassion, and Community Activism (1 unit, online)

Three courses from within the Philosophy and Religion Program (9 units):

- a course from the Asian and Comparative Studies concentration
- a course from the Philosophy, Cosmology, and Consciousness concentration
- a course in Feminist/Ecofeminist Philosophy and/or Women and World Religions

A choice of courses from the following:

Women's Cultural History (survey) (3 units)

PARW 6571 Mary and Modernity (1 unit, weekend)

PARW 6605-60 Literature of Embeddedness (2 units, online)

PARW 7050 Goddesses of Prehistory, an Archaeomythology

PARW 7118-60 Women and World Religions, Historical Perspectives (online)

PARW 7532 Subaltern Cultures: Cosmology, Icons, and Rituals

PARW 6787 Sacred Women of Africa and the African Diaspora

Women's Mysteries, Sacred Arts, and Healing (3 units)

PARW 6785 Women's Embodiment, Sexuality, and Healing

PARW 7200 Coming Alive: Rosen Movement and Bodywork (weekend)

PARW 7420 The Healing Ecstasy of Sound

PARW 7610 The Greater Mysteries: Birth, Sexuality, Death, Rebirth

PARW 7635-60 The Eleusinian Mysteries of Demeter and Persephone (online)

A choice of courses from the following areas of emphasis (6 units):

Women and World Religions

Feminist and Ecofeminist Philosophy

Women's Mysteries and Sacred Arts

Body Wisdom: Women and Healing

Archaeomythology and Ecosocial Anthropology

Peace and Partnership Studies / Justice,

Community, Sustainability

A choice of Womanist-Feminist Research Methodologies courses (3 units)

PARW 7380 Womanist and Feminist Worldviews and Methodologies

PARW 7380-60 Womanist and Feminist Worldviews and Methodologies (online)

PARW 7532 Subaltern Cultures: Cosmology, Icons, and Rituals (weekend)

PARW 7640-70 Goddess and God Civilization of Ancient Crete (online)

Electives (5)

Courses from programs other than Women's Spirituality

Culminating Coursework (3 units)

The choice of a thesis, publishable article, or portfolio project

PARW 6800-70 Integrative Seminar/Proposal Writing (online)

Thesis, Publishable Article, or Portfolio Project

PARW 7900-70 Thesis or Dissertation Seminar (online) (research and writing of a thesis or publishable article, in consultation with one's mentor or thesis committee: the chair and a committee member)

PARW 6900-70 Thesis or Dissertation Proposal Completion (0 units, online)

Total Units for the Degree: 36

Admission to the M.A. Program

Applicants must meet the general admission requirements of the Institute. Please forward an autobiographical sketch, a statement of educational goals, transcripts, and a sample of your academic writing, which may be writing about research.

Individuals who apply to our M.A. program are often seeking personal enrichment and empowerment from our intellectually stimulating, feminist-womanist-sisterist affirmation of women's growing spiritual

awareness and deepening intelligence and wisdom. M.A. applicants often plan to pursue a career in teaching or writing, or to diversify and enhance an existing career in such fields as the media, psychotherapy, spiritual counseling, ministry, social action, public policy, hospice work, or women's health and health advocacy.

Ph.D. Curriculum

(All courses are 3 units unless otherwise indicated.)

Core Courses (19 units)

PARW 6500 Contemporary Women's Spirituality

or

PARW 6786-70 Embodying the Present: Women's Spirituality (online)

PARW 7585-70 Spirit, Compassion, and Community Activism (1 unit, online)

A choice of courses from:

Women's Cultural History, Advanced (3)

PARW 6355 Spiritual Dimensions of Modern Art (1 unit, weekend)

PARW 6630-60 Feminist Perspectives on Western Culture (2 units, online)

PARW 7390 Heresies, Folklore, and Other Submerged Beliefs

PARW 7586 African Black Mother and Black Madonnas

PARW 7640-70 Goddess and God Civilization of Ancient Crete (online)

PARW 7136 The Future Has an Ancient Heart

Womanist-Feminist Research Methodologies (3)

PARW 7380 Womanist-Feminist Worldviews and Methodologies

PARW 7380-60 Womanist-Feminist Worldviews and Methodologies (online)

PARW 7390 Heresies, Folklore, and Other Submerged Beliefs

PARW 7640-70 Goddess and God Civilization of Ancient Crete (online)

A choice of courses from one or two selected areas of emphasis (9):

Women and World Religions

Feminist and Ecofeminist Philosophy

Women's Mysteries and Sacred Arts

Body Wisdom: Women and Healing

Archaeomythology and Ecosocial Anthropology

Peace and Partnership Studies: Justice, Community, Sustainability

Electives (8)

Culminating Coursework (9)

PARW 9100-70 Advanced Research Colloquium/Comprehensive Exams (online)

A choice of methodology course pertinent to dissertation

PARW 6800-70 Integrative Seminar/Proposal Writing (online)

PARW 6900-70 Thesis or Dissertation Proposal Completion (0 units)

Language Proficiency (noncredit)

Proficiency in a foreign language may be demonstrated by having passed two years of college coursework, or by achieving a satisfactory score on the ETS Foreign Language Reading exam. Additional language study may be required, depending on chosen dissertation topic.

Dissertation (0 units, flat fee)

PARW 7900-70 Thesis or Dissertation Seminar (online) (research and writing of a dissertation, in consultation with one's dissertation committee: the chair and members)

Total Units for the Degree: 36

Note: Students admitted with an M.A. in a field other than philosophy, religion, women's studies, or women's spirituality may need to take up to 18 supplemental units from the Women's Spirituality master's curriculum, minus equivalent courses taken elsewhere.

Admission to the Ph.D. program

Applicants must meet the general admission requirements of the Institute. The materials required for application are an autobiographical sketch, an academic goals statement, an academic writing sample, two letters of recommendation, and transcripts.

Courses are offered through flexible formats, including weekday courses, weekend courses, online distance learning (up to 17 units), and summer intensives.

Courses may be augmented by independent studies for fieldwork in conjunction with Women's Spirituality Journeys with core and adjunct faculty to sites abroad.



COURSE DESCRIPTIONS

DESCRIPTIONS

Asian and Comparative Studies (PARA)

PARA 5100: Essence and Development of Hinduism (3 units)

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 5102: Essence and Development of Buddhism (3 units)

Buddhist philosophy and practice in ancient India, its spread throughout Asia and introduction to the West; emphasis on social forms.

PARA 5180: Religion and Culture of Tibetan Peoples (3 units)

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 5501: Essence and Development of Chinese Philosophy (3 units)

The evolution of Chinese philosophy, looking at its unique developments from an integral perspective.

PARA 6560: Buddhist Cosmology (3 units)

An introduction to a variety of Buddhist cosmologies, including Abhidharma, Avatamsaka, Kalacakra, and Dzogchen.

PARA 6561: Buddhist and Western Psychology: An Integrative Approach (3 units)

This course will be a bridge between Buddhist and Western psychology. A comprehensive psychoethical system, Buddhist psychology has influenced Western psychology comparatively recently, but has contributed significant insights leading to new dimensions of wisdom and wholeness. The old adage, "East is East and West is West, and never the twain shall meet," has been dispelled, as an increasing number of therapists investigate this ancient psychology. This course is meant to stimulate fur-

ther East-West study and assist in the integration of therapeutic and meditative healing modalities.

PARA 6900: Dissertation Proposal Completion (0 units)

PARA 7001: Integral Perspectives on Vedanta (3 units)

This course comprises the study and discussion of the major philosophical issues that emerge in the Upanishadic texts and the works of the traditional commentators on them. Included will be discussion of some modern works of Western literature, some works of Western Christian saints, and the poetry of Rumi in regard to their relation to, or expression of, various Upanishadic views.

PARA 7003: Methodologies in the Study of Spiritual Traditions (3 units)

Major modern approaches to the study of religious and philosophical worldviews, building the groundwork for an integrated perspective.

PARA 7100: Buddhist Suttas (3 units)

Due to the diligence of the Buddha's disciples nearly 2,000 years ago, we can still read the teachings of the Buddha, as though examining pearls on a string. This course will examine selected discourses on various topics that reveal the major teachings of the Buddha's ministry.

PARA 7105: The Requisites of Enlightenment and the Immeasurables (3 units)

These two fundamental Buddhist topics are complementary. Like any other tree, the tree of life requires roots, and human beings should not miss the opportunity to cultivate these roots, which are essential to a happy and integrated personality.

PARA 7108: Healing the Healer: A Practicum (3 units)

Students preparing to enter the healing arts professions need to learn how to work in high-stress environments without becoming fatigued. Daily exposure to extreme emotional and/or physical problems of clients leads to burnout if the

practitioner does not know how to reduce symptoms of stress. In this practicum, students will explore self-healing and renewal techniques found in Buddhist psychology. Topics include the role of flux in mental and physical processes, the impact of positive and negative states, psycho-physical techniques for psychic release and calm, and the techniques for treatment of stress.

PARA 7113: Emotion, Stress, and Health (3 units)

This topic allows one to feast on the knowledge of Buddhism and psychology. World-class psychologists and sophisticated Buddhist practitioners research the fascinating links between these three most important components. Understanding their connections among emotion, stress, and health is the key to cultivating one's own healing powers as well as preventing destructive illness.

PARA 7125: Theravada Buddhism (3 units)

The last remaining of 18 early schools of Buddhism (Hinayana), Theravada (the Way of the Elders) is also referred to as Southern Buddhism, Pali Buddhism, or Nikaya Buddhism. This class focuses on its historical development, foundation teachings, canonical literature, and contributions to paradigms of spiritual and psychological transformation.

PARA 7126: Meditation as Medication (3 units)

Meditation may seem like a do-nothing activity, but taking time to clear the mind and relax the body has been proven to boost the immune system and brighten one's mental outlook. This course investigates the positive effects that mind has the power to create within the body.

PARA 7130: The Power of Truth from the Buddhist Perspective (3 units)

This course is an intense inward journey to the Power of Truth. There are various kinds of power, such as political, social, mystical, psychical, and so forth. These powers can trap one, even in righteous action, since the ego gets involved. The only genuine power one can develop is the Power of Truth, which supersedes all the other powers.

PARA 7132: Breaking through Stress to Awakening (3 units)

Despite amazing advances in medical science, the cure for stress seems as elusive as ever; therefore, another title for this practicum could well be "Making the Impossible Possible." This practicum will discuss the variety of stress factors in our life and the harmful results of accumulated stress, and offer powerful and practical tools for transforming stress. The release from psychological and emotional stress leads to self-awakening and enables the individual to function more fully and meaningfully.

PARA 7135: Emotional Insight and Spiritual Transformation (3 units)

This course explores the nature of emotion from the experiential, psychological, social, and cultural points of view in order to find the relationship between human life and divine life.

PARA 7140: Essentials of Abhidhamma (3 units)

Very little is known about the mind, consciousness, and the paradox of personality. This course will examine the major features of Buddhist psychology, including the nature of mind, consciousness, its role in the identity crisis, and its therapeutic capacity.

PARA 7141: Mahayana Abhidharma (3 units)

An investigation of cognitive and emotional structures of experience based on the philosophy and psychology of the fourth-century Indian Buddhist scholar Vasubandhu (the *Abhidharmakosa* and the *Trimsika*) and subsequent Indo-Tibetan elaborations.

PARA 7150: Buddhist Perspective of Balancing Money, Love, and Livelihood (3 units)

This is a landmark course that is challenging, meaningful, and creative, helping one to grow spiritually and develop a liberating career. The class format will provide in-depth and lively interaction with the material, and the course has been designed to treat problems as opportunities to overcome stress.

PARA 7151: Buddhist Ethics: The Art of Noble and Harmonious Living (3 units)

Buddhist ethical precepts and moral codes for a harmonious and healthy life.

PARA 7152: Lives and Teachings of the Buddhist Saints (3 units)

Exploration of the exemplary lives of men and women who became Buddhist saints, both ancient and contemporary, with a focus on South Asia and the Himalayan regions.

PARA 7155: Artistic, Skillful, and Conscious Dying (3 units)

Even though living and dying are two sides of the same coin, it is difficult and painful to imagine our own death. Buddhism teaches that by taking care of dying ones, we can learn to confront death directly, with equanimity, and even transform spiritually as we die.

PARA 7160: Tantric Buddhism (3 units)

An exploration of the esoteric and mystical traditions of Vajrayana Buddhism in India and Tibet.

PARA 7195: Visionary Traditions of Tibet (3 units)

An inquiry into the “hidden treasure” teachings (*terma*) of Tibet, with parallels to Western traditions.

PARA 7200: Buddhism Meets Shamanism (3 units)

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

PARA 7205: Buddhism Meets Psychotherapy (3 units)

This course examines how Buddhist teachings and meditations relate to the theory and practice of psychotherapy and provide a framework for “the continuum of work on oneself.” Many psychotherapists and other mental health professionals believe that their own practice of meditation has improved their clinical skills.

PARA 7210: Mahayana Buddhist Contemplative Traditions of Tibet (3 units)

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 (*vipashyana*).

PARA 7213: Indian and Tibetan Mahayana Buddhism (3 units)

Survey course of Mahayana Buddhist doctrines in India and Tibet.

PARA 7214: Mahayana Buddhism: The School of the Middle Way (3 units)

The Madhyamaka critique of philosophic systems; the radical “nonconceptual” approach to reality; the altruistic bodhisattva path.

PARA 7215: Mahayana Buddhism: The School of Mind Only (3 units)

Cittamatra epistemology and description of perception; Indian idealism as karma-based psychology; and the altruistic bodhisattva path.

PARA 7216: Buddha Nature in Mahayana Buddhism (3 units)

An exploration of the permanent, luminous nature of inherent spirituality, called “Buddha Nature” (*tathagatagarbha*), which underlies all temporary conflict and confusion. Readings in the Mahayana Buddhist spiritual classics that highlight this indwelling nature: Srimaladevisinha Sutra, Lankavatara Sutra, Uttara Tantra, and others.

PARA 7230: Studies in the Upanishads (3 units)

The Upanishads are the spiritual touchstone for most of later Hinduism. In them are contained the most profound insights on the nature of reality. Richly diverse and profound, they present not a single philosophy, but an array of possibilities to guide thinking and meditation that highlight the theme of divine unity.

PARA 7235: The Bhagavad Gita: Ancient and Modern Perspectives (3 units)

A source book of ontological, ethical, and religious theories of Indian thought with practical applications in the modern world. The course surveys the traditional

ancient commentaries and the modern commentators and interpreters. (Cross-listed as EWP 7235.)

PARA 7255: Yoga Sutras of Patanjali (3 units)

Study of the Yoga Sutras of Patanjali in the context of commentaries and subcommentaries, with an emphasis on the diversity of interpretations and the value for practice of these alternative views.

PARA 7260: Ecology and Yoga (3 units)

Study of the yoga tradition in India with reference to its roots in ancient Earth-based views, with the aim of creating effective ecological practices rooted in yogic attitudes.

PARA 7275: Orthodoxy, Heterodoxy, and Dissent in Indian Traditions (3 units)

This course will examine the tension between orthodoxy and heterodoxy in Indian spiritual movements in India beginning from about 900 BCE until the 20th century. Dissent and challenge to orthodoxy are central dynamics in the development of Indian society over the ages, but these are often ignored or glossed over in favor of superficial understandings of Indian social and historical dynamics.

PARA 7280: The Hindu Goddess (3 units)

This course offers a survey of the goddesses in the Indian tradition. The special aspect of this class is its reference not only to the “great” goddesses of the pantheon, but to several important local and cult goddesses. (Cross-listed as PARW 7280.)

PARA 7285: Hindu Tantrism (3 units)

This course will survey the basic historical and social background of Hindu Tantrism; touch on basic Tantric concepts such as *mantra*, *yantra*, *sivasakti*, and *diksa*; and begin the discussion of the more subtle elements of Tantric philosophy as shown in the Kashmir Shaiva systems.

PARA 7340: The Poetics of Enlightenment: Indo-Tibetan Siddha Tradition (3 units)

An inquiry into the dynamic, creative play of the Enlightened State, according to the Mahasiddha traditions of India

and Tibet, with a focus on *caryagiti* (songs of experience).

PARA 7344: Confucianism and Neo-Confucianism (3 units)

The Chinese humanist worldview as expressed by Confucius, Mencius, Hsuntzu, Chu Hsi, and Wang Yang-Ming.

PARA 7554: Buddhist and Western Philosophies (3 units)

A critical inquiry into the encounter between Western philosophical and Buddhist traditions.

PARA 7570: Chinese Philosophical Terms (3 units)

A study of the key terms and their different meanings and practices in Confucianism, Taoism, and Chinese Ch’an (Zen) school.

PARA 7600: Ch’an Buddhism (Chinese Zen) (3 units)

The origins and development of this school; its influence on the philosophy, social systems, and arts of China. (Cross-listed as EWP 7600.)

PARA 7605: Writings of Lao Tzu and Chuang Tzu (3 units)

The principal texts of Taoist thought and practice. (Cross-listed as EWP 7605.)

PARA 7654: The I Ching (3 units)

Study of the Book of Changes with its commentaries and its philosophies.

PARA 7655: Confucianism: Classic Texts and Philosophy (3 units)

The teachings of China’s great philosopher and teacher, drawn from *The Analects*, *The Great Learning*, *The Doctrine of the Mean*, and *The Works of Mencius*.

PARA 7895: Karma and Rebirth in Comparative Perspective (3 units)

This course focuses on Hindu, Buddhist, and Chinese comparative perspectives of the doctrine of Cause and Effect, as well as the origins and ends of life.

PARA 8030: Seminar on Chinese Philosophy (3 units)

Taoist and Buddhist texts will be studied and discussed. Course content varies.

PARA 8100: Topics in Abhidhamma (3 units)

Various topics in Abhidhamma.

PARA 8799: Independent Study (1-3 units)

PARA 8888: Special Topics (1-3 units)

A course of study not currently encompassed in the curriculum but relevant to evolving topics of growing importance in Asian and Comparative Studies.

PARA 9600: Comprehensive Exam (0 units)

Requires contract. Available in the Registrar's Office or online.

PARA 7900: Thesis or Dissertation Seminar (0 units)

Language Courses for 3 Units

PARA 6101-02: Beginning Pali (1-2)

PARA 6113-14: Intermediate Pali (3-4)

PARA 6201-02: Beginning Tibetan (1-2)

PARA 6213-14: Intermediate Tibetan (3-4)

PARA 6301-02: Beginning Sanskrit (1-2)

PARA 6313-14: Intermediate Sanskrit (3-4)

PARA 6601-02: Beginning Chinese (1-2)

PARA 6613-14: Intermediate Chinese (3-4)

Language Courses for 1-3 Units

PARA 6121-22: Advanced Pali (5-6)

PARA 6221-22: Advanced Tibetan (5-6)

PARA 6321-22: Advanced Sanskrit (5-6)

PARA 6621-22: Advanced Chinese (5-6)

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 (unless otherwise noted in the footnotes to the course in the semester's registration packet).

PSY 5001: Biological Bases of Clinical Practice (3 units)

Biological bases of human behavior: functional neuroanatomy, sensorimotor systems, brain-behavior relationships.

PSY 5101: Diversity Issues in Clinical Practice (3 units)

Issues and problems of applying clinical intervention strategies to diverse clientele: ethnic minorities, gay/lesbian/bisexual/transgender-identified persons, persons with disabilities, and others.

PSY 5105: Psychopharmacology (1 unit)

Overview of psychopharmacological approaches to regulating behavior and experience. Prereq.: PSY 5001.

PSY 5401 and PSYL 5401: Research Design and Statistics I (3 units)

Research design and statistical methods of analysis for the conduct of quantitative research. Development of analytical skills and critical thinking to guide interpretation and critical appraisal of the psychological research literature (includes lab).

PSY 5402 and PSYL 5402: Research Design and Statistics II (3 units)

Research designs and strategies for quantitative approaches involving groups and single subjects. Introduction to qualitative research and data reduction methods. Program evaluation. Research ethics. Guided practice in interviewing and consensual coding (includes lab). Prereq.: PSY 5401 and PSYL 5401.

PSY 5407: Tests and Measurement (1 unit)

Principles of measurement for psychological testing: reliability, validity, test construction, and standardization. Survey of major tests used in clinical assessment and research.

PSY 5501: Theories and Practice of Psychotherapy: Experiential and Transpersonal (3 units)

Overview and critical appraisal of contemporary theory and practice of experiential psychotherapies, including emotionally focused therapy, Gestalt therapy, and focusing. Examination of transpersonal and spiritually informed psychotherapies, with attention to relationships between psychological development and spiritual development. Prereq. or concurrent: PSY 5701.

PSY 5502: Theories and Practice of Psychotherapy: Psychodynamic (3 units)

Classical and contemporary psychodynamic theories and practice, emphasizing a comparative-integrative approach. Critical appraisal of the applicability to various human problems. Prereq.: PSY 5701.

PSY 5503: Theories and Practice of Psychotherapy: Cognitive-Behavioral (3 units)

Cognitive-behavioral therapeutic methods, emphasizing integration into therapeutic approaches of any orientation. Theory, research, method, and critical appraisal of empirically supported, CBT psychotherapies, emphasizing application to diverse clinical populations. Prereq.: PSY 5502.

PSY 5601: Psychopathology (3 units)

The DSM-IV-TR system of diagnosis and its critique, emphasizing the biopsychosocial perspective. Sociocultural, political, and contextual issues that influence nosological approaches of human experience. Survey of theoretical approaches to psychopathology and the experience of human adaptation, including multicultural and gender issues in theory, clinical assessment, and diagnosis.

PSY 5602: Treatment of Alcoholism and Chemical Dependence (1 unit)

Current treatment approaches to alcoholism and chemical dependence, including the humanistic-transpersonal perspective.

PSY 5701: Foundational Clinical Skills: Individual Intervention (3 units)

Foundation psychotherapy skills emphasizing the person-centered approach, with an overview and critique of psychotherapy theories. Guided practice in the development of empirically supported psychother-

apy relationship skills including empathy, genuineness, and meaning enhancement.

PSY 5702: Foundational Clinical Skills: Group Intervention (3 units)

Dynamics and process of intensive small-group interaction grounded in a sociopsychological perspective. Experience-based learning of principles of group process using a T-group format that involves here-and-now communication and learning through interpersonal interaction. Introduction to group facilitation and leadership skills with application to group psychotherapy and other varieties of groups.

PSY 5703: Professional Ethics for Psychologists (2 units)

Ethical foundations of clinical practice, teaching, and psychological research. Skills development in recognition and analysis of ethical issues across a broad range of professional activities, with emphasis on application of current APA ethics code to case vignettes.

PSY 6102: Social and Cultural Foundations of Individual Differences (3 units)

Current theory and research on social and cultural processes, structures, and issues. Sociocultural context of personality and behavior from the sociopsychological perspective.

PSY 6201: Lifespan Developmental Psychology (3 units)

Selected topics in human development from conception to death. Method, theory, and research in lifespan, physical, cognitive, and social growth, with special attention to diversity, gender, and sexual orientation aspects.

PSY 6301: Cognitive and Affective Foundations of Behavior (3 units)

Current approaches to perception, information processing, learning, memory, emotion, and language. Contemporary theories of emotion.

PSY 6503: History and Systems of Psychology (1 unit)

History of psychology as a discipline, emphasizing philosophic origins and interdisciplinary cross-currents. Major systems of psychological thought from Descartes to the present.

PSY 6504: Theories and Practice of Psychotherapy: Couples and Family (3 units)

Contemporary approaches to couples therapy from multiple theoretical perspectives, including brief therapy models. Introduction to family dynamics and family therapy. Assessment and treatment of domestic violence. Prereq.: PSY 5502.

PSY 6601 and PSYL 6601: Psychological Assessment I: Cognitive and Intelligence Testing (3 units)

Theory and practice of scoring, administration, interpretation, and application of major tests for assessing child and adult intelligence, learning abilities, and disabilities. Introduction to assessing neuropsychological functioning (includes lab). Prereq.: PSY 5407.

PSY 6602 and PSYL 6602: Psychological Assessment II: Objective Personality Measures (3 units)

Theory and practice of administration, scoring, interpretation, and application of objective measures of personality, including the MMPI-2, MCMI-III, 16 PF, NEO-PI-R, PAI, and Myers-Briggs. Introduction to projective assessment. Prereq.: PSY 5407, PSY 6601 (includes lab).

PSY 6704, 6705, 6706: Clinical Proseminar I (2 units, taken three times)

Case presentation and consultation for students currently completing supervised clinical practicum in community agencies, emphasizing case formulation and treatment planning. Prereq.: Second-year standing; approval.

PSY 6900: Introduction to Dissertation Research (2 units)

Beginning the doctoral dissertation process with preparation of the dissertation proposal: problem selection, review and critical appraisal of relevant literature, methodology, analyzing and discussing results.

PSY 7000: Dissertation Proposal Writing (2 units)

Completion of dissertation proposal under faculty supervision, for students who did not finish the proposal in PSY 6900.

PSY 7015: Psychotherapy with Children (3 units)

Introduction to child and adolescent psychotherapy: theoretical orientations, conceptualizing common presenting problems, developmentally appropriate practices, diagnostic and treatment strategies, and ethical issues. Emphasis on developmental, familial, and cultural factors relevant to treatment. Prereq.: PSY 5502, PSY 5701, PSY 6201.

PSY 7506: Brief Therapy (3 units)

Many therapists do not feel prepared to work in situations where short-term treatments are required. In addition, therapists often doubt that it is possible to do therapy that is both brief and deep. This course will explore a variety of brief therapy approaches including psychodynamic, strategic, and cognitive-behavioral in an active, integrative, and experiential format.

PSY 7561: Psychospiritual Somatic Practice (3 units)

Orientation to personal inquiry, exploration, and self-development that reflects the autonomous unfolding process operant in the development of human awareness, with emphasis on the views of Jung, Rogers, Moustakas, and Maslow. Development of a conceptual foundation from which to directly explore the practice dimensions of psychospiritual somatic practice.

PSY 7575: Buddhism and Psychotherapy (2 units)

Principles and practice of major schools of Buddhism: Theravada, Zen, and Tibetan. Focus on central themes such as the nature of self, suffering, insight, and liberation. Comparisons and contrasts with Western psychotherapy and personality theories.

PSY 7603: Psychological Assessment III: Projective Personality Measures (3 units)

Theory and practice of administration, scoring, interpretation, and application of projective measures, including the Rorschach and Exner's comprehensive coding system, the Thematic Apperception Test, and sentence completion methods. Critical appraisal of projective methods and the Rorschach Comprehensive System. Integrative report writing. Prereq.: PSY 5407, PSY 6601, PSY 6602.

PSY 7707, 7708, 7709: Clinical Proseminar II (2 units, taken 3 times)

Case presentation, consultation, and supervision skills. Development and refinement of skills and competencies in case formulation, treatment planning, diagnosis, and report writing. Beginning theory and practice of clinical supervision, including guided practice. Prereq.: Third-year standing; approval.

PSY 7810: Child Health and Psychopathology (3 units)

Emotional, psychological, and behavioral health, problems, and psychopathology in children. Theories of primary prevention and psychopathology, with linkage to healthy development and effective treatment.

PSY 7900: Dissertation Research (2 units, taken 3 semesters)

Dissertation writing and research. Prereq.: PSY 6900; completed and approved dissertation proposal; Advancement to Candidacy.

PSY 8240: Psychoanalytic Self-Psychology (3 units)

Development, theory, and application of Heinz Kohut's psychotherapeutic approach to narcissistic personality disorders and other self disorders. Includes contemporary theorists applying the intersubjective approach. Prereq.: PSY 5502.

PSY 8410: Use of Fantasy and Dreams in Psychotherapy (2 units)

The course examines how to employ the client's fantasy and dreams for constructive change in psychotherapy. Fantasy and dreams arise from different neural networks and areas of the brain than usual waking thought. These areas directly engage affective centers and associative patterns that support and direct conscious preoccupations. The significance of fantasy and dreams is found in symbolism. The meaning of symbols depends upon content, developmental level, and culture. This course examines theories of symbolism, dream interpretation, and clinical practice. Students are expected to provide dreams or fantasy material from clients or others.

PSY 8480: Sexual Experience and Sexual Counseling: Asian and Western Perspectives (1 unit)

Personal, interpersonal, and transpersonal dimensions of human sexuality: awareness, values, beliefs, physiology, development, and the evolving meaning of sexual experience from both Asian and Western perspectives. Overview of treatment approaches to common sexual problems and dysfunction for couples and individuals, with emphasis on enhancing healthy sexual functioning. (Offered annually through Lifelong Learning.)

PSY 8511: Object Relations (3 units)

History, development, and critical appraisal of object relations models of psychotherapy, with emphasis on early character formation and borderline psychopathology. Includes works of Klein, Mahler, Kernberg, the ego psychology school, and the British school (Fairbairn, Winnicott). Prereq.: PSY 5502.

PSY 8513: Psychotherapy of Trauma and Abuse (3 units)

Psychotherapy of individuals who have been emotionally, sexually, or physically traumatized. Diagnosis, dynamics, and assessment of trauma from a developmental perspective. Prereq.: PSY 5601, PSY 5701.

PSY 8514: Taoist and Existential Approaches to Psychotherapy (2 units)

This course is 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. Prereq.: PSY 5701.

PSY 8515: Psychology of Jung: Theory and Practice (3 units)

Theories, techniques, and critical appraisal of psychotherapy from the perspective of Jung's analytic psychology. Prereq.: PSY 5502.

PSY 8520: Psychology of Women (3 units)

Theory and research in the psychology of women and gender issues, including psychological aspects of women's spirituality. (Cross-listed as PARW 8520.)

PSY 8550: Group Facilitation and Group Psychotherapy: Theory, Process, and Practice (3 units)

Development of group facilitation and group psychotherapy leadership skills, with application to therapy, growth, support, and problem-solving groups. Prereq.: PSY 5702.

PSY 8603: Neuropsychological Assessment (3 units)

Introduction to administration, scoring, and interpretation of neuropsychological functioning using single tests and test battery approaches. Prereq.: PSY 6601.

PSY 8780: Child and Adolescent Assessment (3 units)

Theory and method of psychological assessment of children and adolescents. Test administration, scoring, application, and interpretation of common measures used to assess child and adolescent functioning across development. Preparation and writing of assessment reports. Prereq.: PSY 5407, PSY 6601.

PSY 9110: Advanced Theory Seminar (2-3 units)

The seminar allows intensive and advanced consideration of established bodies of clinical theory and therapeutic approaches as well as emerging theories. Topics will vary from year to year.

PSY 8799: Independent Study (1-3 units)

PSY 8888: Special Topics (1-3 units)

A course of study not currently encompassed in the curriculum but relevant to evolving topics of growing importance in psychology. Special topics may not be used to substitute for required courses in the curriculum.

PSY 9699: Doctoral Internship (0 units)

PSY 9999: Dissertation Continuation (0 units)

Continuation of dissertation research and writing for those who did not complete the dissertation in PSY 7900.

Consciousness and Transformation (CT)

CT 5507: Writing as Art (online) (3 units)

This class explores the artistic methods and aesthetic processes that are fundamental to many kinds of writing. We will examine the relationship between word and image as it applies to writing, and students will complete projects that actively make use of aesthetic elements. Students will develop and create various writing as art objects: postcards, visual/written maps, illustrated “books,” and boxes built from text and image. In addition, students will explore and play with the tools, material, and space that writers need; experiment with elements of craft; and use them in personal essays, short fictions, and poems.

CT 5516: Writing from the Soul: How to Write with Arts and Passion about What Matters to You (3 units)

Philip Zaleski offers the view that valuable spiritual writing “addresses, in a manner both profound and beautiful, the workings of the soul.” This statement defines what it means to write not only about important spiritual experiences, but also about all subjects that deeply engage the soul: spiritual, psychological, historical, cultural, political, and/or autobiographical. In this class, students will have the opportunity to define the key components of writing from the soul and to write and develop passionate work that has meaning for them and that will artfully engage others. Students will also explore the content of and the craft involved in evoking the “soul” in essays, poems, and short fiction. Students will read contemporary spiritual, psychological, and cultural texts and will have the chance to create original work that makes use of their experiences and contemporary themes. Students will complete a portfolio of writing exercises and original work and will participate in writing groups and class discussion online.

CT 6330-60: Self-Awareness and Transformation of Consciousness in Integral Yoga (3 units)

The starting point for the transformation of consciousness in integral yoga is self-awareness: becoming aware of the different parts of human nature, of their character and movements, and of a distinct consciousness of divine nature. This course

provides an in-depth analysis of the main parts and planes of consciousness in the human being according to Sri Aurobindo's integral yoga as a preliminary step toward knowing oneself. It introduces the learner to a fourfold discipline of love, knowledge, power, and beauty, essential elements ultimately leading to an integral self-unfoldment and self-perfection.

CT 6495-60: Chaos and the Evolution of Consciousness (3 units)

This course will survey world cultural history from the perspective of chaos theory and fractal geometry. Cultural histories and cognitive strategies are dancers in coevolution. We will survey the major bifurcations of world cultural history along with the parallel threads of cognitive strategies, especially those of mathematical and spiritual practices.

CT 6720: Art, Science, and the Sacred (3 units)

The course will explore the deep connections between art, science, and the sacred. It will touch on the sense of awe and wonder that many scientists experience about the cosmos and their vision of "the unity of creation." It will take the example of the physicist Wolfgang Pauli, his interactions with Carl Jung, and his dream of "the resurrection of spirit in matter." It will look at ways in which the theater, music, poetry, film, and the visual arts have sought to portray, symbolize, and point to the sacred. It will examine the limits to scientific truth and ask if there are other ways of knowing. It will explore notions of "sacred space," "epiphanies," and "myths and logos," and reflect on the possible evolution of human consciousness. The course uses examples from a number of contemporary artists to illustrate these ideas.

CT 6808: Kundalini Yoga: The Energy of Enlightenment (3 units)

This course will draw from esoteric spinal-activating yoga practices and Tantric psychology to make vivid the subtle and more dramatic energies that enlighten consciousness to its original bliss. We will learn to channel these energies into the hopes we each hold for ourselves and our world at this time of global renaissance. Topics discussed include spiritual emergence, couples practices, and the developmental theory of kundalini.

CT 7111: Embodied Spirituality: Living the Integral Vision (3 units)

Spiritual insight alone is not enough. Given today's challenging political, social, and ecological climate, we must learn what it is to integrate spiritual understanding into the domain of our own bodies, as well as into the larger "body" of family, community, culture, social spheres, and the Earth. In the early 1900s, Sri Aurobindo proposed a vision of integral yoga to address the needs of an evolving world. In 1968, Haridas Chaudhuri brought Sri Aurobindo's vision to CIIS. Now, in the 21st century, we are called to review and further evolve that vision and to discover what it means to live an integrated life in the modern Western world. This class invites some of the most esteemed spiritual leaders and scholars of our time to address this vital issue, including Rabbi Michael Lerner, Sobonfu Somé, Joseph Chilton Pearce, and others. Alternate weeks offer an opportunity for students to engage in deeper discussion and experiential inquiry into the material, as well as supplemental readings.

CT 7321: Essential Kabbalah: An Experiential Approach (3 units)

Kabbalah is the mystical heart of Judaism and has influenced Christian and Muslim mysticism. In this course we'll examine key Jewish mystical texts, ideas, and practices and discuss their relevance to spirituality today. We'll explore the Kabbalists' experience of an androgynous divinity, their mapping of God's creative powers onto human beings, and their understanding of the mystical and magical nature of scriptures. We'll also experience some of their transformative practices: prayers, blessing, rituals, songs, chants, meditations. Comparisons with other mystical traditions will be made.

CT 7440: Synchronicity and the Spontaneous Fulfillment of Desires: A Study of Miracles (online) (3 units)

Carl Jung was the first psychologist to study coincidences, calling them by the name of *synchronicity*. To take a step in the direction of understanding synchronicity, we must be ready to face the miraculous, revising our traditional views of mind, as well as our understanding of nature itself. This course takes that step, examining the parts played by synchronicity in the events of our own individual lives, our dreams, and our fantasies, as well as exploring it in terms of modern physics and depth psychology.

CT 7585-70: Spirit, Compassion, and Community Activism (online) (3 units)

Through selective readings, class discussion, and personal reflection, this course encourages students to put their spiritual values and beliefs into action in the larger community. Students have the opportunity of integrating their academic study with practical experience. Students may deepen and broaden their concepts of compassion, spirit, and activism and explore their educational and lifework goals and visions through community engagement and service. The course is offered both residually and online, for 1-3 units. Students are expected to take 1 unit in conjunction with 60 hours of in-service learning, volunteering with a nonprofit community organization. (Cross-listed as EWP 7585, PARW 7585-70.)

CT 7800: Auroville: Spirituality, Community, and Multiculturalism in South India (3 units)

(Cross-listed. For course description see EWP 7800.)

Drama Therapy (PDT)

Note: MCP courses taught with an emphasis in Drama Therapy are designated as MCPD.

PDT 5501: Drama Therapy Theory (3 units)

An examination of the major drama therapy theorists and methods within the field, as well as key drama therapy concepts, such as play, ritual, distancing, and role. The interface of drama therapy and other forms of psychotherapy will be explored, as well as the effectiveness of drama therapy with different populations and disorders.

PDT 5602: Drama Therapy Process and Technique (3 units)

An experiential course demonstrating the process and progression of a drama therapy series from the establishment of a playful, creative environment to the development of in-depth personal and interpersonal work. Students will experience Emunah's Integrative Five Phase Model of Drama Therapy and be introduced to self-revelatory performance.

PDT 5603: Drama Therapy Practice (3 units)

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 5604: Theater Lab: Advanced Improvisation and Group Process (1 unit)

Focus on refining acting, improvisation, movement, sociodramatic and performance skills. Use of the theater ensemble as a laboratory in group dynamics to increase awareness of self and to practice communication skills.

PDT 5605: Psychodrama (3 units)

Theory and practice of psychodrama as a therapeutic tool with groups, families, couples, and individuals. Participants will experience the roles of protagonist, auxiliary, and director. The efficacy of various warm-ups and techniques with different populations will be examined.

PDT 5607: Special Methods in Drama Therapy: Developmental Drama Therapy (1 unit)

An exploration of the relationships 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.

PDT 5614: Theater Lab: Playback Theater (1 unit)

An experiential study of the Playback Theater form, which transforms personal stories told by audience members into improvised theater pieces on the spot, incorporating music, movement, ritual, and spoken improvisation. Playback performances will be conducted in the community.

PDT 6604: Theater Lab: Drama Therapy and Social Change (2 units)

An exploration of the transformative power of drama therapy in the social context, and of the role of the drama therapist as agent of social change. Four approaches to the use of drama and social issues are examined: the Acts of Reconciliation

Project, Sociodrama, Theater of the Oppressed, and World Work. A focus on how change occurs in groups, organizations, societies, and nations.

PDT 6607: Special Methods in Drama Therapy II: Transformations (1 unit)

Experiential course focusing on transformation processes within drama therapy, emphasizing individual imagery work, free association (within improvisation), and elucidation of inner metaphors.

PDT 7700: Integrative Seminar in Drama Therapy: Final Project (4 units)

A seminar integrating two years of study in the process, theory, and practice of drama therapy and culminating in a final project that may include either a self-revelatory performance, a theoretical paper or article, a therapeutic performance that the student directs, or a documentary videotape.

PDT 8799: Independent Study (1-3 units)

PDT 8888: Special Topics (1-3 units)

A course of study not currently encompassed in the curriculum but relevant to evolving topics of growing importance in drama therapy.

MCP 5101: Professional Ethics and Family Law (2 units)

Ethical standards for the practice of counseling and psychology. Review and discussion of ethical and legal aspects of marriage and family therapy and practice.

MCP 5105: Psychopharmacology (2 units)

Study of the range of current psychopharmacological interventions in terms of mental disorder diagnostic categories, including antidepressants, anti-anxiety, mood stabilizers, and antipsychotics. Neurobiological mechanisms of mental disorders are reviewed in terms of current research. Interaction of psychopharmacological and psychotherapeutic interventions is discussed, including medication response and side effects.

MCPD 5201: Human Development and the Family (3 units)

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

MCP 5603: Psychopathology (3 units)

Comparative historical and contemporary views of the development of adult psychopathology and the categorization system of the Diagnostic and Statistical Manual.

MCPD 5604: Group Dynamics (2 units)

Review of basic theories of group process. Exploration of group process through group interaction, didactic analysis, and synthesis. A special section is offered using creative arts therapy modalities (dance/movement, music, art, poetry, and drama therapies) in group work.

MCPD 5605: Family Dynamics and Therapy (3 units)

Covers the family life cycle, as well as family therapy theories and methods, including strategic, brief strategic, systemic, narrative, solution-focused, family of origin, structural, and symbolic-experiential. Includes experiential learning processes and instructor-demonstrated family of origin interviews.

MCPD 5608: Theories of Individual and Family Therapy (2 units)

A theoretical survey of the major psychotherapy orientations that complement and inform family therapy theories. Students are encouraged to analyze and critique these major theories and develop an integrative framework using an interpersonal, feminist, and systemic approach.

MCPD 5610: Therapeutic Communication (2 units)

This course provides an overview of key concepts and methods in therapeutic communication, integrating psychodynamic, humanistic, and other approaches. Experiential portion includes role-play and simulations.

MCPD 6101: Human Sexuality (1 unit)

This course explores personal, interpersonal, and transpersonal dimensions of sexual experience, including awareness, attitudes, meaning, expression, response, sexual counseling, and integration with personal development.

MCP 6102: Alcohol and Chemical Dependency Counseling (1 unit)

Survey of current treatment approaches to chemical dependency and examination of humanist-transpersonal perspectives.

MCPD 6103: Cross-cultural Counseling and the Family (2 units)

This course provides an overview of cross-cultural counseling through exploration of ethnic, social, and cultural mores and values of representative social groups and special populations.

MCP 6105: Spousal Abuse Assessment and Reporting (1 unit)

Course content covers spousal or partner abuse assessment, detection, and intervention strategies, including community resources, cultural factors, and same-gender abuse dynamics. The course will combine didactic materials with clinical case discussions, role-plays, and video to illustrate the clinical applicability of the concepts presented.

MCP 6201: Psychological Assessment (2 units)

A survey of the clinical process of testing; individual counselor's ability to clinically analyze and interpret assessment instruments, including diagnostic tests.

MCP 6401: Research Methods (3 units)

Overview of research methodologies with special focus on qualitative approaches, comparative ways of knowing, and the creation of an integral inquiry research project.

MCP 6502: Child Therapy (2 units)

Techniques to remedy or prevent problems in children and their families. Case material introduces strategies of intervention.

MCPD 6605: Advanced Family Therapy: Action-Oriented Approaches (2 units)

Approaches and techniques to couples and family therapy that employ action-oriented processes will be examined and practiced in simulations. Key practitioners in the field of family therapy who have developed action methods will be reviewed.

MCPD 7602: Supervised Clinical Practicum: Group (2 units each, minimum three semesters)

Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

MCP 7603: Pre/Post Practicum (0 units)

Required of MFT trainees who wish to accrue hours toward licensure and who are not enrolled in Supervised Clinical Practicum (either Individual or Group).

East-West Psychology (EWP)

EWP 6005: East-West Psychology: History, Community, Inquiry (3 units)

This course provides the historical foundations of the East-West encounter in psychology and spirituality, as well as an opportunity to inquire into a variety of psychospiritual issues. It emphasizes dialogue and community building.

EWP 6015: Integrative Seminar (3 units)

Taken during their last year of coursework, this seminar provides the opportunity for students to reflect on their learning experience in the program, to create a portfolio of their most important work, and to prepare future professional goals.

EWP 6020: Holistic Integration: Exploring Embodied Spirituality (3 units)

An exploration of embodied spirituality using Holistic Integration's interactive meditation practices as inquiry tools. Emphasis placed on learning to construct knowledge from somatic, vital, and emotional experience.

EWP 6025: Depth Psychology (3 units)

Offers historical as well as experiential understanding of the unconscious and its relationship to psychological illness and health. An overview of depth psychology in general, with a more detailed knowledge of Jungian psychology, is given in light of this understanding. Students will be encouraged to develop their own thoughts on the structure of the psyche, methods of healing, and the relationship of depth psychology to one's own psychospiritual practice.

EWP 605I: Eastern Theories of Self, Mind, and Nature (3 units)

Discusses the spiritual and religious tenets common to spiritual disciplines originating in India, such as Advaita Vedanta, Sankhya Yoga, and Buddhism. Topics of discussion include karma, the transmigration of the soul, the cyclical nature of creation, meditative practices, the nature of enlightenment, and the means for attaining it. The course includes some experiential components centering around meditative practices and spiritual practice.

EWP 6109: Introduction to Sufism (3 units)

An examination of the teachings, representative practices, and psychological implications of the mystical approach to Islam.

EWP 6119: Ocean of Mercy: An Experiential Introduction to Sufism (3 units)

Explores Sufism, a holistic path of mystical union in Islam. Central to Sufism is the practice of *dhikr Allah* (the remembrance of Allah). Students participate in the collective practice of *dhikr*. Course covers the diversity within Islam and helps students to better understand the mysteries of Sufism within the context of Islam.

EWP 6154: Consciousness, Science, and Religion (3 units)

An interdisciplinary approach to the dialogue between science and religion through the study of consciousness. Discusses issues related to the study and the practices of consciousness, East and West.

EWP 6204: The Body in Psychotherapy – Awakening Joy at the Heart of Being (1 unit)

In this course, students will engage body, mind, emotions and imagination in creative practices such as expressive movement, kinesthetic awareness practices, active imagination as dialogue with the body, poetic writing, enactment, and painting. They will reflect on the role of the body in psychotherapy and explore skills and practices to attend empathically to the movement of joyful transformation in self and other.

EWP 6205: Embodied Spiritual Inquiry (3 units)

An introduction to the practice of embodied spiritual inquiry in the context of participatory and cooperative research paradigms. Students go through cycles of experience and reflection on collaboratively selected spiritual questions.

EWP 6206: Integral Transformative Practice: Evolution from Within (3 units)

When the various human dimensions creatively participate in spiritual development, integral transformation organically unfolds from within. This experiential course explores the practical implications of participatory spirituality for integral practice.

EWP 6225: Dreams, Creativity, and Altered States (1-2 units)

Explores the connection between the dreaming mind and the act of creation as intuitive ways of exploring the inner worlds. Through rhythmic sound and creative expression such as automatic writing, spontaneous drawing, movement, and dream work, students gain insights and learning into the nature of the creative mind.

EWP 6230: Psychology of Consciousness: Dreams, Lucidity, and Presence (3 units)

An exploration of consciousness through the phenomena of dreams, lucid dreaming, and meditation. The role of dreams in psychospiritual practice is emphasized.

EWP 6235: Integral Approaches to Dreams (3 units)

This course provides a foundation for an integral approach to dreams and dreamwork, in both theory and practice. It will explore traditional and contemporary approaches to dreams as well as investigate models that attempt to integrate both. Expanding on Wilber's integral model to inquire about dreams, the course's experiential component will address body, mind, and spirit in an integral perspective.

EWP 6270: Asian Spiritual Masters (3 units)

(Cross-listed. For course description see PARP 6270.)

EWP 6310: Jung and Myth (3 units)
(Cross-listed. For course description see PARP 6310.)

EWP 6539: Shamanism and the Origins of the Sacred

This course explores the worldviews, spirituality, and methods of tribal shamanic cultures and explains how they are viable, valid, and necessary in our modern world. Through lectures, writings, and stories, the thought processes of shamanic people are presented.

EWP 6556: Contemplative Psychology: East-West Perspectives (3 units)

An investigation of the psychological insights, knowledge, and methods embedded in contemplative traditions and practices, East and West, and their relationship to Western depth psychologies.

EWP 6570: Evolution of Consciousness (3 units)

(Cross-listed. For course description see PARP 6570.)

EWP 6707: Contemporary Psychoanalysis and East-West Spirituality (3 units)

As psychoanalysis continues its development from a psychological theory of instinctual drives to a theory about the centrality of relationships and intersubjectivity, the implications of this shift are increasingly being seen as significant and useful for a psychological understanding of spirituality. In this course, we will examine how spiritual traditions and practices, East and West, are being seen in a new and appreciative light by contemporary psychoanalysis.

EWP 6752: Transpersonal Psychology (3 units)

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

EWP 6795: Socially Engaged Spirituality (3 units)

Explores the connection between spiritual practice and social transformation. Students inquire and dialogue about integrating spiritual practice with activism in everyday life—addressing issues of social justice, personal and global ethics, spiritual practice, and sustainable living—and, optionally, offer volunteer service in an outside organization.

EWP 6800: Integral T'ai Chi (2 units)
(Cross-listed. For course description see PARP 6800.)

EWP 6820: Integral Perspective on Five Major Archetypes of the Divine Feminine, East-West (1 unit)

This course will be an in-depth exploration of the power and wisdom of five archetypes of the Divine Feminine that galvanize transformation of consciousness. East-West archetypes of knowledge and compassion, nurturance, warrior strategies, love and prosperity, death and rebirth, are identified for the part they play in integral psychology to foster inner dialogue and wholeness within the self. We will also experiment with methods of meditation that support individual participants' psychospiritual goals toward self-integration.

EWP 6874: Sexuality, Spirituality, and Intimate Relationships (3 units)

This course explores the implications of evolutionary psychology and mystical traditions for the integration of sexuality and spirituality. It also provides a forum of open inquiry into spiritually informed intimate relationships.

EWP 6900: Thesis or Dissertation Proposal Completion (0 units)

Provides support for thesis and proposal writing after all coursework and research colloquia are completed.

EWP 6990: Supervised Fieldwork (M.A.) (3 units)

Applied psychological work in an approved off-campus setting under individual professional supervision.

EWP 7110: Enlightened Duality: Transcendence, Embodiment, and Integration (3 units)

Enlightened duality refers to the realization of nonduality as expressed in and through the body and the full expression of all of life, experiencing and enjoying it as it is, without identification. Countless traditions emphasize the necessity for the conscious integration of spirit and matter, yet rarely has this been achieved. This class invites the voice of leading spiritual leaders and scholars of our time to address this vital issue.

EWP 7150: Ecological, Spiritual, and the Emerging Systems Worldview (3 units)

Foster the development of ecological consciousness and the capacity for systems thinking, in the context of the transition from the modern to an ecological or systems worldview. Emphasis on the study of new paradigms in the natural sciences, including the Universe Story, Gaia theory, biophilia, and the ecological role of religion and spirituality in ancient and contemporary times.

EWP 7235: Bhagavad Gita: Ancient and Modern Perspectives (3 units)
(Cross-listed. For course description see PARA 7235.)

EWP 7300: Narrative Research (3 units)

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 7311: Jungian Psychology and East-West Spirituality (3 units)

Examines Jung's historic contribution to the study of East-West psychology and religion and the significance of Jungian psychology for a contemporary understanding of spirituality.

EWP 7322: Altered States of Consciousness in Psychotherapy and Spiritual Practice (3 units)

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 7346: The Soul as Artist: Jungian Art Therapy (2 units)

This course will unfold within a conversation of Jung's unique insight into the nature of the psyche, this shared creative energy at the core of our being that finds expression in images, is purposeful in its mystery, and is lucid in its unfathomable depth. Students in this course will establish personal relationships with this creative spirit by expressing themselves in painting, movement, creative writing, enactment, and other media.

EWP 7432: Ecology, Consciousness, and Society (3 units)

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 7444: Ecological Consciousness and Emerging Systems (3 units)

Critically examines the major aspects of the worldview transition that humanity, and particularly the West, is currently undergoing; and looks at how the psycho-spiritual transformation of the individual relates to societal and planetary transformation. At the completion of the course, students will have gained a deeper understanding of the complex world systems transformation, and how this affects the lives of individuals and their communities.

EWP 7508: Jungian Dream Work (1 unit)

This course offers a reflective and experiential exploration of dream work from a Jungian perspective, seen as a process of befriending the soul. Through reading, writing, and the keeping of a journal, dreams are encountered as the expression of imaginative activity of the soul.

EWP 7510: The Psychology of Advaita Vedanta (3 units)

Focuses primarily on the Vedantic concepts of Self and mind, and the nature of bondage and liberation.

EWP 7515: Holistic Sexuality: A New Integral Approach (3 units)

This course offers the foundations of Holistic Sexuality, an integral approach to psychospiritual growth and healing that works experientially with the body, sexuality, heart, and nature.

EWP 7565: Self / No-Self / Authentic Self: The Buddhist Psychology of Self-Experience (3 units)

An in-depth exploration of important Buddhist understandings of the Self and self-experience including early Buddhist formulations; the importance of *sunyata* (emptiness) teachings; the Yogacara model for transformation of self-experience; the Zen teachings on Self and No-self. Key practices that have evolved from these understandings of the self and of suffering include mindfulness, *tonglen* and other relational compassion practices, *zazen*, work, and other engaged ethically based practices.

EWP 7577: Advaita Vedanta: God, Creation, and Self (3 units)

An advanced course in Advaita Vedanta that focuses on the nature of God and Creation and their nondual relationship to the Self. Students will be exposed to the traditional teaching methodology of Advaita Vedanta as taught by teachers in the lineage of Sankaracarya. The purpose of the class is to give students an experiential understanding of the knowledge being conveyed.

EWP 7585: Spirit, Compassion, and Community Activism (1-3 units)

(Cross-listed. For course description see CT 7585-70.)

EWP 7587: Advaita Vedanta and Western Psychology (3 units)

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

EWP 7592: Advaita Vedanta: Nonduality (3 units)

An advanced course in Advaita Vedanta that focuses on the meaning of nonduality from a Vedantic perspective and compares and contrasts the Vedantic perspective with other schools of thought.

EWP 7600: Ch'an Buddhism (3 units)

(Cross-listed. For course description see PARA 7600.)

EWP 7605: Writings of Lao Tzu and Chuang Tzu (3 units)

(Cross-listed. For course description see PARA 7605.)

EWP 7606: Integral Psychology (3 units)

An in-depth examination of the implications of the work of Sri Aurobindo, the Mother, and Haridas Chaudhuri for psychology and psychotherapy.

EWP 7610: Sri Aurobindo's Philosophy as Presented in the Works of Haridas Chaudhuri (3 units)

Introduces the student to the thinking of Sri Aurobindo, a philosopher who has been a major influence in the field of transpersonal psychology. The course utilizes texts by Haridas Chaudhuri, a philosopher and transpersonal psychologist who was sent by Sri Aurobindo from India to San Francisco to found the school that later became CIIS.

EWP 7690: The Unfolding Self: Shamanic Divination and Holotropic Breathwork (3 units)

This course explores some of the great classical patterns of transformative experience, such as Captivity to Liberation, Reconciling with the Shadow, Death and Rebirth, Integrating the Wild Animal Within, Unfolding the Tree of Our Life, etc., through decoding the metaphoric meaning in dreams, visions, myths, stories, and spiritual writings.

EWP 7695: Perspectives and Practices for Individual, Collective, and Planetary Transformation (3 units)

Explores the classic patterns of psychospiritual transformation, such as Reconciling with the Inner Enemy, Dying and Being Reborn, Unfolding the Tree of Our Life, and Journey to the Place of Vision and Power, in conjunction with powerful new

experiential divination rituals that connect us with spiritual sources of healing and guidance.

EWP 7777: The Alchemical Tradition (3 units)

(Cross-listed. For course description see PARP 7777.)

EWP 7791: East-West Spiritual Counseling (3 units)

Explores the meaning and purpose of spiritual counseling and the ways in which it complements, coincides with, and differs from psychological counseling. Theoretical emphasis is given to understanding the belief systems within which the counselor works and the impact they have on the counselor, his or her clients, and the counseling relationship. Eastern and Jungian perspectives are integrated into the spiritual counseling model.

EWP 7792: East-West Spiritual Counseling Advanced Practicum (3 units)

Focuses on the therapeutic implications of understandings gained in EWP 7791. The ways in which those understandings inform the counseling process are explored, addressing the person of the counselor, the spiritual counseling relationship, the skillful component of spiritual counseling, and the relationship of spiritual counseling to psychotherapy.

EWP 7799: The Psychology of Spiritual Guidance (3 units)

A study of the historical significance and contemporary relevance of spiritual guidance and the psychological principles and understanding required to practice it effectively.

EWP 7800: Auroville: Spirituality, Community, and Multiculturalism in South India (3 units)

Against the rich living tapestry of the universal township of Auroville, India, this course provides an opportunity for deep inquiry into the nature of integral spirituality. Topical areas of study include the East-West encounter, the relationship between spirituality and religion, integral spiritual practice, spiritual authority, and community and spiritual transformation. (Cross-listed as CT 7800.)

EWP 7802: Contemporary Transpersonal Theory: A Participatory Approach (3 units)

Provides an examination of some of the main contemporary challenges and cutting edges of the field. Emphasis is placed on psychospiritual issues, theoretical debates, and social relevance of transpersonal psychology.

EWP 7815: Heuristic Research (3 units)

In-depth study of the heuristic method applied to psychological inquiry. Emphasis is on the development of research skills, heuristic inquiry, and practice with a pilot study. Students will experience practice of self-inquiry, focusing, immersion, and heuristic data analysis.

EWP 7860: Introduction to Qualitative Research: The Phenomenological Method (3 units)

This course will introduce the student to the logic of qualitative research in general and specifically to the descriptive phenomenological psychological method. A brief history of qualitative approaches to psychology will be presented, and then the advantages of the phenomenological approach will be discussed. The descriptive phenomenological psychological method will then be presented and students will be able to practice it until the course is completed.

EWP 7878: Phenomenological Research in the Human Sciences (3 units)

In-depth study of the phenomenological method applied to psychological inquiry.

EWP 7900: Thesis or Dissertation Seminar (0 units)

EWP 8100-08: Research Colloquium (1 unit)

Ongoing seminar with advisor. Students' presentation of their work in progress leading to the completion of dissertation proposal.

EWP 8510: Theoretical Research (3 units)

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. Emphasis is placed on approaching research and writing as transformative spiritual practices.

EWP 8799: Independent Study (1-3 units)

EWP 8888: Special Topics (1-3 units)

A course of study not currently encompassed in the curriculum but relevant to evolving topics of growing importance in East-West psychology.

EWP 8990: Supervised Fieldwork (3 units)

Applied psychological work in an approved off-campus setting under individual professional supervision.

EWP 9404: Advanced Ph.D. Seminar: Jung and Contemporary Spirituality (3 units)

Explores Jung's historic interest in the psychological significance of Eastern and Western religions, alchemy, Gnosticism, Native American religion, shamanism, and the "new physics," and the implications of his views for a psychologically grounded contemporary spirituality.

EWP 9405: Advanced Ph.D. Seminar: Contemporary Transpersonal Theory: The Participatory Turn (3 units)

This seminar provides an exploration of the state-of-the-art of transpersonal studies. The history of participatory thought and the implications of participatory spirituality for transformative practices, integral education, personal identity, and modern and indigenous cultures are discussed.

EWP 9410: Advanced Ph.D. Seminar: Spiritual Intelligence (3 units)

Spiritual intelligence is an emerging field of inquiry. This course explores the validity of the notion of spiritual intelligence, the practices fostering it, and current research in the field. Students are expected to work toward making an original contribution on a particular aspect of spiritual intelligence that connects to their scholarly inquiry and make an extensive oral presentation.

EWP 9411: Advanced Ph.D. Seminar: Spiritual Counseling (3 units)

This advanced seminar is designed for students who have completed EWP 7791 and/or EWP 7792, the Psychology of Spiritual Guidance, or other equivalent courses approved by the instructor. Students will (1) develop and explicate their own model of spiritual counseling and (2) present their model to the class and demonstrate the model in role-plays.

EWP 9566: Advanced Ph.D. Seminar: Comparative Mysticism (3 units)

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. (Cross-listed as PARP 9566.)

Expressive Arts Therapy (EXA)

Note: MCP courses taught with an emphasis in Expressive Arts Therapy are designated as MCPE.

EXA 5501: Psychotherapy Theories and Practices I (2 units)

Covers Wilber's pre-egoic and egoic levels of wounding as understood through early psychoanalytic, object relations, ego psychology, and self-psychology theories. Includes therapeutic approaches to schizoid, borderline, narcissistic, histrionic, and obsessive-compulsive personality disorders integrating analytic perspectives with creative and expressive arts therapy methods. Covers therapies at Wilber's later egoic and existential levels. Includes cognitive-behavioral approaches as well as humanistic theorists relevant to the creative and expressive arts: Rogers, Gestalt psychology, Reich, and Lowen.

EXA 5502: Psychotherapy Theories and Practices II (2 units)

Builds on the preceding course and introduces the existential and transpersonal perspectives in psychology. The existential therapies of Yalom and Bugental are covered. Wilber's model of the spectrum of identity, the wounding at each level, and the therapies appropriate to that level is now explored in greater depth and contrasted with the work of Washburn. Theories of Grof, Jung, and Assagioli are covered, and case materials from expressive arts therapy are presented.

EXA 5600: Practice of Expressive Arts Therapy (1 unit)

For second-semester EXA students. Study of the creative process and the field of expressive arts therapy. Includes theory and practice in understanding how the different creative arts are effectively interwoven into an expressive arts therapy approach. Introduces different expressive arts therapy approaches and theoretical concepts that aid in developing multi-modal fluency.

EXA 5610: Creative Arts Therapy I (3 units)

Part one: Visual arts therapy, practice and theory of major approaches, focusing on applications to psychotherapeutic practice and possibilities for integration into multi-modal expressive arts therapy. Includes the power of imagery in healing. Part two: Drama therapy, practice and theory of major approaches, focusing on applications to psychotherapeutic practice and possibilities for integration into multi-modal expressive arts therapy. Explores the roots of drama therapy in role-play, improvisational theater games, and professional drama training.

EXA 5611: Creative Arts Therapy II (3 units)

Part one: Music therapy, practice and theory of major approaches, focusing on applications to psychotherapeutic practice and possibilities for integration into a multimodal expressive arts therapy context. Part two: Dance/movement therapy, practice and theory of major approaches, focusing on applications to psychotherapeutic practice and possibilities for integration into a multimodal expressive arts therapy context. Covers contemporary approaches to the relationship between movement and the psyche.

EXA 6501: Power of the Arts: Art, Mysticism, and Creativity (1 unit)

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 each student's own creative artistic practice and the process of giving an aesthetic response.

EXAL 6501: Power of the Arts Lab/Studio (1)

EXA 6610: Expressive Arts Therapy Approach: Imagery in Movement (2 units)

A "structured" approach to expressive arts therapy that 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 6611: Expressive Arts Therapy Approach: Person-Centered (2 units)

Expands the person-centered values of Carl Rogers to include expressive arts modes. Includes the "creative connection" of the expressive arts to one's essential nature, and the way one art process stimulates and nurtures other art forms. The qualities of empathy, openness, honesty, and congruence are emphasized.

EXA 6612: Expressive Arts Therapy Approach: Intermodal (2 units)

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 6614: Expressive Arts Therapy Approach: Movement-Centered (2 units)

A movement-centered approach to expressive arts therapy that includes drawing, writing, visualization, and dramatic enactments. The interplay between movements, images, and feelings is explored in relation to personal life themes. Theoretical principles are drawn from imaginal psychology, alchemy, and specific movement-centered expressive arts methodologies.

EXA 6619: Expressive Arts Therapy: (Selected topic) (2 units)

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 7701: Expressive Arts Therapy Integrative Seminar (2 units)

Taken in the final semester, this course integrates personal, artistic, academic, and clinical elements of the program. Final project is completed, including a personal journey statement, arts presentation, integrative paper, and clinical case study. Integrative paper articulates each student's philosophy and approach to expressive arts therapy. Case study includes a clinical case presentation integrating expressive arts therapy and other clinical approaches.

EXA 8601: Beginning Sandplay Therapy (1 unit)

Practice and theory of sandplay therapy, as developed by Dora Kalff and others. Focus on applications to psychotherapeutic practice with children and adults, and possibilities for integration into a multimodal expressive arts therapy context.

EXA 8604: Poetry Therapy (1 unit)

Class is used as a "laboratory" to work individually and as a group with poem making as a catalyst for healing and growth. Exploration of the devices of poetry and their value in the therapeutic process, and possibilities of integration into a multimodal expressive arts therapy practice.

EXA 8606: Touch Drawing (2 units)

Touch drawing is a visual arts process of drawing with your fingers and hands on a sheet of paper that has been placed over a smooth surface of oil paint. Lines and images come directly from the fingertips and hands and are seen upon lifting the page. This course teaches the process experientially and explores how it promotes expressions of creativity and deeply held feelings, and how it can be integrated into a multimodal expressive arts therapy practice.

EXA 8607: Vincent van Gogh and Creativity (2 units)

A close examination of Van Gogh's paintings and drawings, his letters, and his life in an effort to provide new insights into the power and appeal of his work, his life, and his intense creative process. An Eastern perspective is considered, including his involvement with Japanese art and religion. Part of the class is structured as a seminar, where students report on their research on a particular aspect of Van Gogh's life and work.

EXA 8609: Thich Nhat Hanh and Creativity (2 units)

Thich Nhat Hanh is a Vietnamese Buddhist teacher, nominated for the Nobel Peace Prize, who has written many books of poems, short stories, a play, and historical novels. A strong theme in his literary works is the healing power of creativity, particularly artistic creativity. Class focuses on this theme, and on related Buddhist and universal spiritual teachings.

EXA 8610: Intermediate Sandplay Therapy (1 unit)

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. Prereq.: EXA 8601, or equivalent with consent of instructor.

EXA 8611: Healing and the Arts (2 units)

The arts have historically been known to help in healing physically, psychologically, and spiritually. Class explores how this healing can happen through experiential exercises and reviewing theory and research. Experiential exercises include work with drawing, movement, music, drama, poetry, and ritual. Lectures are given on imagery research, altered states of consciousness, psychosomatics, as well as theories of Jung, Grof, Almas, and Wilber.

EXA 8799: Independent Study (1-3 units)

EXA 8888: Special Topics (1-3 units)

A course of study not currently encompassed in the curriculum but relevant to evolving topics of growing importance in expressive arts therapy.

MCP 5101: Professional Ethics and Family Law (2 units)

Ethical standards for the practice of counseling and psychology. Review and discussion of ethical and legal aspects of marriage and family therapy and practice.

MCP 5105: Psychopharmacology (2 units)

Study of the range of current psychopharmacological interventions in terms of mental disorder diagnostic categories, including antidepressants, antianxiety, mood stabilizers, and antipsychotics. Neurobiological mechanisms of mental disorders are reviewed in terms of current research. Interaction of psychopharmacological and psychotherapeutic interventions is discussed, including medication response and side effects.

MCPE 5201: Human Development and the Family (3 units)

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

MCP 5603: Psychopathology (3 units)

Comparative historical and contemporary views of the development of adult psychopathology and the categorization system of the Diagnostic and Statistical Manual.

MCPE 5604: Group Dynamics (2 units)

Exploration of group process through group interaction, didactic analysis, and synthesis. Review of basic theories of group process, especially those used by creative and expressive arts therapists.

MCPE 5605: Family Dynamics and Therapy (3 units)

Covers the family life cycle, as well as the theories and methods of many of the major family theories, including strategic, brief strategic, systemic, narrative, solution-focused, family of origin, structural, and symbolic-experiential family therapy. Includes experiential expressive arts processes and instructor-demonstrated family of origin interviews.

MCPE 5610: Therapeutic Communication (2 units)

This course provides an overview of key concepts and methods in therapeutic communication, integrating psychodynamic,

humanistic, expressive arts, and other approaches. Experiential portion includes role-play, simulations, and aesthetic responses.

MCPEL 5610: Therapeutic Communication Lab (1 unit)**MCP 6101: Human Sexuality (1 unit)**

This course explores personal, interpersonal, and transpersonal dimensions of sexual experience, including awareness, attitudes, meaning, expression, response, sexual counseling, and integration with personal development.

MCP 6102: Alcohol and Chemical Dependency Counseling (1 unit)

Survey of current treatment approaches to chemical dependency and examination of humanist-transpersonal perspectives.

MCPE 6103: Cross-cultural Counseling and the Family (2 units)

This course provides an overview of cross-cultural counseling through exploration of ethnic, social, and cultural mores and values of representative social groups and special populations.

MCP 6105: Spousal Abuse Assessment and Reporting (1 unit)

Course content covers spousal or partner abuse assessment, detection, and intervention strategies including community resources, cultural factors, and same-gender abuse dynamics. The course will combine didactic materials with clinical case discussions, role-plays, and video to illustrate the clinical applicability of the concepts presented.

MCP 6201: Psychological Assessment (2 units)

A survey course of the clinical process of testing, intended to refine the individual counselor's ability to clinically analyze and interpret assessment instruments, including diagnostic tests.

MCPE 6401: Research Methods (3 units)

Overview of research methodologies with special focus on qualitative approaches, comparative ways of knowing, and the creation of an integral inquiry research project. Includes research in the creative and expressive arts therapies.

MCPE 6502: Child Therapy (2 units)

Techniques to remedy or prevent problems in children and their families. Case material introduces strategies of intervention.

MCPE 6601: Marriage and Couples Counseling (2 units)

Theoretical and therapeutic approaches to working with couples, including object-relations, ego analytic, cognitive-behavioral, existential, and transpersonal perspectives, 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.

MCPE 7602: Supervised Clinical Practicum: Group (2 units, minimum of 3 semesters)

Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, development of clinical skills, and integration of expressive arts processes.

MCP 7603: Pre/Post Practicum (0 units)

Required of MFT trainees who wish to accrue hours toward licensure and who are not enrolled in Supervised Clinical Practicum (either Individual or Group).

Integral Counseling Psychology (ICP)

Note: MCP courses taught with an emphasis in Integral Counseling are designated as MCPI.

ICP 5606: Gestalt Therapy (3 units)

Gestalt Therapy will be presented as an adjunct to Existential Philosophy and Therapy, and as a natural reflection of Humanities Psychology. The elements of Gestalt therapy will be demonstrated—i.e., contact boundaries, awareness, figure formation, the Gestalt theory of neurosis, disturbances at the boundaries. The primary emphasis will be on working in the “here and now” with a process-oriented focus.

ICP 6501: Transpersonal and Integral Psychotherapy (3 units)

An overview of transpersonal psychology with an emphasis upon integral approaches to psychotherapy. Focus upon specific clinical issues in the field and methods for working with clients.

ICP 6503: Existential and Spiritual Approaches to Therapy (2 units)

This course will introduce existential and spiritual approaches to intensive psychotherapy. It will therefore orient the practice of psychotherapy according to a psychology of being, whose fundamental therapeutic goal is to assist a person to be more open and responsive in the world. Toward this end, we will cultivate the capacities of subjective and intersubjective presence and seek in a practice of psychotherapy ways of facilitating healing presence in another.

ICP 7701: Integrative Seminar (3 units)

This culminating course provides an opportunity for students to reflect on their processes of personal and academic integration in the ICP program. Equal attention is given to the deepening of one's unique process of personal integration and to the integration of key learning from theoretical and conceptual standpoints and clinical experience.

ICP 8601: Hakomi (2 units)

Hakomi body-centered psychotherapy is an elegant, deep, and gentle experiential and somatic approach to working with clients. The course, through both didactic and experiential material, will provide the basic knowledge and skills necessary to apply a variety of Hakomi interventions and principles to therapeutic encounters that will immediately inspire, enliven, and deepen your work.

ICP 8602: Psychosynthesis (3 units)

The basic principles of psychosynthesis, such as the dynamics of self-realization, the will, and the natural multiplicity and harmonization of the personality, will be taught. We will work with the translation of these principles into counseling practice, working with guided imagery, the therapeutic practice of presence, the role of intention and intentionality in the guiding process, and the steps in working with subpersonalities.

ICP 8604: Transpersonal Counseling Skills (2 units)

Introduces students to the clinical applications of a transpersonal approach. Content includes presence in the therapeutic relationship, the art of listening from the heart and whole body, intuition, imagery, dreamwork grounded in the body, the energy body and the chakras, interpersonal

energetic boundaries, listening to and dialoguing with inner voices (child, wisdom figures, critic), deconstructing the personal narrative, shamanic journeying, and the Self as guide.

ICP 8606: Integral Psychology (3 units)

Sri Aurobindo's integral yoga and integral philosophy, including Haridas Chaudhuri's contributions, form the spiritual foundation of the Institute. As an integration of the major schools of Vedanta, Yoga, and Tantra, integral philosophy provides an integrative framework for the many divergent schools of Western psychology as well as a synthesis of Eastern psychological perspectives. Integral psychotherapy is a psychospiritual method of working that is relational, embodied, and transformational.

ICP 8799: Independent Study (1-3 units)

ICP 8888: Special Topics (1-3 units)

A course of study not currently encompassed in the curriculum but relevant to evolving topics of growing importance in psychology.

MCP 5101: Professional Ethics and Family Law (2 units)

Ethical standards for the practice of counseling and psychology. Review and discussion of ethical and legal aspects of marriage and family therapy and practice.

MCP 5105: Psychopharmacology (2 units)

Study of the range of current psychopharmacological interventions in terms of mental disorder diagnostic categories, including antidepressants, antianxiety, mood stabilizers, and antipsychotics. Neurobiological mechanisms of mental disorders are reviewed in terms of current research. Interaction and psychopharmacological and psychotherapeutic interventions is discussed, including medication response and side effects.

MCPI 5201: Human Development and the Family (3 units)

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

MCPI 5501: Psychodynamics (3 units)

Presents a history of psychodynamic ideas and their application in clinical settings. Offers a historical perspective beginning with Freudian theory through the development of object relations theory. Covers basic theoretical and clinical concepts, clinical theories about the self and self-development, and the topics of transference, countertransference, and defense. Examines relationships between psychodynamic and other clinical theories.

MCPI 5602: The Clinical Relationship (3 units)

The relationship between therapist and client is one of the central concerns of contemporary theories of therapeutic change. This course explores the relationship between therapist and client from the perspectives of contemporary psychoanalysis, humanism, and self-psychology. Provides various perspectives on transference and countertransference and how to work with these dynamics in the clinical setting.

MCP 5603: Psychopathology (3 units)

Comparative historical and contemporary views of the development of adult psychopathology and the categorization system of the Diagnostic and Statistical Manual.

MCPI 5604: Group Dynamics (3 units)

Review of basic theories of group process. Exploration of group process through group interaction, didactic analysis, and synthesis. There are two sections of Group Dynamics listed below, each of which has an individual focus and design.

MCPI 5604: Group Dynamics: T-Group (3 units)

This course has a specific focus: to improve our interpersonal sensitivity and our interpersonal skills in a way that will serve us as therapists. The goal is to learn how empathy, genuineness, and unconditional positive regard can inform our interpersonal communication. In our speech we will do our best to learn how to tell the truth in the context of compassion. Truth and compassion are equally important criteria. In our listening we will try to reduce our defensiveness, meaning we will seriously consider feedback that may not fit our self-image and also be willing to explore our contribution to a given interaction.

MCPI 5604: Group Dynamics: Tavi, “T,” and Encounter (3 units)

This course will involve exposure to three kinds of experiential groups: Tavistock, “T”-Group, and Encounter. Course reading and papers will coincide with the experience of each type of group, helping students to integrate conceptual material with their own personal experience in each type of group. This course will include a day-long encounter group. Each student will have the opportunity to facilitate the group and get feedback from the group members and instructor.

MCPI 5605: Family Dynamics and Therapy (3 units)

Covers the family life cycle, as well as the theories and methods of many of the major family theories, including strategic, brief strategic, systemic, narrative, solution-focused, family of origin, structural, and symbolic-experiential family therapy. Includes experiential learning processes and instructor-demonstrated family of origin interviews.

MCPI 5605: Family Dynamics and Therapy Lab (1 unit)

MCPI 5610: Therapeutic Communication (2 units)

This course provides an overview of key concepts and methods in therapeutic communication, integrating psychodynamic, humanistic, and other approaches. Experiential portion includes role-play and simulations.

MCPI 5610: Therapeutic Communication Lab (1 unit)

MCP 6102: Alcohol and Chemical Dependency Counseling (1 unit)

Survey of current treatment approaches to chemical dependency and examination of humanist-transpersonal perspectives.

MCP 6103: Cross-cultural Counseling and the Family (2 units)

This course provides an overview of cross-cultural counseling through exploration of ethnic, social, and cultural mores and values of representative social groups and special populations.

MCP 6201: Psychological Assessment (2 units)

A survey of the clinical process of testing, enhancing individual counselors' ability to clinically analyze and interpret assessment instruments, including diagnostic tests.

MCP 6401: Research Methods (3 units)

Overview of research methodologies with special focus on qualitative approaches, comparative ways of knowing, and the creation of an integral inquiry research project.

MCP 6502: Child Therapy (2 units)

Techniques to remedy or prevent problems in children and their families. Case material introduces strategies of intervention.

MCPI 6601: Marriage and Couples Counseling (2 units)

Theoretical and therapeutic approaches to working with couples, including object-relations, ego analytic, cognitive-behavioral, existential, and transpersonal perspectives, 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.

MCPI 6601: Marriage and Couples Counseling Lab (1 unit)

MCPI 7601: Supervised Clinical Practicum: Individual (2 units, minimum of three semesters)

Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

MCPI 7602: Supervised Clinical Practicum: Group (2 units)

Presentation and discussion of case material in a group setting. Emphases upon case formulation, group processing of clinical material, and the development of clinical skills.

MCP 7603: Pre/Post Practicum (0 units)

Required of MFT trainees who wish to accrue hours toward licensure and who are not enrolled in Supervised Clinical Practicum (either Individual or Group).

Integrative Health Studies (IHL)

Foundational Courses

IHL 6000: Fundamentals of Integrative Health Sciences (3 units)

This course explores the contemporary application of various alternative, complementary, integrative, and traditional healing modalities, and reviews current findings in science and biology. Local healers will discuss challenges of and strategies for providing complementary, alternative, and integrative health care to diverse populations. This course will pay particular attention to sociocultural factors in health and disease, the use of various healing methods among diverse groups, and the role of research in applications of complementary and alternative health.

IHL 6100 / 6101: Communications Practicum: Developing Healthy Skills and Practices (1 unit)

This required two-semester healing circle supports professional development, personal integration, and self-healing practices for IHL students. It reviews basic communication skills; effective and therapeutic communication strategies; and didactic, somatic, and multicultural communication perspectives. A practical and theoretical review of group dynamics, and mediation, is offered through facilitated modeling in small groups. A part of each session will be devoted to mind-body-spiritual practices (yoga, T'ai Chi, meditation, visualization, chi gong, etc.) in order to support the student's physical, spiritual, and mental health.

IHL 6200: Introduction to Epidemiology (2 units)

This course introduces students to the study of quantitative perspectives on health and illness in local and global human populations. It reviews the prevalence and distribution of major determinants of disease, disability, and death among humans, and it provides a critique of the design, implementation, and interpretation of contemporary epidemiological research. The class explores major health variables in the contemporary world (e.g., culture, environmental issues, gender, migration, and resource distribution) and analyzes their effect on health and wellness, disease and illness.

IHL 6410: Health Care Administration (2 units)

This course offers theoretical and practical knowledge in regards to the historic development, structural organization, and financing of contemporary health care systems. It introduces students to the economic factors and issues facing conventional and integrative health care systems today and reviews program design and implementation, health services administration, and financing among various types of health care delivery systems. It includes a discussion of diverse management styles, and the influence of power and politics on health care organization and delivery.

IHL 6421: Global Health Systems (3 units)

This course deals with fundamental questions about the value and impact of globalization on world populations and the delivery of health care. What impact do development strategies, drug testing and research, family planning, nutrition and food supply, and global economics have on world populations? We examine the cultural constructs and metaphors that allow us to understand the behavior of global systems in a world dominated by multinational, profit-oriented structures of transportation, communication, economics and health care delivery. We explore the historic emergence of the concept of systems and its application to science and the social sciences.

IHL 6500: Multicultural Perspectives in Health Care Delivery (3 units)

This class explores the relationship between cultural definitions of health and illness, and their impact on mainstream and marginalized populations locally and globally. It reviews health care issues of mainstream and majority communities (e.g., women and the elderly) as well as those of marginalized minority communities (e.g., immigrants, populations of color, sexual minorities, and alternative-health consumers), paying particular attention to intersections and conflicts among sociocultural variables. It uses historic, multicultural, and systems analyses to review the development of health care in America.

IHL 6955: Integrative Health: Community Applications (3 units)

This course supports the students' learning and development throughout their off-site internship. Students will come together and discuss challenges and issues that arise as they work in diverse health care settings. Students will learn from each other's experiences at their individual internship sites and participate in facilitated discussion about their work.

Core Courses

IHL 6010: Advanced Concepts in Integrative Health Sciences (3 units)

This course is a problem-solving, hands-on approach to the challenges we face in integrating and performing research on holistic modalities and allopathic medicine and in understanding health care access and usage among diverse populations. Areas covered are biomedical research and empiricism, narrative inquiry, qualitative research methods, and embodiment studies. We will also look at new frontiers in research: psychoneuroimmunology (PNI) and quantum studies. By examining specific case studies and examples from the community, we will broaden our knowledge of how to create meaningful research and study of integral health.

IHL 6020: Culminating Seminar: New Frontiers in Integrative Health Sciences (1 unit)

This final integrative seminar helps students bring together issues from their internships, theoretical and practical knowledge, and health career issues. At its conclusion, IHL students will come together as a community and share the findings from their Culminating Final Projects.

IHL 6400: Health Policy and Planning (2 units)

In this class, students will be introduced to the fundamental principles of health policy and planning in the local and global context. We will explore contextual variables that affect human health and well-being, and governmental and nongovernmental strategies for health assessment, health promotion, policy decision making, and health intervention and program planning. We will review needs assessment, data collection, program planning and evaluation, and policy making.

IHL 6535: The Heart and Soul of Justice (1 unit)

A personal and experiential workshop on unlearning racism and alliance building, this course will help develop the student's capacity to work more effectively with multicultural populations. This class will help us to communicate more effectively in today's "global village" and will increase our capacity for playful, creative, and non-defensive engagement with difference. It weaves together critical theory, spirituality, personal experience, and psychology, so that we may be more effective in building a world of tolerance and a community of heart.

IHL 6540: Grant-Writing (1 unit)

This hands-on course provides students with practical guidelines for proposal writing, including concept development, needs assessment, program planning, communication and buy-in, financial consideration, and project implementation.

IHL 6550: Integrative Nutrition (2 units)

A review of contributions made to health by the foods we eat and the diets we follow from a complementary, alternative, and integrative perspective. Reviews global agribusiness and genetically modified food production; organic and sustainable farming; consumer costs and budgeting; conventional, controversial, and alternative diets; and the effects of social variables such as culture, class, ethnicity, and spirituality on dietary intake. Explores construction of the "ideal" diet.

IHL 6600: Ethics of the Healing Relationship (2 units)

Beginning with the deep roots of healing, this course explores the sometimes paradoxical ethics involved in the profound intersubjectivity of healing relationships. Reviews "principled" versus "caring" ethics and contemporary ethical issues arising in health practice, such as financial status and access to care; diversity issues; "heroic" medicine in the context of birth, death, and dying; organ transplantation; and health and human implications of the Human Genome Project.

IHL 6800: Health and the Environment (2 units)

This course reviews some of the major links between environmental contamination, human illness, and disease.

Overview: The widespread distribution of environmental pollutants found in the natural environment, foods, the workplace, our homes, and the human body. The class explores environmental contributions to disease (e.g., asthma, infertility, learning disorders, hormonally dependent cancers); current trends in environmental pollution; and successful attempts to reverse or halt these trends. Special attention will be given to the effects of environmental pollution on marginalized and vulnerable populations—e.g., women, children, communities of color, immune-deficient individuals, the elderly, and the indigent.

IHL 6900: Culminating Final Project (2 units)

This course supports the development of the IHL student's professional portfolio. It will provide a foundation for the integration of practical and theoretical knowledge as exemplified by the internship experience, refine the development of critical and analytic skills in regards to research, and provide a place for self-reflective review of the development of a professional identity.

IHL 6910: Culminating Final Project Completion (0 units)

This course is a continuation of IHL 6900 for students who are completing their final project.

IHL Core Program Electives

IHL core program electives are courses that students may be obliged to take in order to fulfill requirements for IHL core areas of specialization. Current IHL specializations include Complementary and Alternative Health Modalities, Global Health Issues, Vulnerable Populations, Spirituality and Healing, and Integrative Health Administration. IHL core program electives are augmented by CIIS classes in complementary and alternative health, spirituality and healing, the issues of marginalized populations (e.g., women, the indigent, populations of color, and the elderly), and mind-body healing practices. Lifelong Learning provides experiential workshops in alternative healing techniques, mind-body practices, and topical issues in integrative health. In addition, IHL students may transfer 6 units of grad-

uate academic credit from approved graduate institutions, including San Francisco State University, UC Berkeley School of Public Health, and JFK University.

Global Health Issues

IHL 6590: Music and Healing: African Traditions in Global Perspectives (1 unit)

(Cross-listed. For course description see ANTH 6590.)

IHL 6701: Global Health Issues (1 unit)

(Cross-listed. For course description see ANTH 6701.)

Vulnerable Populations

IHL 6510: Current Topics in Health and Aging (2 units)

This class offers an overview of contemporary issues in health and aging for clinicians, administrators, health planners, and others who wish to serve the health needs of the United States' elder population. Topics reviewed include local and global aging demographics; special vulnerabilities of elderly populations; complementary, alternative, and integrative solutions to chronic health issues, disabilities, and bodily changes among the elderly; multicultural responses to aging; and social inequities of elderly populations.

IHL 6520: Sociocultural Influences on Lifestyle Choices (1 unit)

An overview of lifestyle issues in integrative health, including ecological, sociocultural, and holistic approaches to nutrition; integrative approaches to stress management; individual and community lifestyle changes (exercise, nutrition, safe sex, budgeting, and recovery); and the role of support systems—personal, family, community and spiritual.

IHL 6785: Women's Embodiment, Sexuality, and Healing (3 units)

(Cross-listed. For course description see PARW 6785.)

IHL 6790: Contemporary Issues in Women's Health (3 units)

Local, global, and personal perspectives on some of the major health issues affecting women today are explored, including institutionalized marginalization of the female body; violence against women; social and ethical issues of the new reproductive technologies; body image and eating disorders; women's sexualities, sexual abuse, and recovery; the medicalization of childbirth, aging, and menopause; health issues and inequities of socially marginalized female populations; and women's cancer and environmental health issues. (Cross-listed as PARW 6790.)

Complementary and Alternative Health Modalities

IHL 6030: Integrative Research Issues (2 units)

An exploration of contemporary research issues in integrative health, including foundational elements of Western medicine and empirical approaches; multicultural and transhistorical approaches to paradigm validity and medical knowledge; CAM (complementary and alternative medicine) effectiveness in randomized trials; critical approaches to scientific and medical research; and data bias and manipulation. Reviews basic concepts in psychoneuroimmunology, including molecular and cellular healing, DNA repair, immune function, and neuronal reprogramming.

IHL 6050: Contemporary Controversies in Integrative Health Care (2 units)

The course focuses on contemporary issues in integrative health care: integrative approaches to health and healing; death and dying; cancer; women's health; elder health; palliative care; environmental health issues; stress and addiction; and AIDS. We will examine the challenges faced by allopathic, complementary, or integrative practice in the modern setting (e.g., the standardization of complementary pharmaceuticals, articulations with allopathic providers, and institutions); the licensure and regulation of complementary health care providers; politics and economics of integrative health care delivery; personal and collective bioethical issues.

IHL 7200: Coming Alive: Rosen Movement and Bodywork (3 units)

(Cross listed. For course description see PARW 7200.)

Integrative Health Administration

IHL 6420: Health Education for the 21st Century (1 unit)

This course presents paradigms of adult education, integrating 21st-century communications media (that is, visual, electronic, written, and oral presentation skills) and pluralistic multicultural issues in health education for individuals and communities.

Spirituality and Healing

IHL 6040: Science, Spirituality, and Healing (2 units)

This course reviews the theoretical foundations of spirituality in healing, including mind-body medicine and soul-body medicine. It presents current research findings evaluating the application of faith-based intentional healing and the role of mysticism and science in healing. It explores cross-cultural, transhistoric, and multicultural aspects of spiritual healing, and integrates scientific and non-conventional healing methods within the framework of the human spirit.

IHL 8799: Independent Study (1-3 units)**IHL 8888: Special Topics (1-3 units)**

A course of study not currently encompassed in the curriculum but relevant to evolving topics of growing importance in health.

Interdisciplinary Studies (BIS): Bachelor of Arts**BIS 1000: Prior Learning Seminar (1 unit)**

This seminar assists students in finding and developing skills for the production of a Prior Learning portfolio. Students will have the chance to discover themselves as writers as well as ways to generate ideas, get started in the writing process, organize their work, match content and expectations, find documentation, and integrate theory into their writing. Students will also receive information on the formatting of the portfolio and information about the review and evaluation process.

BIS 1211: Modern Perspectives

(4 units)

This course allows students to gain multiple perspectives on life in the modern world. Drawing from a wide variety of resources (such as literature, art, spiritual texts, and cultural, psychological, or social theory), students have the chance to examine critically and reflectively the ways in which we live in contemporary society. Students write critical papers and engage in experiential projects.

BIS 1212: Integral Learning (4 units)

This course provides students the chance to read texts on the learning process and to explore for themselves (and their cohorts) what an “integral” education can be. Students also participate in group discussions, activities, and exercises that allow them to reflect on life-changing learning experiences and provide them chances to learn and “unlearn” in new ways. Students write and share critical reflections.

BIS 1213: Self and Society (4 units)

This course provides students with the opportunity to examine the nature of selfhood and themselves as individuals and as persons in society. Students will participate in various activities (such as writing and drawing projects and doing experiential exercises) to understand themselves with more awareness and their relationships to others more deeply. Questions explored include: What are the aspects of self? What is my relationship to my self? My relationship to others?

BIS 1221: Culture and Community

(4 units)

In this course, students gain an understanding of the ways in which culture shapes their understanding of the world. Culture is engaged theoretically, such as through the study of ethnography and through methods such as exercises in participation-observation. Students explore what it means to engage, define, and describe a culture, and look at the value and limits of inquiry. Students reflect experientially and in writing on the culture of their cohort, the Institute, and academia itself.

BIS 1222: Knowledge and Inquiry

(4 units)

This course provides students the opportunity to explore multiple perspectives on acquiring knowledge and conducting inquiry. A companion to the research writing course, this course provides students with conceptual frameworks (such as systems theory) and allows them to use these frameworks as tools in interdisciplinary learning. Students look at how multiple perspectives can help us understand and gain insights when working with diverse experiences, information, and phenomena through reading and participatory exercises.

BIS 1223: Research Writing and

Development (4 units)

The readings and in-class exercises deal with a range of research issues from basic library research skills to issues of bias, data collection, and the legitimacy of sources and methods. Students explore a range of approaches. The group develops an operational definition of research to assist in writing a critical paper as well as in understanding of the products of research.

BIS 1231: Global Studies (4 units)

In this course, students have the opportunity to engage and explore issues that affect us globally and personally, with an emphasis on looking at them from environmental, political, psychological, and spiritual perspectives. Environmental issues, for example, may be explored from environmental justice and ecopsychological perspectives. Students may do field work and research. Activities may also include writing and preparing reflections and reports, presentations or performances, and experiential or arts-based exercises.

BIS 1232: Personal Responsibility and

Social Change (4 units)

This course provides students with the opportunity (1) to engage in an exploration of relationships between personal philosophical perspectives and choices and actions in the world and (2) to engage questions of the process of personal change in the context of community. Reflections on ethics, spiritual belief, and the relationship between individuals and community are at the heart of this curriculum.

Students draw on readings, original writings, interviews, and other experiences to support and challenge their perspectives.

BIS 1233: Integrative Project (4 units)

In this course, students design and complete a project that integrates their work and learning in the BAC program. Students will use skills developed in the Knowledge and Inquiry course and from the BAC curriculum to complete the project. The project includes a written document and bibliography, and an experiential presentation within the cohort.

BIS 1300: Ethnomathematics (3 units)

This course approaches mathematics as the study of patterns, asking how different cultures have developed systems of thoughts to study nature, to track social processes, and to develop art and technology. Mathematics of the West as well as the mathematics of traditional cultures in Africa, Asia, Europe, the Americas, and the Pacific Islands will be considered.

BIS 1301: Symmetry in Nature and Design (3 units)

This course discovers patterns in nature and the way these patterns have influenced the development of patterns in art and design in a range of cultures, through analysis of symmetry patterns using mathematical, visual, musical, and kinesthetic tools.

BIS 1330: California Wildflowers (3 units)

This course takes a look at the spring wildflowers of Northern California, including plant communities, plant identification, and ecological conservation.

BIS 1331: Up a Creek (3 units)

This course focuses on the ecology of rivers and creeks and the plants and animals that rely on them, and the human ecology of restoration, including research and action to reestablish living communities as part of the larger ecosystem.

BIS 1332: Change in Weather (3 units)

This course focuses on the scientific observation of weather from the local to the global and from days of Pangaea to the present, including weather's effects on natural systems and human cultures, with a particular focus on climate and climate change.

BIS 1360: Visual Thinking (3 units)

In this class, students will work primarily at seeing the world around them more clearly as well as trying to understand what

information their eyes are bringing to them. Through visual pieces and by looking at those created by others, they will deepen this understanding. Students will explore ways in which they can engage with and explore the nature of visual experience.

BIS 1361: Sacred Arts (3 units)

This course is designed to provide insight into the traditions of artists and the impact of their visual and written arts on cultural mythology, symbols, and history. The primary interest is the creative dialogue between artists and students, as it suggests or inspires the students' own creative writing, poetry, and visual art making in drawing, painting, clay, or mixed media.

BIS 1365: The Mechanics of Memory (3 units)

This course chronicles the role photographs and documentaries play in constructing personal and collective memory. Students will explore the personal portrait, photojournalism, diary films, cinéma-vérité films, and current social documentaries through class screenings, group discussion, exhibitions, and readings. The final project will include both a critical paper and a visual project.

BIS 1400: Development of Psychology (3 units)

This course will examine the history of the major theories and theorists in psychology and developmental theory through an examination of the lives of the major players and how their life experiences are reflected in their contributions to the developing theories of psychology and their own writings. Freudian, neo-Freudian, social learning, behaviorist, and cognitive-behavioral theories will be covered in this course.

BIS 1401: Psychology and Education (3 units)

Psychological theory has had a great impact on teaching and education. This course will examine the basic theories of learning, cognitive learning, the application of learning theory in urban education, and alternative educational processes through the reading of classics in the field, including *Summerhill* and *Teaching as a Subversive Activity*, and a study of the place of Highlander Institute in the history of adult learning and social activism.

BIS 1500: Writer’s Writing: How Writers Think, Reflect, Create, and Write (3 units)

This course introduces students to writing practice by allowing them to use critical reflection as a way to help them think and read as writers. They pay special attention to the important elements of writing (such as voice, perspective, and structure, and the awareness that writers have of these elements in their work). Texts include novels, short fiction, poetry, film, and essays.

BIS 1502: Essay Writing (3 units)

Students will read and write personal and critical essays, looking at how essay writing allows them to explore the self and others. Students will read lyrical, historical, critical, and experimental essays and will explore the ways in which essay writers use research in their work.

BIS 1503: Interdisciplinary Writing (3 units)

This course will provide students the chance to write personally, critically, and reflectively from an interdisciplinary perspective. It will show them how to effectively make use of interdisciplinary inquiry and research in their writing.

BIS 1504: Professional Writing: Developing the Writing Portfolio (3 units)

This course aids students in putting together a portfolio of writing in a single genre or a variety of genres that they can take out into the world when they graduate. This course allows them to analyze genres, features of narrative writing, editing techniques for various genres, and aspects of the writing life.

BIS 1505: Poetry Writing (3 units)

Students will read and analyze modern and contemporary poetry to understand and work with poetry in multiple forms. Students will create original poetry in a variety of forms.

BIS 1550: Writing as Art (3 units)

Much contemporary teaching about writing focuses on the writing process as a tool for self-discovery and personal growth or on writing as a process of effective communication. In this class, students will explore the artistic methods and aesthetic processes that are also available to writers and are fundamental to many kinds of

writing. Students develop and create various writings as art objects, such as postcards, visual/written maps, illustrated “books,” and boxes built from text and image.

BIS 1553: Writing from the Soul (3 units)

Philip Zaleski offers the view that valuable spiritual writing “addresses, in a manner both profound and beautiful, the workings of the soul.” This statement defines what it means to write not only about important spiritual experiences, but also about all subjects that deeply engage the soul: spiritual, psychological, historical, cultural, political, and/or autobiographical. Students will read contemporary texts, create original work, and complete a portfolio of writing exercises.

BIS 1555: Writing about War (3 units)

War’s images and the feelings it engenders are just two reasons why as participants or bystanders, activists or innocents, we write memoirs, essays, fiction, and drama about war. The forms that writing takes act as shelter, a protected space, that allows what we perceive and what we feel to come together, coexist, even artfully conflict with each other. In this workshop, students will learn techniques and strategies for writing about war.

BIS 1559: The Art of Dramatic Writing (3 units)

This course provides techniques for preparing scripts and practice in adapting materials from nondramatic forms. Its focus is on the dramatic structure that all good stories have. This course makes use of film scripts and contemporary plays as a way to illustrate dramatic structure for all kinds of narrative writing.

BIS 1600: Mirrors in History: A Cross-Cultural Exploration (3 units)

This course will examine mirrors as symbols of divinity and power, implements of distortion and expansion, and tools for discovery and self-reflection. Course assignments will support students in their study of an aspect of the mirror in a cultural context of their choosing and encourage them to apply it to their own culture and contemporary lives.

BIS 7585: Spirit, Compassion, and Community Activism (1-3 units)

This course allows students to act on their spiritual beliefs and values by engaging in community activism. Each student will select a project to be accomplished with the benefit of faculty and peer support. Through selective reading and reflection, coupled with activity in the field, students will have the opportunity to take their education and life skills into the larger community.

Philosophy, Cosmology, and Consciousness (PARP)

PARP 5110: The Art and Discipline of Writing (1 unit)

This brief course, on two Saturdays one month apart, is for students who wish to devote themselves to becoming a writer. It is not so much for those who want to become “a writer” per se, but rather for those who have something important to communicate. Writing in the service of a goal involves the development of certain skills, disciplines, and knowledge—and perhaps other, less tangible but even more important capacities. This course is intended to serve those who wish to commit themselves to the labor and life of writing as not only an intellectual and artistic discipline but also, in some sense, a spiritual path, a sustained engagement with the deep mysteries of language and creativity.

PARP 5510 (A and B): Matter Mysteries: Complexity, Consciousness, and the New Science (3 units)

The universe has always been the ultimate source of mystery. In the last few centuries, many humans have taken a relatively new but constrained approach to comprehending this mystery—science. While this approach has been restricted primarily to a reductionist, anthropocentric methodology, it has been highly successful within a very restricted range of phenomena—so successful that, in fact, it has led to its own revision. Instead of the expected simple world composed of dead matter guided predictably by immutable laws, by the early 20th century, scientists had found a multivalent, multithreaded webverse consisting of incredibly creative matter co-creating with a vast network of known and unknown relationships. PARP 5510A views this mystery through the lenses of

chaos theory/complexity science, fractals, biological evolution, and the evolution of self-consciousness. PARP 5510B views this mystery through the lenses of special and general relativity, quantum mechanics, string theory, and the quantum mechanics of self-consciousness.

PARP 6064: Varieties of Ethics (1 unit)

The first half of this course is devoted to the history of Western ethics, including Aristotle’s *Nicomachean Ethics*, Kant’s *Foundations of Ethics*, Mill’s *Utilitarianism*, Royce’s *Philosophy of Loyalty*, and Dewey’s *Human Nature and Conduct*. The second half covers the writings of two or three late-20th-century ethicists selected from John Rawls, Alasdair MacIntyre, Peter Singer, and at least one book by a feminist.

PARP 6110: Cosmological Powers (3 units)

The universe uses a variety of processes, laws, and powers, such as the electromagnetic interaction, the second law of thermodynamics, and gravity. These are the fundamental activities of the universe that have given rise to all the complex beings throughout 14 billion years of evolution. The human being, from this perspective, is a new, holistic blending of these processes and powers. This course examines the way in which humanity can be understood as a “hominized” form of cosmological processes.

PARP 6118: The Way of Cosmology (1 unit)

We are the generation that is living in the moment when humanity discovers its place in the 14-billion-year evolutionary event that is the universe. This revelation began with the scientific data detailing the emergence of stars and galaxies and life forms, but an intellectual understanding is only the first step. What we explore in this course is a way of life that is consonant with the realization that we are the energy from the beginning of time now seeking a new role as the conscious self-awareness of a living planet.

PARP 6160: The Sixth Extinction and the Transformation of Consciousness (3 units)

Humanity and the Earth itself are currently facing an unprecedented challenge: a mass extinction, caused by human activity, unparalleled since the extinction of the

dinosaurs 65 million years ago. Estimates are that at current rates, one-half of all species of life on Earth will be extinct by the end of this century. This intensive seminar explores the scientific, cultural, psychological, and spiritual significance of this situation, and the possibilities for changing humanity's direction. Readings include selections by E. O. Wilson, Pierre Teilhard de Chardin, and Carl Jung.

PARP 6191: Introduction to Permaculture (1 unit)

This course is an overnight two-day intensive held at an intentional community in west Marin County. The objectives of this course are to introduce and apply permaculture/ecological principles, to practice a hands-on approach to ecological sustainability, to give service to the land in exchange for its inherent wisdom, and to invite the dynamic talents of PC faculty and local permaculture teachers to foster an experiential bridge between academia and a grounded sense place.

PARP 6208: Western Spiritual Masters (3 units)

A companion course to Asian Spiritual Masters, this course focuses on three thinkers who exemplify the synthesis of spiritual and philosophical insights in artistic expression. Readings include a wide variety of writings by Goethe (1749-1831), the dominant figure in European Romanticism; Ralph Waldo Emerson (1803-1882), the dominant figure in American Romanticism; and Owen Barfield (1899-1998), who significantly extended the teachings and practices developed by Goethe, Coleridge, and Steiner. This course is intended for doctoral students; master's students need permission of the instructor.

PARP 6215: The Spiritual Mission of America (3 units)

This course focuses on the writings of American authors important either in their own right or as spokespersons for a current of thought important in American culture: the founding fathers (selections from *The Federalist Papers*); the literary renaissance of the mid-19th century (with emphasis on Thoreau, Emerson, and Whitman); a pragmatic approach to philosophy and religion (James's *Varieties of Religious Experience*); the Civil Rights movement and philosophy (*The Autobiography of Martin Luther King, Jr.*); and readings in contemporary feminism.

PARP 6225: Synchronicity and Its Implications (3 units)

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 what is assumed by the conventional scientific understanding. This course investigates the implications of accepting the reality of synchronicity and the role it has come to play in the psychological and spiritual life of our time. The course begins with a discussion of C. G. Jung's original formulation of the issue, including how that differed from the approach he actually adopted in his own life and practice, and then examines the various theoretical explanations that have been proposed by scientists, philosophers, and depth psychologists.

PARP 6270: Asian Spiritual Masters (3 units)

A companion course to Western Spiritual Masters, this course studies 20th-century spiritual teachers and activists rooted in Asian spiritual traditions. The first half of the course introduces Indian/neo-Hindu ideals and focuses on M. K. Gandhi, Sri Aurobindo, and Haridas Chaudhuri. The second half introduces Buddhist ideals and focuses primarily on His Holiness the Dalai Lama, and secondarily on Joanna Macy and other Buddhist activists who exemplify the path of wisdom and compassion. (Cross-listed as EWP 6270.)

PARP 6285: Modern Western Esotericism: Theosophy and Anthroposophy (3 units)

This course focuses on the biographies, teachings, and influence of three great spiritual-esoteric teachers of the late 19th and 20th centuries: Madame Blavatsky (H.P.B.) and theosophy, Rudolf Steiner and anthroposophy, and C. G. Jung and archetypal psychology. This course also explores archetypal-astrological perspectives so as to uncover a deeper understanding of these three figures and the times in which they lived.

PARP 6310: Jung and Myth (3 units)

This course investigates the use and interpretation of mythology by C. G. Jung. The course begins with an introduction to Jung's life and thought. There follows an examination of Jung's studies of a series of mythological motifs, including, among others, the Hero, the Great Mother, the Child, the Wise Old Man, and the

Trickster. The course also explores Jungian approaches to an interrelated family of Mesopotamian myths that lie behind much of later Western mythology: namely, the myths of Inanna and Gilgamesh. The course ends with an examination of Jung's interpretation of the "Christ Myth," the central myth of Christianity. (Cross-listed as EWP 6310.)

PARP 6315: The Epic of the Universe (3 units)

This course covers the central ideas and discoveries of the evolution of the universe. This empirically based narrative is a cosmological epic, an account of how things came to be and of how the human fits into the cosmos. The importance of a new, transcultural epic is difficult to overestimate, for this is a story with relevance for peoples throughout the planet and can serve as the basis for a single, multivalent human community. The focus here is on the early parts of the universe, the birth of the cosmos, the development of galaxies, and the origin and development of stars.

PARP 6355: Spiritual Dimensions of Modern Art (1 unit)

(Cross-listed. For course description see PARW 6355.)

PARP 6390: The Fullness of Time (3 units)

We live in what the ancients called a *kairos*, a time of radical transformation, where the fate not only of the human project but of the biosphere as we have always known it lies in question. Blending lecture, experiential exercises, and dialogue, this course seeks to cultivate a deeper insight into our current moment through an exploration of the concept and experience of time. Some of the themes or elements of the course include: changing views of time throughout the evolution of consciousness; different approaches to time; our increasingly accelerated time-sense; and the healing power of extending our experience into "deep time."

PARP 6391: The Alchemy of Permaculture (3 units)

Our relationship to the vital Earth we inhabit is inherently alchemical. But at this moment, evidenced by the looming

planetary ecological crisis, the vessel of that relationship is on the verge of shattering. A crisis of this magnitude demands that we respond to the situation from a perspective that honors both exterior and interior landscapes. Our task is to examine how we have reached this critical point and to explore the possibilities of creating a more sustainable crucible for life. This ten-day off-site residential field course investigates the psychocultural origins of the planetary crisis and pursues direct practical solutions to it. Utilizing the ethic and practice of deep ecology and permaculture, we aim to envision, create, and live a sustainable way of being. Activities include lectures, discussions, wilderness field trips, hands-on experience with bioremediation, permaculture design principles, water catchment, wild food and medicine foraging, organic dairy production, practice in sustainable community, and—most importantly—exploring our playful and joyous kinship with the wild and natural world. Readings include selections by E. O. Wilson on the ecological crisis, C. G. Jung and others on alchemy, and a variety of readings on permaculture and deep ecology.

PARP 6500: A History of Western Worldviews I: From the Greeks to the Enlightenment (3 units)

Drawing on defining classic texts, this course engages some of the foundational perspectives characteristic of Western thought and culture. Beginning with the ancient Greek worldview and proceeding through the Judeo-Christian to the modern, lectures emphasize the deeper significance and continuing relevance of the ideas under review. This course provides essential background for many of the specialized PCC courses and is highly recommended for students lacking a strong familiarity with the history of Western thought.

PARP 6520: The Ecosocial Vision (3 units)

This course presents an overview of the emergent ecosocial, postmechanistic theory and practice in the following areas: politics and economics (political economy); science; physiology and medicine; art; architecture and planning; spirituality and religion; contemporary literature, contemporary philosophy; ecopsychology; education (including participatory research); critique of technology; and culture and media. Current events and the assump-

tions of modernity are analyzed from the critical perspective of an ecologically grounded postmodern perspective, one that includes visionary yet pragmatic solutions and possibilities for ecosocial transformation. (Cross-listed as PARW 6520-60.)

PARP 6538: Krishna, the Buddha, and Christ (3 units)

This course provides an opportunity for students to deepen their relationship to Krishna, to the Buddha, and to Christ. To this end, the course includes a study of the Bhagavad Gita according to Sri Aurobindo; His Holiness the Dalai Lama on Tibetan Buddhism and in dialogue with Catholic contemplatives; a study of Christ from the perspective of non-Christians; two Jungian interpretations of Christ as a symbol of the Self; Bede Griffiths on Asian and Western spirituality; and Rudolf Steiner's lectures on esoteric relationships among Krishna, Buddha, and Christ.

PARP 6540: A History of Western Worldviews II: From the Romantics to the Postmodern (3 units)

This course continues the examination of the modern and postmodern Western perspectives begun in A History of Western Worldviews I. Beginning with Romanticism and the pivotal contributions of Hegel, the course goes on to consider such movements as transcendentalism, depth psychology, feminism, pragmatism, ecology, as well as the implications of the new science. Some of the figures treated include Emerson, Nietzsche, James, Jung, Buber, Whitehead, Evelyn Fox Keller, and Catherine Keller.

PARP 6555: Cosmology and Consciousness in the Ancient World: The Mysteries (3 units)

This course investigates the evolution of cosmology and consciousness in antiquity through exploring the "Mystery Religions." Topics include the earliest cosmologies, archaic experience of self, initiation rituals, concepts of soul and immortality, the geocentric cosmos, relationships between cosmos and psyche, the origins of astrology, alchemy, mysticism, and magic, myths of transformation, the birth of self-reflective consciousness, and the origins of new religions and worldviews. Particular attention is paid to relationships between course material and developments in our own time.

PARP 6570: Evolution of Consciousness (3 units)

This course focuses on four major theoretical contributions to our understanding of the evolution of consciousness: Teilhard de Chardin's inspiring cosmological vision of the emergence of the noosphere and its relation to the Omega Point; Hindu sage Sri Aurobindo and his notions of involution/evolution, the Supermind, and integral yoga; Eric Neumann, who provides a Jungian archetypal and mythopoeic analysis of the origins and history of consciousness; and the integral-aperspectival theory of Jean Gebser and his quasi-mystical understanding of the relation of consciousness to its ever-present origin. (Cross-listed as EWP 6570.)

PARP 6571: Mary and Modernity (1 unit)

(Cross-listed. For course description see PARW 6571.)

PARP 6586: Cosmology of Oceans (2 units)

During the time of the great classical civilizations, divine scriptures guided human activity. They were replaced during the modern period by human reason. Now, humanity is realizing that it is Earth itself that must guide human action. The atmosphere, the climate, the biosphere, the hydrosphere, will determine the course of human energies throughout this century. Cosmology of Oceans has been designed as an entrance into a new form of education, one in which the primary teacher is the Earth, and where the professors teach course participants how to draw in the wisdom of the enveloping Earth systems.

PARP 6605-60: Literature of Embeddedness (2 units, online)

(Cross-listed. For course description see PARW 6605-60.)

PARP 6618: Intimations of a New Worldview (3 units)

The limits of our cosmological imagination define the limits of our existence: Do we live in a disenchanting, mechanistic, purposeless universe as a randomly produced oddity of isolated consciousness, or do we participate in a living cosmos of unfolding meaning and purpose? This seminar and lecture course uses as its text Richard Tarnas's *Cosmos and Psyche*, which summarizes 30 years of research examining

correlations between planetary movements and the archetypal patterns of human experience. Rather than indicate a fatalistic determinism in the cosmic scheme, these correlations appear to open up a new dimension of awareness through which both individuals and the larger human community can participate more consciously and intelligently in their encounter with and embodiment of the great archetypal forces that shape human life.

PARP 6620: Luce Irigaray: An Ethics of Sexuate Difference (1 unit, weekend)
(Cross-listed. For course description see PARW 6620.)

PARP 6735: Embodied, Embedded Philosophy (3 units)

In the wake of quantum physics and complexity studies, Western philosophy is ripe for a rethinking inspired by the biological, ecological, and cosmological awakening. This course analyzes both the problem (the West's long "dogmatic slumber" in a trance of disembodied, disembedded assumptions) and the emergent corrections and creative possibilities. Students study pioneering philosophers of an embodied, embedded orientation; gather research on the latest holistic discoveries in science; and contribute to the emergence of post-mechanistic, embodied, embedded ecosocial philosophy by reframing and reconsidering a key issue or area in Western philosophy. (Cross-listed as PARW 6735-60.)

PARP 6746: The Earth Journey (3 units)

During the modern age, the fundamental context for meaning was the nation-state. This is now understood to be too restrictive to serve the needs of our multicultural, planetary world. The new context is Earth, the matrix for every culture and nation. This course covers the evolutionary journey of Earth from molten matter to our present time. Topics explored include the dynamics of Earth in the shaping of the continents, the birth of life, and the appearance and functioning of the human groups. The course includes speculations on the emerging role of humanity as a partner with the other fundamental components of Earth.

PARP 6748: Nature and Eros (2 units)
Nature and Eros takes the form of an intensive retreat and employs an integral educational process, including the conceptual, the emotional, the experiential, and the intuitive, in order to embrace Nature as the multidimensional matrix, not only of our bodies, minds, and souls, but of our civilization as well. In each course, participants live together for five days in a distinct natural setting: forest, ocean, wetlands, mountain, or desert. Participants turn to Nature herself because she has the power to awaken us to our true authenticity.

PARP 6754: Rudolf Steiner and Anthroposophy (3 units)

This course is an introduction to the spiritual-scientific research of Rudolf Steiner, the 20th-century esoteric-spiritual clairvoyant and initiate, and to anthroposophy, the esoteric discipline intended, in Steiner's words, "to lead the spiritual in the individual to the spiritual in the Universe." Readings in this course include an exposition of Steiner's life, thought, and practical advice; Steiner's writings anthologized in *The Essential Steiner*; a reading and discussion of Steiner's foundational text for spiritual practice, *How to Know Higher Worlds*; and books on the implications and applications of Steiner's insights and method for the attainment of higher knowledge.

PARP 6780: From Gilgamesh to Gnosis: Mythic Structures of Western Religion (3 units)

This course explores mythic patterns at the heart of Western religions. The course examines the earliest Mesopotamian roots of the symbolic systems of the West; the core myths of the ancient Israelites; the merging of ancient Near Eastern ritual and myth, Israelite apocalyptic speculation, and Greek mysticism and cosmology that created the symbolic matrix from which the Christian movement emerged; the process by which multiple layers of archetypal imagery gradually became woven around the historical figure of Jesus; and the fully developed Christ-myth in sources ranging from the visionary mythmaker Paul to various Gnostic traditions.

PARP 6800: Integral T'ai Chi (2 units)
T'ai Chi Ch'uan is a subtle and profound "internal art" that, through embodying the Chinese concepts of yin and yang, Tao, and chi, promotes greater health and vital-

ity, psychological equanimity, and spiritual alignment. This course introduces students to T'ai Chi Ch'uan as an integral, body-based, psychospiritual discipline. The core of the course consists of expert instruction in the first section of Yang Ch'en-fu's original version of the modern Long Form. Students also learn the fundamentals of Taoist cosmology, chi gong, standing meditation, and T'ai Chi as a method of self-defense. (Cross-listed as EWP 6800.)

PARP 6821: Archetypal Process: Whitehead, Jung, and Hillman (3 units)

Two key figures in the 20th century's engagement with the intersection of philosophy, cosmology, and consciousness were Alfred North Whitehead and C. G. Jung. This course offers an overview of their work, grounded in entirely different disciplines but approaching the same mystery. The final part of the course is devoted to exploring and discussing the remarkable contributions to the anthology *Archetypal Process*, based on a provocative and fruitful 1983 conference with James Hillman, David Ray Griffin, Catherine Keller, and others, perhaps the fullest academic anticipation of the concerns and themes that later came to inspire the transdisciplinary focus of the PCC program.

PARP 6825: Classics of Christian Spirituality: From the New Testament to Feminist and Liberation Theologies (3 units)

This course is an introduction to the texts, teachings, and practices that constitute the essence and development of Christianity, from the New Testament to feminist and liberation theologies. Its concern is primarily to introduce and explore the spiritual and incarnational wisdom within the Christian tradition. To that end, it includes the study of key Christian scriptures, historical and contemporary forms of Christian spirituality, a number of Christian mystics, and the relationship between Christian spirituality and contemporary concerns with gender, ecology, justice, globalization, and religious diversity.

PARP 7001: Psyche and Cosmos I: Transpersonal Psychology and Archetypal Astrology (3 units)

This course examines the emerging understanding of the relationship between the human psyche and the cosmos, based on observed correlations between various psychological conditions and transformations

and 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 to both the larger tradition of depth psychology and the cultural emergence of a radically integrated worldview.

PARP 7002: Psyche and Cosmos II: Transits in Depth (Practicum) (3 units)

This seminar is a practicum designed to help students become skillful in the use of archetypal astrological methods of analysis—particularly natal and transit analysis—for understanding the timing and character of a wide range of psychological conditions and biographical events. Classes will be devoted to detailed weekly analyses of one's own personal transits as well as representative transits for significant cultural figures and their major biographical experiences. Attention will also be paid to the larger historical context of personal transits, as reflected in major past, present, and upcoming outer-planet alignments. The focus throughout the course is on articulating and becoming more conscious of the archetypal dynamics of human life, expressed both psychologically and in external events, and reflected in the coinciding planetary alignments.

PARP 7103: Ecology and Democracy (3 units)

In this course, we explore the ways that democracy and ecology have intersected, augmented, and shaped each other in American history. We put special emphasis on the inner life, including psychologies, philosophies, spiritual insights, and intimate and domestic ways of life. Experiences of nature, both mystical and practical, are part of our study. We also read excerpts from the writings of Jefferson, Rousseau, Emerson, Wordsworth, Whitman, Dickinson, Margaret Fuller, Hawthorne, Melville, Twain, Alice Walker, Joy Harjo, Gary Snyder, and others, as well as texts from Native American philosophies, to track the coevolution of ideas about nature and democracy. We bring all this to bear on who we are now and what transformations of ourselves and our culture we envision in the future.

PARP 7105: Archetypes, Art, and Culture (3 units)

Informed by the insights of Jungian, archetypal, and transpersonal psychology, this course uses lecture presentations and works of music, film, and literature to explore and understand the meanings of the planetary archetypes in natal charts and transits. In turn, the archetypal astrological perspective is used to illuminate and more deeply understand the deeper dimensions of major works of art and cultural epochs, from Beethoven's symphonies and the French Revolution to Fellini, the Rolling Stones, and the 1960s. Because the arts affect the heart and body as well as the mind and spirit, permitting a more multi-dimensional experience of the archetypes than would expository lectures and readings alone, this course will involve listening to various works of music, watching films, and reading fiction and memoirs.

PARP 7134: Integral Cosmology: Sri Aurobindo and Whitehead (3 units)

Both Sri Aurobindo and Alfred North Whitehead made significant contributions to cosmological thought. Between them they developed an integral cosmology in which consciousness, soul, and spirit are seen as intrinsic to the universe rather than as epiphenomenal. Taken together, their work outlines a story of evolution in which we can make sense of the current planetary crisis, including its economic and technological dimensions.

PARP 7400: Psyche and Spirit: From the Psychology of Religion to Transpersonal Theory (3 units)

This course explores the relation of psyche to "spirit"—that is, to religion, spirituality, and spiritual philosophies and world-views—through a consideration of the development that leads from classic representatives of the psychology of religion to the principal paradigms of contemporary transpersonal theory. Readings include primary texts, set in their appropriate contexts, by William James, C. G. Jung, Stanislav Grof, and Ken Wilber.

PARP 7567: Subtle Activism (2 units)

This course explores the degree to which consciousness can be considered a form of subtle action with sociopolitical manifestations. Types of subtle activists considered include the intellectual, the psychonaut, the yogi, and the meditator. Readings and practices are drawn from the works of

Edgar Morin, William James, Stanislav Grof, Chris Bache, Sri Aurobindo, and Marianne Williamson, among others. This course includes practice of such experiential modalities as meditation, prayer, and guided visualizations.

PARP 7666: Feminist Philosophy and Religious Thought (3 units)

(Cross-listed. For course description see PARW 7666.)

PARP 7777: The Alchemical Tradition (3 units)

This course 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 7777.)

PARP 7820: Advanced Seminar: Hegel and Jung (3 units)

This seminar considers the dialogical relationship between Hegel's philosophy of the Absolute and Jung's psychology of individuation. Through a close reading of primary texts, and while attempting to stay true to the intuition of wholeness shared by both figures, the group explores such topics as the nature of wisdom and the limits of knowledge; the dialectical/dialogical character of reality at all levels; the special significance of religion; and the meaning and end of history.

PARP 7880: Integral Knowing: Transdisciplinarity and Complexity (3 units)

The series of interrelated crises—ecological, demographic, economic, political, social, psychological, and spiritual—with which humanity is currently faced calls for a way of thinking that will offer mindful and creative responses. This course explores and enacts ways of thinking that transcend the narrow boundaries and limiting assumptions of traditional disciplinary mind-sets. Drawing from the work of Edgar Morin, Ken Wilber, and Lauraine Code, among others, this course encourages the development of skills necessary to avoid the pitfalls of fragmentation and

reductionism. Classes consist of lectures, discussion, and occasional experiential exercises.

**PARP 8150: Advanced Seminar:
Nietzsche's Life and Work (3 units)**

This advanced doctoral seminar explores the thought of Friedrich Nietzsche in its dramatic evolution over the course of his life. Most of his major works are covered, as well as a sampling and survey of the others. Our task is to enter into this extraordinary and immensely influential philosopher's intellectual and spiritual world, engage his ideas in dialogue, and attempt to grasp their deeper contours and larger significance. This course is intended for doctoral students; master's students need permission of the instructor.

**PARP 9566: Advanced Ph.D. Seminar:
Comparative Mysticism (3 units)**

(Cross-listed. For course description see EWP 9412.)

**PARP 9568: The Planetary Era:
Toward a New Wisdom Culture
(3 units)**

This seminar considers the complex network of factors related to the birth and ongoing transformation of the Planetary Era. Drawing on the insights of such "big picture" thinkers as Hegel and Jung, Karl Jaspers, and Teilhard de Chardin, or more recently of Ewert Cousins, Ken Wilber, and Edgar Morin, we seek to discern the deeper pattern of world history and the evolution of consciousness. Emphasizing the continuity among such traditions as Renaissance esotericism, Romanticism, the 1960s counterculture, and the New Paradigm, we participate in the creation of a Wisdom culture worthy of the Planetary Era.

**PARP 9569: Advanced Seminar:
Emerson and William James (3 units)**

The first half of this course studies a selection of the writings of Ralph Waldo Emerson, including *Nature*, *Self-Reliance*, *Divinity School Address*, *Circles*, *The Poet*, and *The Natural History of Intellect*. The second half covers several of the major works of William James, including *Principles of Psychology (Briefer Course)*, *Varieties of Religious Experience*, *Pragmatism*, *Radical Empiricism*, and *Pluralistic Universe*.

**PARP 8799: Independent Study
(1-3 units)**

Social and Cultural Anthropology (ANTH)

ANTH 5000: Building Alliances across Differences (3 units)

Class members participate in supportive experiential exercises and discussions that facilitate the unlearning of racism, sexism, class oppression, religious persecution, heterosexism, aduItism, antisemitism, and other conditionings that separate people. How can we become more effective at building alliances that facilitate social justice? What processes foster solidarity and affirm diversity? How do systems of social oppression, dynamics of internalized oppression, and strategies of resistance organize space of constraint and possibility? In this course, we practice community building through examining the differences and shared concerns that are present among us, and link to larger histories and global dynamics with present effects.

ANTH 5100: Critical History of the Human Sciences (3 units)

Through an exploration of the works of major historical figures from traditions of European thought, such as Rousseau, Marx, Boas, Mead, Lévi-Strauss, Weber, and contemporary global, postcolonial critique, this course examines forms of reflection and thinking that developed in the West from the 16th century to the present, as shaped by the European encounter with indigenous peoples. How do these systems of knowledge reflect the legacies of Christianity, colonialism, nation-state formation, and biopower? How might we enhance our abilities to intervene in the present through a rigorous inquiry into the cultural traditions of truth that frame the human sciences?

**ANTH 5200: Language and Culture
(2 units)**

Graduate seminar in the structure and power of language as it manifests in culture, community, personality, knowledge, and social reality. Through analysis of everyday conversations and language data, this course encompasses the study of language from perspectives of phonetics and phonology, morphology, syntax, pragmatics, and discourse. Through a combination of direct fieldwork, discussion, in-class exercises, and journal work, we inquire into critical issues of human communication. This course provides students with techniques of linguistic analysis, which help refine their ability to critically examine written and spoken texts.

ANTH 5525: The Holocaust and Disability: Legacies of Nazi Persecution (3 units)

Knowledge about the Nazi campaigns to systematically persecute and murder people with disabilities during and after World War II has not permeated the dominant cultural consciousness to any appreciable degree. While these crimes do not represent new information, the field of Holocaust studies often shows a lack of clarity as to the cause of these particular crimes and their place in the Nazis' social construction of reality. This class will critically engage materials from Holocaust and disability studies. By reading texts as cultural artifacts, current understandings of the Holocaust and the crimes against people with disabilities will be deepened and reconfigured.

ANTH 6000: Reading and Writing Culture (3 units)

(Cross-listed. For course description see ANTH 7500.)

ANTH 6590: Music and Healing: African Traditions in Global Perspectives (1 unit)

This course reviews integrative systems of music, healing, and community-building in historic and contemporary African Diasporan cultures. It includes presentations by diverse healers of the San Francisco Bay Area who are involved with African systems of spirituality and healing. (Cross-listed as IHL 6590.)

ANTH 6600: Anthropological Research Methods (3 units)

How can we challenge the motivation and efficacy of knowledge production and raise issues of privilege, representation, intervention, action, and outcome? Immersed in postcolonial and feminist frames, students will negotiate diverse anthropological research principles, methods, and tools. Using deconstructive frameworks, how might we decolonize and decenter the "field" within anthropology, mapping the interrelationships and complexities in and between spatial and political sites of inquiry? We will focus on research as it influences social transformation, advocating that inquiry affecting the lives of people and their ecology be made equitable through partnership. Students will engage in brief research processes over the semester.

ANTH 6601: Applied Advocacy Research: Postcolonial and Feminist Practices (2 units)

(Cross-listed. For course description see ANTH 7601.)

ANTH 6700: Understanding Global Systems (3 units)

Notions such as "global village" or "international community" have been used to describe the context in which relations between nations take place. Does globalization as the exchange of information and goods bring with it a global compassion or a reciprocal understanding of different cultures? In this course, students examine the analytical metaphors connected to the behavior of global systems. How do concepts of system emerge historically, and how are they applied to the fields of natural and social science? Specific emphasis is placed on the study of multinational corporations, private voluntary organizations, and international institutions, examining the ways they shape globalization.

ANTH 6701: Global Health Issues (1 unit)

This course provides an introduction to the state of wellness and illness locally and globally, including postcolonial medicine; contemporary issues in global health; economic inequities in the global distribution of health resources; sociocultural issues in the global health context; environmental pollution and emergency medicine; genetic manipulation; and the role of multinational corporations in the health and well-being of global populations. (Cross-listed as IHL 6701.)

ANTH 6800: Engendering and Reframing Development (2 units)

(Cross-listed. For course description see ANTH 7800.)

ANTH 6850: Cross-cultural Issues in Social and Environmental Justice (2 units)

In this course, we will engage postcolonial frameworks and diverse practices in social and environmental justice in the global South and North. We will examine intersections of nation making and globalization, and the role of international institutions, communities, states, and corporations. In confronting inequities in and between the global North and South, how might we challenge the histories and relations of gender, race and culture, religion,

power and class, home and diaspora? Attentive to multiple histories, how might we act in ways that empower justice, ethics, and sustainability? This class includes a practicum with local social-change organizations.

ANTH 6900: Proposal Completion (0 units)

ANTH 6901: Integrative Seminar (3 units)

The integrative seminar is a scholarly process designed to demonstrate critical knowledge in the students' area of study. This seminar is the culminating course for the M.A. program. It provides an opportunity for students to reflect critically upon all work accomplished during the course of the program, while clarifying professional goals. During the seminar, students will locate a particular area of specialization. The term paper will delineate the objectives and domains of the student's area of work, drawing on key theoretical and methodological frameworks in anthropology.

ANTH 6980: Law, Governance, and Social Exclusion: Human Rights in South Asia (1 unit)

South Asia in general, and India in particular, produce diverse experiences of marginalization, impoverishment, and social exclusion. This course focuses on the effects of law and public policy on the lives of marginalized people. How does the postcolonial state invisibilize, illegalize, criminalize, or custodialize people who are vulnerable? In the context of contemporary South Asia, we will focus on the urban homeless and street children; sex workers and sexual minorities; people living with stigmatized ailments such as leprosy, HIV/AIDS, and mental illness; and persons with disabilities. We will utilize film, law and policy documents, critical analyses, and first-person narratives to make visible complex dynamics of oppression and resistance.

ANTH 6985: Immigration Stories (2 units)

ANTH 7200: Intercultural Communication (2 units)

This course is designed to build the capacity of students to understand and respond to the complexities of communication across a wide range of intercultural and

cross-cultural settings. Connections between theoretical models and practical applications are established through first-hand field research, guest practitioner presentations, and reviews of interdisciplinary literature. This course enhances the work of change agents in a globalizing world by building an appropriate set of research and interpersonal skills for dealing with people from different ethnic, linguistic, and cultural backgrounds.

ANTH 7225: Teaching Skills (2 units)

Through a variety of group processes, including videotaping and individual projects, students will engage 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.

ANTH 7500: Reading and Writing Culture (3 units)

This course engages the study and practice of classical and experimental anthropological writing, focusing on the relation between language, writing style, and the presentation of cultural "others," as dealt with historically, theoretically, and in anthropological literature. How is authority established in texts? What forms of expression are possible in contemporary anthropology? How can we be sensitive to power relations in knowledge production and in writing in ways that produce knowledge with emancipatory effects, and bring our voice(s) into dialogue with spaces and communities of research? (Cross-listed as ANTH 6000.)

ANTH 7501: Deviance and Colonialism (1 unit)

In colonial societies, what determined "normal" and "deviant"? According to Michel Foucault, the medieval torture chamber was replaced in the 18th century by the modern penitentiary and its various cousins: the reformatory, mental asylum, hospital. In the 19th century, these new institutions proliferated, not only in Europe, but also in Europe's overseas colonies. They became essential tools of political domination, central to the lives of colonial subjects, who encountered them as inmates, as employees, and as observers. In this seminar, we shall examine the definitions of crime, sickness, insanity, and childhood in Europe and in India, and look closely at the connections between

incarceration and colonial rule. We shall ask whether Foucault's analysis of control is applicable to colonized societies, where race was a constant factor in the relationships between the rulers and the ruled.

ANTH 7512: Nation/Nationalisms: Gendered Encounters (2 units)

This course examines ideologies and discursive practices of nationhood as they are inescapably gendered and mediate the incommensurate between global capital and national particularisms. It focuses on gendered and subaltern encounters with "nation," delineated by class, ethnicity, caste, religion, sexuality, and region. How is the "local" imbricated with the "global" as it operates through the construction, reification, and manipulation of gendered identities? How does the gendering of violence shift the spaces in which cultural citizenship is shaped? How does violence as political action reshape social structures? In tracing subaltern agency and resistance, and the literal and figurative mechanisms that link states to everyday and episodic violence, this course examines histories of the postcolonial present, their cartography in wars, nationalisms, militarisms, "fundamentalisms," ethnic violence, right-wing movements, in conditions named "peace."

ANTH 7576: International Financial Institutions: Producing Accountability (1 unit)

This course will provide an overview of international financial institutions and their policies and projects, with an emphasis on the World Bank. We will examine emerging citizen-driven accountability frameworks and the efforts by affected communities and their civil society allies to demand that the World Bank move toward a rights-respecting framework and to demand meaningful systems of accountability and redress. Current debates and tensions, such as the push to expand lending for large dams and power plants, attempts to revise and weaken policy standards, and implications for private-sector projects, will also be covered. The students will emerge with an enhanced understanding of the history, policies, projects, and controversies surrounding international development finance.

ANTH 7601: Applied Advocacy Research: Postcolonial and Feminist Practices (3 units)

Within the space of emancipatory anthropology, how might we engage critical multicultural inquiry for social transformation? Using postcolonial and feminist frameworks, this course examines the ethical dimensions of knowledge production in ethnographic and participatory action research. Challenging assumptions, representations, and constructions of self and other, at home and globally, as mediated by context, history, culture, race, class, and gender, what questions of research and intervention emerge? How might we address issues of power and privilege in relation to the production, construction, and use of knowledge? Students will engage in brief advocacy and applied research processes over the semester. (Cross-listed as ANTH 6601.)

ANTH 7625: Postcolonial Studies (3 units)

Though postcolonial theory (with postmodernism and poststructuralism) is an important critical perspective, many lack a clear understanding of its content and meaning. This is in part due to the diversity of contexts to which the term is applied, from literary criticism to political theory and global culture. This course examines postcolonial theory in historical context. We explore texts and authors that define this way of thinking, engaging major issues that preoccupy postcolonial thinkers, including identity and alterity, nationalism, cultural imperialism, hybridity, and origin. The relationship between postcolonial theory, Marxism, and postmodernism is explored, as well as complexities and contradictions within postcolonial theory.

ANTH 7650: Representations of the Other (3 units)

This course will look 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. We will examine how images and techniques of representation of the other function in a context of ideology and power. Postmodernism and poststructuralism will be among the frameworks used to discuss the different issues associated with representation, be they class, gender, or race.

ANTH 7727: Academic Writing Skills (2 units)

Through close supervision and experimental techniques, students practice academic writing in English in a supportive and rigorous workshop environment. Students complete a substantial writing project related to their own scholarly work and receive feedback on their drafts over the course of the semester from the professor and fellow students. The course builds academic writing skills on four tracks: the writer (journals, strategies for creative expression, getting organized), the community (peer review and response), the language (words, sentences, paragraphs, style, voice), and the discipline (anthropology, gender studies, philosophy).

ANTH 7751: African Traditions: Music and Healing (1 unit)

This course examines the relation between music and healing in diverse traditions of Africa and the African Diaspora. How is music at once a social ritual, medium for community building, source of resistance to oppression, and spiritual force? We will utilize multiple learning modalities to explore these issues, including analyses of case studies and the experience of music making and dance. Through affirmative relations to intellect, body, soul, Earth, and world, creativity will be expressed and shared among participants, including students, teachers, and local musicians and artists.

ANTH 7760: Marx and Freud (3 units)

This course examines central works of these two thinkers, as well as their uses in 20th-century social thought. Particular attention is given to the critical, emancipatory, and problematic dimensions of their work. Through readings that locate their thought in philosophical and political contexts, we will explore their impact in historical contexts, and in relation to the present. How are these thinkers relevant to understanding modernity/postmodernity? What social movements and interventions draw on their thinking? What shifts and reconfigurations did/does their work make possible, and how has their work been transformed through relations with critical theory, feminisms, postmodernisms, and postcoloniality?

ANTH 7765: Secular / Postsecular Emancipatory Jewish Thought (3 units)

The European Enlightenment and Jewish Haskala were movements for rational cri-

tique of religion and orthodoxy in cultural tradition. The Enlightenment responded to prolific oppression in European history linked to the imbrication of Christianity and political states. The Haskala sought to rethink Jewish tradition in the context of secularization in Christianized Europe. Radical social thought disproportionately emerged from Jewish thinkers. What discontinuities and continuities exist between secular Jewish thought and the cultural history of the Jews? How is a people's spiritual legacy renegotiated and transformed through an affirmative and critical relation to the Enlightenment project to organize social relations according to reason and freedom? How are the boundaries between the secular and religious, tradition and modernity, spirituality and politics, challenged by emancipatory Jewish thought? These are some of the questions we will explore through close reading of texts by Marx, Freud, Kafka, Arendt, Benjamin, Derrida, and others.

ANTH 7775: Cultural Notions of Self and Sexuality (3 units)

This course excavates practices and discourses of self and sexuality through cross-cultural and historical inquiry. How do inherited legacies of Christianity and human science inform contemporary relations to the body, pleasure, identity, and community in the Western world? How are these forces resisted or reproduced in liberation movements organized around gender and sexuality? How are experiences and understandings of subjectivity and sexuality mediated by nation, history, language, race, class, gender, and power? What can we learn from an examination of cultural differences regarding these issues among indigenous peoples in New Guinea and North America, or through an analysis of diverse movements and issues in global contexts?

ANTH 7800: Engendering and Reframing Development (3 units)

What is development? What have been the cultural, ecological, and political impacts of development? What are the intersections between colonization, development, modernization, and globalization? How can we engender development? This course engages a discursive analysis of development, its deconstruction, and its reframing within postcolonial and feminist contexts. What are the distinctions between development processes in the

global South and the North as mediated by power, class, gender, race, culture, nation, and rural/urban issues? Drawing on post-1950 experiences from Africa, Asia, and Latin America, this course examines the historical and contemporary challenges toward prioritizing concerns of marginalized communities, especially women, in development processes. (Cross-listed as PARW 7800 and as ANTH 6800.)

ANTH 7850: History and Imagination of 20th-Century Revolutions (2 units)

Engaging the imagination that coerced the sacred and the profane within 20th-century revolutions, and proliferated new cultural, political, economic, and ecological dynamics across the globe, we will examine the relations of power, domination, and resistance as they story histories of hope and despair, brutality and compassion. This course explores 20th-century revolutions, examining the legacies of colonialism and postcolonial subordination, fascism, and genocide; state and statelessness; communist, socialist, and ethnic movements; and indigenous liberation struggles. Through such engagement, how might we question our historical inheritances? How might we reconvene commitments within diverse worlds to rethink the historical present?

ANTH 7875: Colonization: Remembering Silenced Histories (2 units)

Postcolonialism struggles with the death of memory where its promises to the poor are least honored. Their actions for self-determination are policed to benefit the advantaged. The political commitments of the privileged to the marginalized are defiled in once-colonized regions. Engaging the legacies of internal and external colonization, how do we understand the crimes and contradictions of European imperialism since the 15th century? How do we bear witness to the histories of colonization? How do we connect to legacies of resistance and complicity to colonization, and to the imagination of freedom, to intervene effectively in the present?

ANTH 7890: Directed Seminar in Research (3 units)

ANTH 7910: Indigenous Cultural Survival: Genocide and Resistance (2 units)

Who has the right to life? Whose life matters? At the intersections of modernization and militarization intrinsic to nation building in the 21st century, the cultural survival of indigenous communities is endangered, as nations perceive traditional subsistence cultures as inadequately productive and socially anachronistic.

Indigenous and local struggles for cultural survival raise critical issues for the ecological sustainability of our planet. They point to languages, values, ways of being, spiritualities, imagination, and memory precious to sustaining our world. In this course, we will examine the scope of governmental control; international treaties, covenants, and processes; and the role of progress as it perpetrates the genocide, both physical and cultural, of indigenous peoples.

ANTH 7979: Sexualizing the State (1 unit)

What would it mean to consider the state from the lens of sexuality? How might we engage the nexus of state and sexuality in ways that help us scrutinize the state? This course focuses on queer critiques of the state. The state serves as a site for the biopolitical regulation of subjects and populations. Sexuality, the reproduction of heteronormativity, is the node through which state power and biopolitical regulation proceeds. Bringing to bear strands of queer theory and critical scholarship on the state, this course reassesses how the state is imagined and how state reproduction of heteronormativity is conceptualized. Examples of immigration law, mobilization against “sodomy law,” and state policies meant to discipline bodies, sexuality, and market exchanges, among others, will help engage questions of state power and its fractures.

ANTH 8080: Subaltern Historiographies (2 units)

Engaging subaltern, poststructuralist, feminist frameworks, this course examines culture and community in breakdown, assertion, dislocation. Through archaeological inquiry that excavates majoritarianism, nationalism, identity formation, and related dynamics, we explore the biopolitics of states. In prioritizing minority-subaltern claims in rethinking the historical present, we explore an ethics of response to suffering as it pertains to hybridized, hierarchi-

cally organized worlds brutalized by racism, class conflict, war, gender violence. As postcoloniality interrogates Academy, how might we think about the effects and contradictions of our struggles, rather than reproduce ourselves as knowers? How does the rewriting of history intervene toward the (im)possibility of justice?

**ANTH 8799: Independent Study
(1-3 units)**

ANTH 8800 Biopolitics: Culture and State (2 units)

Biopolitical states organize individuals and populations as resources. Knowledge is produced and circulated to facilitate productivity, health, normality, disciplined forms of happiness, and docility. Social expertise is mobilized to enhance nation building and economic expansion. Discourses of eugenics in Nazi Germany, national security in post-9/11 United States, and history as myth in contemporary India, domesticate difference, asphyxiate and assimilate dissent. Examining the political and cultural impact of national security laws, such as the Patriot Act (United States), the Prevention of Terrorism Act (India), and Article 23 (Hong Kong), as mediated by race/ethnicity, religion, citizenship, sexuality, and gender, we will examine the biopolitical as it operates through the twin mechanisms of cultural dominance and the state, its governmentalities productive of myriad forms of resistance.

ANTH 8810: War and Peace: Alliance and Confrontation (2 units)

This course examines issues of war and peace in the historical present as persistent crises of religion, nation, ecological destruction, gendered violence, and racism confront us at the turn of this century. Military interventions in the global South violate communities and nations, while democracy is rendered monochromatic in the United States. What legacies produce the fundamentalization of Christianity, Hinduism, Islam, and Judaism? What are the effects on culture, power, class, and gender? What enables the repeated violation of human rights in and between the global North and South? What ethics and processes can further peace linked to justice?

ANTH 8825: A Genealogy of Social Movements: Culture and Politics (2 units)

In response to chronic human rights failures in nation building in the 20th and 21st centuries, movements that enact ethical dissent are critical to the democratization of society. Addressing the culture, history, and politics of social justice movements globally, this course examines their legacy in response to political oppression and religious extremism. We explore resistance and alliance, attentive to issues that enable and constrain liberatory practice and brutalize resistance. We engage state-community relations and methodologies of dissent, drawing on the civil rights movement in the United States, Hindu nationalism in India, state and statelessness in Israel and Palestine, land struggles in Zimbabwe, and colonialism in Ireland.

ANTH 8888: Special Topics (1-3 units)

A course of study relevant to evolving topics of growing importance in cultural anthropology and social transformation.

ANTH 8888-02: Women, Islam, and Modernity (2 or 3 units)

This course examines how women in predominantly Muslim societies of South Asia and the Middle East encounter Islamization, modernization, development, and democracy. How are the Muslim woman and Muslim-ness produced within a variety of temporalities and locations? What are the meanings of citizenship? How do the state, women's groups, Western donors, and militant Islam face off in the struggle for full citizenship rights for women? What are the continuities and discontinuities between the colonial past and the postcolonial present? This course explores how reformist women's movements are transformed under the pressures of economic globalization and neoliberal state policies, and the ways in which we can conceptualize the emergent links between local groups and transnational advocacy networks.

ANTH 8925: Critical Social Thought (3 units)

Critical reflection on social relations has animated thought in its modern and post-modern expressions in thinkers such as Kant, Hegel, Marx, Nietzsche, Freud, Heidegger, Arendt, Adorno, Foucault, Deleuze, Derrida, and Spivak. Some name this move to thought oriented toward the historical present as a transition from philosophy to social theory. Others speak of the end of metaphysics or deconstruction or a critical ontology of ourselves. Critique

finds life in “objects” like truth, history, subjectivity, capitalism, reason, consciousness, sexuality, Christianity, culture, power. Through the above, in conversation with feminist and postcolonial thought, we will interrogate intersections of reflection and action toward social justice.

ANTH 8930: Postcoloniality in South Asia: Confronting Nationalism, Religion, and Politics (2 units)

This course examines histories of postcoloniality in South Asia. Addressing competing nationalisms in Sri Lanka, Nepal, and Bangladesh, and focusing on India and Pakistan, we will inquire into institutionalized and gendered violence in nation building in South Asia. We will explore the intersections of globalization and militarization, and constructions of sectarian, monolithic, and religious nationalisms. We will trace contested histories of state building via Hindu majoritarianism in India and military dictatorship in Pakistan. How do current formulations of state limit a resolution to conflict in Kashmir and escalate nuclear politics in South Asia? What democratic forces intervene for justice and peace?

ANTH 8950: Nietzsche / Foucault: An Archaeology of Western Culture (3 units)

We examine two thinkers important to a critical analysis of, and reflections on, Western culture. Through contextualizing their work historically, with close textual readings of key books and essays and secondary interpretations from leading scholars, plus lectures, class discussion, and dialogue with present concerns, we will excavate the unconscious of our cultural practices and forms of thought. Through their work we will conduct rigorous inquiry into “systems of truth and ways of being.” Truth, power, subjectivity, history, identity, “difference,” cultural change, and social movements will occupy our attention as we use Nietzsche and Foucault to think the present.

ANTH 8960: Historiography: Genealogy as Deconstructive Practice (2 units)

What is the role of historiography in the constitution of counter-memory? This course examines contemporary scholarship that intervenes in dominant regimes of truth and social relations of injustice.

Engaging research, writing, and thinking that utilize genealogical approaches, including our own work, we will elaborate on “deconstruction as justice” (Derrida, Spivak) in feminist and postcolonial frames. Through genealogy, we will problematize present discourses and practices to proliferate critical reflection and social experimentation (Foucault). We will focus on analyses of nation, religion, and majoritarianism; gendered violence and resistance; self-determination struggles; diaspora, hybridity, and identity politics; international organizations, law, and transnational border crossings.

ANTH 9000: Ph.D. Specialization Seminar / Dissertation Proposal Writing (0 units)

The doctoral dissertation in the Anthropology program at CIIS is based on applied research. It is conceived in collaboration with program faculty whom students perceive as key to their dissertation work. It is also conceived in collaboration with communities of practice relevant to the research. A dissertation proposal is a scholarly document designed to demonstrate critical knowledge in the student’s area of inquiry. It demonstrates the ability to design and conduct applied and participatory research. The proposal explores research alliances and themes, delineating relevant discursive, cultural, and methodological frameworks, and contributions to the discipline of anthropology and to social change.

ANTH 7900: Thesis or Dissertation Seminar (0 units)

Somatic Psychology (SOM)

Note: MCP courses taught with an emphasis in Somatics are designated as MCPS.

SOM 5001: Neuroscience, Body Image, and Culture (2 units)

This 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 multilevel 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.

SOM 5201: The Body: Experienced, Conceptualized, Verbalized (3 units)
This course is an introduction to methods for navigating the dialectic between one's experiences of the body and ideas about the body learned in one's history. It is a basic introduction to the use of embodied experience and body maps to further one's capacities for self-development. The course includes an introduction to the work of some of the early founders of the field of somatics.

SOM 5602: Sensory Awareness (2 units)
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 5607: Movement Approaches in Somatic Psychotherapy (2 units)
This course teaches the use of movement approaches such as Authentic Movement, Dance Therapy, and Contact Improvisation in the context of psychological theory and practice. Specific approaches are emphasized by each instructor.

SOM 6103: Cross-Cultural Approaches to Identity, Affect, and Body Movement (2 units)
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 child-rearing practices, metapolitical and religious practices, and so on. This course looks at how these cultural factors can provide the basis either for oppression or for healing. Emphasis is on the major cultures that shape the California population: European, Hispanic, African, Native American, and Asian.

SOM 6201: Somatics, Society, and Culture (3 units)
A study of how individual bodies, as well as individual experiences 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 emo-

tional responses to authority. Focuses on how people are coaxed to neglect the sources of wisdom and decision making within the social body, and to relegate authority to publicly designated experts. 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 6601: Theories and Techniques of Somatic Psychotherapy II (2 units)
This is the second of a series of three courses that focus on various theories and techniques in psychotherapy. This course deals with a variety of approaches, such as Hakomi, Lomi, and other techniques. It teaches careful understanding of transference, countertransference, and attunement in the application of somatic and other experiential exercises in the practice of psychotherapy.

SOM 6603: Theories and Techniques of Somatic Psychotherapy III (2 units)
The third in a series of three courses focusing on various approaches to psychotherapy from a somatic perspective. This course deals with energetic and character analytic approaches in psychotherapy. It introduces the work of Wilhelm Reich and derivative therapies that have been influenced by his work. The course also discusses the energetic care of the human being before birth, through the birthing process, and into adulthood. Students study and work experientially with observation, breath, movement, and sound in psychotherapy and in personal growth. Prereq.: MCP 5610 and SOM 6601.

SOM 6604: Somatic and Experiential Psychotherapy with Couples (1 unit)
This course teaches practical, experiential approaches to work with couples. It gives concrete examples and provides the theoretical background for somatically based interventions in couples therapy.

SOM 7701: Integrative Seminar (3 units)
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 that integrates their work throughout the Somatics program. Prereq.: SOM 530C.

SOM 8601: Body-Mind Practices of Various Cultures (2 units)

The study of body-mind integrative practices such as sensory awareness, T'ai Chi Ch'uan, traditional Chinese medicine, yoga, breathing therapies, and various forms of bodywork and meditation.

SOM 8799: Independent Study (1-3 units)

SOM 8888: Special Topics (1-3 units)

A course of study not currently encompassed in the curriculum but relevant to evolving topics of growing importance in somatics.

MCP 5101: Professional Ethics and Family Law (2 units)

Ethical standards for the practice of counseling and psychology. Review and discussion of ethical and legal aspects of marriage and family therapy and practice.

MCP 5105: Psychopharmacology (2 units)

Study of the range of current psychopharmacological interventions in terms of mental disorder diagnostic categories, including antidepressants, anti-anxiety, mood stabilizers, and antipsychotics. Neurobiological mechanisms of mental disorders are reviewed in terms of current research. Interaction of psychopharmacological and psychotherapeutic interventions is discussed, including medication response and side effects.

MCPS 5201: Human Development and the Family (3 units)

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

MCPS 5501: Psychodynamics (3 units)

Presents a history of psychodynamic ideas and their application in clinical settings. Offers a historical perspective beginning with Freudian theory through the development of object relations theory. Covers basic theoretical and clinical concepts; clinical theories about the self and self-development; and the topics of transfer-

ence, countertransference, and defense. Examines relationships between psychodynamic and other clinical theories.

MCPS 5602: The Clinical Relationship (2 units)

The relationship between therapist and client is one of the central concerns of contemporary theories of therapeutic change. This course explores the relationship between therapist and client from the perspectives of contemporary psychoanalysis, humanism, and self-psychology. Provides various perspectives on transference and countertransference and working with these dynamics in the clinical setting.

MCP 5603: Psychopathology (3 units)

Comparative historical and contemporary views of the development of adult psychopathology and the categorization system of the Diagnostic and Statistical Manual.

MCPS 5604: Group Dynamics (2 units)

Review of basic theories of group process. Exploration of group process through group interaction, didactic analysis, and synthesis.

MCPS 5605: Family Dynamics and Therapy (3 units)

Covers the family life cycle, as well as the theories and methods of many of the major family theories, including strategic, brief strategic, systemic, narrative, solution-focused, family of origin, structural, and symbolic-experiential family therapy. Includes experiential learning processes and instructor-demonstrated family of origin interviews.

MCPS 5610: Therapeutic Communication (2 units)

This course provides an overview of key concepts and methods in therapeutic communication, integrating psychodynamic, humanistic, and other approaches. Experiential portion includes role-play and simulations.

MCPL 5610: Therapeutic Communication Lab (1 unit)

MCP 6102: Alcohol and Chemical Dependency Counseling (1 unit)

Survey of current treatment approaches to chemical dependency and examination of humanist-transpersonal perspectives.

MCPS 6103: Cross-cultural Counseling and the Family (2 units)

This course provides an overview of cross-cultural counseling through exploration of ethnic, social, and cultural mores and values of representative social groups and special populations.

MCP 6401: Research Methods (3 units)

Overview of research methodologies with special focus on qualitative approaches, comparative ways of knowing, and the creation of an integral inquiry research project.

MCP 6502: Child Therapy (2 units)

Techniques to remedy or prevent problems in children and their families. Case material introduces strategies of intervention.

MCPS 6601: Marriage and Couples Counseling (2 units)

Theoretical and therapeutic approaches to working with couples, including object-relations, ego analytic, cognitive-behavioral, existential, and transpersonal perspectives, 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.

MCPSL 6601: Marriage and Couples Counseling Lab (1 unit)

MCPS 7601: Supervised Clinical Practicum: Individual (2 units, minimum of 3 semesters)

Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

MCPS 7602: Supervised Clinical Practicum: Group (2 units)

Presentation and discussion of case material in a small-group setting. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

MCP 7603: Pre/Post Practicum (0 units)

Required of MFT trainees who wish to accrue hours toward licensure and who are not enrolled in Supervised Clinical Practicum (either Individual or Group).

Transformative Studies (TLD/TSD)

Transformative Leadership

TLD 5200: Creativity and Personal Transformation (3 units)

In this class, we will explore the relationship between creativity and personal transformation. The word *creativity* is typically associated with the arts and the sciences. We will use a broader approach, assuming that our selves are a creative product. Central to this course will be the development of the ability to take research findings about the characteristics of the creative person or process and relate them to our experience. We will discover our own “voice” as we learn to strike a balance between the “academic” and the “personal” in our writing. Students are invited to see their lives as a creative process and to develop a creative vision of their future.

TLD 6125: Introduction to Leadership: Models, Maps, and Metaphors (3 units)

In this course, students are introduced to the larger body of knowledge and research in leadership studies. It addresses key perspectives on the relationship between leadership and systems change, the transformative dimensions of leadership, the history of systems-change approaches, strategies for supporting change in systems, assumptions about leadership and change, and the capacity to assess and begin to implement a number of change approaches. A key aspect of this course involves uncovering, exploring, and challenging students’ implicit assumptions about leadership and change in the context of the literature.

TLD 6130: Ways of Relating: Collaboration Skills and Group Dynamics (3 units)

This course addresses the fundamental nature of how human beings relate to each other, and how this affects the discourse and practice of leadership and systems change. Is the quest for domination inescapable? Are there other ways of conceptualizing human relations? If so, how do they manifest in practice? Students will explore the implications and applications of a plurality of ways of relating. The course focuses on the development of basic skills in group dynamics and team leader-

ship, interpersonal communication, and self-understanding in a team context.

TLD 6145: Diversity in Action: Leadership, Pluralism, and Creativity (3 units)

This course is designed to raise awareness, stimulate discussion, and open up possibilities for new frameworks and actions for leadership in the areas of race and ethnicity and their intersection with issues of gender, class, and sexuality. Strategies for creating community and organizational change will emerge through the exploration of the potential for creativity as well as conflict in diverse populations.

TLD 6225: Approaches to Change and Transformation (3 units)

In this course, students explore ways of assessing and initiating change in systems ranging from small groups to organizations.

TLD 6300: Ways of Knowing: Strategy, Complexity, and Creating the Future (3 units)

Ways of Knowing addresses the ways in which leaders and change agents know and make sense of the world. The course explores underlying epistemological issues, creative and critical thinking, and the strategic thinking skills required of leaders to develop a vision and turn it into a reality. Grounded in systems and complexity thinking, this course also focuses on ways of approaching the future through a variety of methodologies, such as scenario planning.

TLD 6635: Transformative Leadership: Leading Ourselves among Others (3 units)

This course provides students with the opportunity to reflect on their understanding of leadership, their global and local context, and their vision of their role as leaders. Students develop and articulate a leadership philosophy and situate it in the leadership literature. A self-assessment and 360-degree feedback process allows students to evaluate their strengths and weaknesses and develop an action plan for ongoing growth.

TLD 6840: Capstone: Action Project (3 units)

This course focuses on putting into action what the students have learned during their two years in the program. Students

design, initiate, and complete a project that integrates theory, reflection, and experience. Work begun in Integrative Seminar courses is completed in the students' action sites.

TLD 6999: Integrative Seminar (1 unit each, three semesters)

The Integrative Seminar is a 1-unit course that students take for three semesters, leading up to the capstone project in the fourth and final semester. It is designed to develop an ongoing learning community in which students can integrate their work from other courses, learn how to learn and work together, and provide each other with support for work toward a capstone project.

TLD 7470: Leadership and Conflict (3 units)

Learners are asked to categorize their organization's approach to conflict according to the standard literature on conflict resolution. Learners then engage literature and practice informed by conflict transformation, whereby a third space emerges to hold the extreme positions in a way that mediates them.

TLD 7471: Women and Leadership (3 units)

The advent of the 21st century is demanding new paradigms of leadership, as well as new modes of inquiry. Women are taking a central role in integrating the dynamic connection between power and relationship as a force for leadership at all levels of human experience: interpersonal, organizational, systemic, cultural, and global. This class is an exploration into authentic leadership through feminist and womanist thought and consciousness with an emphasis on crafting new paradigms, theories, and methods of leadership. Community inquiry will include experiential processes, shared dialogue, and an appreciation of women's worldviews and cross-cultural perspectives. The course involves co-creation, co-teaching, and leadership by students so that emergent topics can be incorporated into the class structure.

TLD 7473: Organizational Culture (3 units)

In this course, learners are introduced to organizational development through an organizational culture lens in contrast to other approaches to organizational

research. They also learn the ABCs of organizational cultural assessment: they will collect and determine the meaning of organizational Artifacts and espoused Beliefs and assess organization Culture through interview and narrative methods.

TLD 7900: Thesis or Dissertation Research (0 units)

Transformative Studies

TSD 8005: Introduction to Transformative Studies (3 units)

This course will provide students with an overview of cross-cultural approaches to human transformation, drawing extensively on the traditions represented by thinkers such as Aurobindo, Chaudhuri, Gebser, Grof, Naranjo, Smith, Watts, and Wilber. Spanning the psychology, philosophy, sociology, and spiritual dimensions of transformation, students will explore the many ways in which change and transformation have been studied at the individual, group, organizational, and societal levels. Particular emphasis will be placed on the way in which academic inquiry itself can become a transformative process.

TSD 8010: Organic Inquiry (3 units)

Organic inquiry (OI) is a qualitative research approach that engages story (narrative) and the liminal to deepen understanding and to foster insights about a personal, lived experience that has had a profound effect on the inquirer. In this course, learners study about OI's development and the enhancing characteristics it brings to narrative methods. Using their own area of interest, learners initiate a mini-inquiry, following the phases of the approach. Through readings by the major writers on OI and through applied practice, learners are prepared for writing their research comprehensive essay.

TSD 8011: Transformative Learning (3 units)

In this course, "transformative learning" serves as an organizing frame to explore different theories and practices of transformative learning, particularly in education. Learners are expected to critically engage with the readings and to articulate their resonance with or resistance to them. In addition, learners write an essay on an original inquiry proposal based on the dis-

sonance or alignment between the theories and practices in the literature that they've reviewed and the lived-life circumstances with which they are familiar.

TSD 8012: Heuristic Inquiry and J. Krishnamurti (3 units)

This class is an exploration into the self as researcher using the heuristic method of qualitative inquiry and the ideas of J. Krishnamurti. This class will work as a whole to examine the theory and application of Krishnamurti's perspective to heuristic inquiry. Small groups will work toward conducting a complete heuristic inquiry around specific topics. The goal is growth in personal awareness and a deeper understanding of integral consciousness, as well as an increased capacity in the method of heuristic inquiry.

TSD 8013: Self and Other (3 units)

In this course, learners observe their own feeling toward "other" while exploring the Western religious, philosophical, and psychological literature on the wholly other and its relationship to the West's ontological and epistemological beliefs. To provoke awareness, literature from a tradition other than Western that discusses its relationship with the extra-ordinary is also engaged. With insight, learners write about how the prevailing culture's relationship to other (what is unknown) informs their own feeling about and relationship to strangeness.

TSD 8015: Learning Community Practicum: Encountering the Cosmological in Transformative Learning (3 units)

This course is a practicum in a learning-community structure that allows learners to experience the constructed nature of their reality with necessary support from others. This rests on the premise that it takes others different than oneself to force one's deeply held assumptions to the surface, and it takes community to support the learner in this potentially disorienting process. A practicum, a living through transformative change with others, helps the learner embody what it means to transform and how it is that such transformation can happen. Thus a practicum in transformation in a learning-community structure gives learners an intensely lived experience, the insights from which can then knowingly be applied to research and action in the world.

**TSD 8125: Creative Inquiry:
Scholarship for the 21st Century
(3 units)**

This course provides an introduction to research as a creative and transformative process. It will address issues such as what the relationship is between the academic and the transformative, what it means to be a scholar in the 21st century, how to get in touch with one's research passion and integrate it into one's coursework, how to think about research in a way that integrates personal reflection and personal growth with solid, grounded scholarship in an academic context, what the role of the literature review is and how to approach it, and how to develop one's academic voice. The knowledge base is drawn from the philosophy of social science, educational and developmental psychology, creativity research, complexity, and inter- and trans-disciplinary theories and research.

**TSD 8130: Transdisciplinarity:
Complex Thought and the Pattern
That Connects (3 units)**

It is becoming increasingly clear that complex issues often cannot be addressed from the perspective of a single discipline. This course focuses on how research is conducted across disciplines. We will briefly explore the history of disciplines and inter- and transdisciplinarity, and study a number of exemplars that draw from disparate disciplines to assess a variety of possible strategies. Transdisciplinarity will be presented as an approach that is inquiry rather than discipline driven; is meta-paradigmatic rather than intra-paradigmatic; requires a form of "complex thought" to organize knowledge in a way that connects and contextualizes, rather than separates and reduces; and acknowledges the central role of the knower in all knowing. How can we learn to think across disciplines in a way that is inquiry based, when we have been taught to think inside our disciplinary silos? The work of a number of transdisciplinary exemplars will be studied in depth. Topics include how to develop a knowledge base in a multidisciplinary approach; how to research, review, and integrate perspectives from different sources relevant for the student's research topic; how to develop a solid understanding of the dominant discourse(s) in one's area of inquiry and address its limitations; and how to develop a theoretical framework for inquiry. The course will also cover how to integrate the knower in the

known, how to reflect on how who we are, and how our values, assumptions, and blind spots, play a role in our inquiry. Students will be able to ground all the work in this class in their own chosen areas of inquiry.

**TSD 8132: Understanding New
Religions and Spiritual Movements
(3 units)**

The growth of religious and spiritual movements, both imported from other societies and originating in the United States, has implications for the way in which Americans address the sensibilities of spirituality and religiosity. This course offers several theoretical models for understanding the categories of new religions and provides a context for inquiry into why new religions are prominent in American society today. In addition, each student will select one new religious movement (NRM) to study in depth. Students will learn how to describe and analyze new religions demographically, ethnographically, and phenomenologically. Qualitative methods of interview, narrative, and questionnaire will be examined, and each student will gain familiarity with one or more of these methods. Each student will learn to research a NRM by conducting an ethnography of the movement, including its beliefs, organization, any controversies surrounding the group, the experiences of members, the literature on the NRM, and how the NRM functions in the current religious milieu of the United States. Throughout the course, students will be required to examine their own assumptions, beliefs, and personal stances regarding NRMs. At the end of the semester, each student will have grounding in the literature on NRMs, some sophistication in conducting online research, and a capacity for reporting others' religious experiences.

**TSD 8133: Contemporary Spiritual
Leaders (3 units)**

Contemporary spiritual leaders demonstrate diverse styles of leadership and meaning making in an age of increasing cross-cultural communication. This course will examine the contributions of several leaders from Eastern, Western, and indigenous spiritual traditions to our notions of what is real, how we know what we know, what is of value, and what the nature of inquiry is. Through the study of biography, leadership styles, and thought sys-

tems, students will come to appreciate how individuals and groups make meaning of the world, through innovation as well as accumulation. We will question how we can learn more about ourselves through the study of leaders who offer distinct paths to knowledge of ourselves and the cosmos.

TSD 8134: Authority and Leadership in Spiritual Communities (3 units)

In the face of growing religious pluralism and spiritual eclecticism, religious groups with powerful, even authoritarian, leaders are growing in number, while groups with little control over their members are declining in number. Sectarian, even fundamentalist, movements are increasing in many world religions. Accusations of “brainwashing,” “undue influence,” improper sexual behavior, and imprisonment are leveled against authorities in all sorts of spiritual organizations, from established churches to small cults. This course will examine the creation and perpetuation of legitimate authority and leadership in spiritual communities and how the attribution of charismatic power to leaders can lead to the development of illegitimate authority. We will analyze the nexus of sacred influence and secular power in a number of spiritual communities in order to understand how spiritual communities are associated with a number of social problems.

TSD 8210: Self, Society, and Transformation (3 units)

This course examines the dialectical relationship between self and society from the perspective of the sociology of knowledge. As we appreciate the cultural and social origins of self, we come to understand how self-concept directly influences social and cultural change as well as individual transformation. The symbolic representations of self in relation to the universe affect all major systems of social organization—religion, education, politics, and so on. We will explore the utility of certain views of self for planned social change: Are some conceptions of self conducive to political quietism, social alienation, and narcissism, while others foster humanism, political commitment, and adaptive social change?

TSD 8215: Research Paradigms, Methods, and Design (3 units)

This course provides a general introduction to research methods, models of

research, and research design. It includes an overview of the epistemological and ontological foundations of research, a survey of research methods, and the basics of research design. Students will reflect on the way the human sciences have addressed very basic philosophical questions that have a profound influence on our research and our everyday existence. Students will learn how inquiry questions and values are related to specific methods and research designs.

TSD 8221-60: From Certainty to Uncertainty: Dancing with the New Sciences (3 units)

This course explores the revolutionary transformations in the Western worldview from the early Middle Ages to the present day—including pre-Renaissance worldviews; the rise of science with Bacon, Descartes, and Newton; the world of chaos theory; and the complementary postmodern vision of literature and society—and introduces the ideas of David Bohm, who believed that underlying the appearances of the world lies a deeper “implicate order.” The course also explores the implications for individuals and society of this transformation from “certainty” to “uncertainty.”

TSD 8222: Bateson, Morin, and the Challenge of Complexity (3 units)

Thinkers like Gregory Bateson and Edgar Morin have suggested that a key to humanity’s progress is a new way of thinking, a thinking that does not polarize, decontextualize, and mutilate the fundamental complexity of life in search of “simple” answers. We will explore the profound works of Bateson and Morin, and address both their philosophical significance in the development of a new worldview and the relevance of their work for a wide range of issues, from ecology to education to politics to spirituality. Through the study of these authors we will also explore the meaning and significance of wisdom and its embodiment in daily life.

TSD 8223: Global Diversity and Creativity: Self and Society in a Planetary Context (3 units)

Martin Luther King Jr. wrote that we all wake up in the morning and are “in the red” to people all over the world by the time we’ve had breakfast. This course is about uncovering this debt: becoming aware of our global interdependence, our “planetary citizenship”; understanding it as the result of historical global interaction

and creativity; and exploring the implications for who we are, how we relate to others, and what we can do to see our global pluralism as an opportunity for tremendous creativity. Students are asked to follow Dr. King's suggestion and take a day in their own life to excavate their own global interdependence, studying the roots of what they take for granted in everyday life—their clothes, food, ideas, housing, and cultural roots—and explore how the whole world is “inside them.” This course develops an understanding of the social and cultural dimensions of creativity in a global context. It also examines diversity as a naturally occurring phenomenon in all systems and explores the dynamics (interpersonal, structural, social) of diversity within the framework of scientific discoveries. Students study creative interaction in different times and places, and develop a new perspective on issues of diversity and identity from a knowledge base drawn on multidisciplinary research on creativity, global history, globalization, and hybridity. The final project is a publishable research paper illustrating one case study of global creativity related to the student's own area of interest.

TSD 8224: How We Know What We Know: Explorations in Epistemology (3 units)

How do we know that what we believe is “true”? How reliable is the knowledge we base our actions on? How do we get trapped in limited and limiting ways of seeing the world, and how can we mobilize our creativity to break out of habits of mind? The focus of this course is how we know what we know, and the radical implications that this subject has for our daily lives. It addresses issues of epistemology, developing an understanding of “post-formal thought,” complexity and systems theory, and multiple ways of knowing, including feminist and transpersonal perspectives. The stress is on learning to think contextually and relationally. How can we learn to think about complex, interrelated issues when we have traditionally been taught to break things down into the smallest of parts and eliminate the complexity? Can our understanding of the world be considered an act of co-creation? What are we to make of profoundly subjective, “mystical,” and “transpersonal” experiences? What kind of knowledge do they provide—and how can they be explored? What are the implications of epistemological reflection for our academic work, and for our daily lives?

TSD 8310: Qualitative Research Methods (3 units)

This course provides an overview of general qualitative research methods. Its purpose is to provide students with a sufficient understanding of the ethical, epistemological, and practical issues associated with qualitative research. Students will develop skills for conducting an inquiry within a chosen methodological framework and will be able to select a method consistent with their values, interests, and commitments.

Women's Spirituality (PARW)

Foundational Courses

PARW 6500: Contemporary Women's Spirituality (3 units)

This class weaves together women's spiritual experiences with cultural history, art, womanist-feminist theory and practice, Earth-based spiritual traditions, ecology, ecofeminism, and ancient and modern struggles for liberation. Drawing substance from the visions, dreams, artistry, and activism of many women from all over the globe, it introduces some of the leading and emerging multicultural and multinominal voices of the women's spiritual movement in the United States and the world. This portal course for all Women's Spirituality students emphasizes community building and greater awareness and appreciation of diversity. Each person is asked to research and share her mother-line heritage.

PARW 6786-70: Embodying the Present: Women's Spirituality (3 units, online plus FTF)

The main purpose of this course is to deepen students' knowledge of the established and emerging concepts, practices, and ideals of contemporary women's spirituality through embodied and experiential learning activities as well as more traditional academic study and scholarship. Women's spirituality is a growing movement informed by many individuals and diverse belief systems around the world. It is also a growing field of interdisciplinary and integrative academic study. Students are invited to embody course material through participation in experiential exercises that include visualization, meditation, journaling, movement, and altar building (on a solo basis with reflective

sharing with class members). Each student will explore and research her mother-line heritage.

Women and World Religions

PARW 7122: Women and World Religions: Special Topics (3 units)
(Various topics.)

PARW 6356: Women's Spiritual Quest (1 unit, weekend)

This course explores a diversity of spiritual quests. Participants read and discuss women's stories, journals, poetry, and other writings about seeking the divine through pilgrimage, solitude, social activism, motherhood, and much more.

PARW 6711-60: Native American Spiritual Paths (1 unit, online)

This course looks at several leading voices of Native American spirituality, carefully exploring their words and the context out of which these spiritual teachings and invocations emerge.

PARW 6571: Mary and Modernity (1 unit, weekend)

This course examines the role of the Virgin Mary in the cultural and spiritual history of the West, with special attention to the ways in which her full cosmological presence has been targeted as a problem by the forces of modernity. Modernity's preference for collapsing a complex symbol into a mere "sign" in a text is studied. Also covered is the continuity between elements in Mary's biblical story, and in grassroots devotion, with indigenous goddesses; the relevance of new discoveries in scientific cosmology; the current resurgence of Marian spirituality; and her inspiration in social-change work, as well as in much of Western art. (Cross-listed as PARP 6571.)

PARW 6787: Sacred Women of Africa and the African Diaspora (3 units, weekend)

This class traces the lineage of sacred women of power found in the cultural history, spiritual practices, iconography, and ordinary and extraordinary rituals of diverse peoples of Africa and the African Diaspora. Beginning with the late Paleolithic and early Neolithic cave paintings of northern and southern Africa, extending through the goddesses, divine queens and holy priestesses of ancient kingdoms in North, West, and Central

Africa, and continuing with the sacred ancestors, holy mothers, ritual leaders, healers, and market women of the Yoruba, Ibo, San, Congo, and other contemporary peoples of the African Diaspora, we will explore the similarities and differences exhibited in images, practices, and concepts of the African Divine Feminine.

PARW 7217-70: Mirrors in History: A Cross-Cultural Exploration (3 units, online)
(Cross-listed. For course description see BIS 1600.)

PARW 7280: The Hindu Goddess (3 units)
(Cross-listed. For course description see PARA 7280.)

PARW 7390: Heresies, Folklore, and Other Submerged Beliefs (3 units)
This advanced cultural history course explores the relationship of subaltern to dominant cultures. Students study the writings of Antonio Gramsci, a major Marxist theorist of the 20th century who stressed the significance of the cultural revolution that precedes and accompanies authentic political revolution; the Gnostic Gospels; Mandaeen and Manichean literature; Islamic mystical literature; Cathar literature; peasant heresies in folklore; Karl Marx as heretic and prophet; heresies and witchcraft in island and mountain enclaves of Italy; feminism as heresy. For the heresy of African origins and the African dark mother, students will read African and African American theorists.

PARW 7505: Women Saints and Prophets, East and West (3 units)
Women of Southeast Asia, especially Burmese women, are highly educated, illustrious, and splendid persons who have touched the lives of countless individuals with their supernormal, subtle, and healing power. Contemporary and medieval women mystics from Jewish and Christian paths have also offered compelling insights. As we understand and appreciate their spirituality, our own insights become illuminated and applicable to the concerns of the day. These women masters show intimate and enabling love for humanity and Divine instrumentality, calling us to deepen our intuition, melt dualistic paradigms, and work for compassion and justice in the world, in ways that also support our own path to happiness and success.

PARW 7532: Subaltern Cultures: Cosmology, Icons, and Rituals (3 units)

In this course, the cultures of subordinated ancestors (Basques, Sami, Sardinians, Etruscans, Sicilians, et al.) are studied alongside the subaltern cultures of the United States. In addition to Native, African, Asian, and Latin Americans, European immigrants are studied who were considered black when they arrived in the United States (e.g., the Irish, Jews, Slavs, and Italians). Many ways of knowing are tapped: mythology, folklore, science (notably genetics and archaeology), art, poetry, literature, social sciences (e.g., anthropology), dance, and semiotics.

PARW 7536: Holy Women of Judaism, Christianity, and Islam (3 units)

In this course, we will deepen our understanding of the holy women from the three Abrahamic religions. We will examine their religious contributions in the midst of limiting sociopolitical difficulties that curtailed women's expression and spiritual self-disclosure. Spanning the early medieval to the contemporary period, we will learn how they attained their goals resulting in the remarkable flowering of feminine spiritual instrumentality. We will endeavor to apply their methods to our immediate circumstances. Cognitive, didactic, and experiential components form the content of the course.

PARW 7570-60: Theology/Theology: Goddess-God, Humanity-Nature (3 units, online)

This course compares and contrasts feminist approaches to Goddess/God and the world in Judaism, Christianity, Buddhism, Hinduism, and the contemporary Goddess movement. The nature of religious symbolism, language, and experience will be considered, as well as the convergence of process philosophy and Goddess theology. Authors studied may include Karen Baker-Fletcher, Rita Nakashima Brock, Carol Christ, Mary Daly, China Galland, Lynn Gottlieb, Rita Gross, Lina Gupta, Mara Lynn Keller, Kwok Pui-lon, Judith Plaskow, Rosemary Radford Reuther, Charlene Spretnak, Starhawk, and Luisah Teish.

PARW 7586: African Black Mother and Black Madonnas (3 units)

This feminist cultural history survey course is grounded on Lucia Chiavola Birnbaum's books, *Black Madonnas*, *Feminism, Religion and Politics in Italy*, and

Dark Mother: African Origins and Godmothers. Students analyze evidence of genetics, archaeology, and folklore for the oldest veneration we know, a dark woman of Central and South Africa whose signs were carried by African migrants to every continent after 50,000 BCE. Other topics include the memory of the African black mother in saints' stories, peasant women's (comari, comadri, commere) rituals, and vernacular art; persecution of dark others in Europe (Canaanites, Israelites, Muslims, and heretics); comparisons of white elites in the United States with persecution and social control of dark others; the rise of dark others in the world in 1950s and 1960s; and contemporary dark mothers.

PARW 7118: Women and World Religions: Historical Perspectives (3 units)

Our human past includes a sense of the sacredness of both female and male, and of all nature. Beginning in Mother Africa, we study the cultural evolution of religions, and the roles of women in the regions of the Near, Middle, and Far East; Old Europe and ancient Crete; Mesopotamia, Greece and Rome; India, China, Japan; and the New World. We study the teachings about women and experiences of women in Hinduism, Taoism and Confucianism, Shintoism, Buddhism, Judaism, Christianity, Islam, Goddess traditions, and neo-Pagan religions. The class concludes with individual visions for creating a 21st century closer to our heart's desires.

Feminist and Ecofeminist Philosophy

PARW 6520-60: The Ecosocial Vision (2 units, online)

(Cross-listed. For course description see PARP 6520-60.)

PARW 6620: Luce Irigaray: An Ethics of Sexuate Difference (1 unit, weekend)

This course explores the work of Luce Irigaray, who is perhaps the most important contemporary feminist philosopher. It focuses on Irigaray's fruitful explications, in both analytical and poetic terms, of the myriad ramifications and creative possibilities of acknowledging sexuate difference, as well as her insights about the fertile dynamics that are lost to a culture when it denies sexual difference by insisting on the assumption that the male is the norm. The coursework is organized in the following

areas: philosophy, linguistics, spirituality, art, and politics. (Cross-listed as PARP 6620.)

PARW 6630-60: Feminist Perspectives on Western Culture (2 units, online)

This course examines various subjects in historical and contemporary Western culture from feminist perspectives. While some attention is given to critiques of patriarchal assumptions, the larger focus is feminist alternative visions. Areas include: (1) feminist views on time, language, ontology, ethics, epistemology, religion, history and prehistory, psychology, and art; (2) the ecofeminist analysis and vision (ecology/cosmology and the emergent ecosocial orientation); and (3) gender politics in intellectual and academic life.

PARW 6735-60: Embodied, Embedded Philosophy (2 units, online)

(Cross-listed. For course description see PARP 6735-60.)

PARW 7103: Ecology and Democracy (3 units, weekend)

(Cross-listed. For course description see PARP 7103.)

PARW 7380-70: Womanist-Feminist Worldviews and Methodologies (3 units, online plus FTF)

This class examines womanist and feminist worldviews, theories, and methodologies along with contemporary international dialogues, postcolonial discourses, and feminist controversies. 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. Research methodologies considered include (but are not limited to) women's spiritual ways of knowing, feminist epistemologies, action research, organic inquiry, narrative research, cultural history, archaeomythology, anthropology, and the creative processes of the arts.

PARW 7666: Feminist Philosophy and Religious Thought (3 units)

Retrieves and highlights the philosophical wisdom and spiritual insight of women in many cultures, including the Classical Greek world; Sophia/Wisdom writings of the Hellenistic era; early and medieval Jewish, Christian, and Islamic eras; and modern and postmodern voices of women

spiritual teachers, philosophers, and theologians. Authors include Makeda, the Queen of Sheba, Lysistrata, Diotima, Hypatia, Rubia, Hildegard of Bingen, Sor Juana, Simone Weil, and contemporary authors such as Amma, Karen Baker-Fletcher, Rita Nakashima Brock, Carol Christ, Angela Davis, Judith Plaskow, and Dhyani Ywahoo, among others. (Cross-listed as PARP 7666.)

PARW 7571-60: Process and Feminist Theology (3 units, online)

Process philosophy, especially as developed by Charles Hartshorne, presents a radical challenge to the understandings of divine transcendence in "classical theism" while affirming change, embodiment, relationship, and the place of humanity in nature. Many feminist theologians and theologues reject the transcendent "male God-out-there" of traditional theism and share process philosophy's interest in positively valuing the processes of birth, death, and renewal, the body, relationship, and human embeddedness in the web of life. This course will explore three related theses: that process philosophies can benefit from having their implicit critique of traditional philosophical ways of thinking made explicit; that a "feminist process paradigm" can aid feminist theologians and theologues to articulate more clearly the radical differences of their visions from traditional theological views; and that classical theism is rooted in "matricide," the denial of the female body through which we are born into the physical world.

Women's Mysteries and Sacred Arts

PARW 6355: Spiritual Dimensions of Modern Art (1 unit, weekend)

This course considers the spiritual dimension of modern art and architecture from 1800 to the present. The formalist interpretation asserts that modern art was created solely as a progression of formal solutions to formal problems (that is, new ways to handle perspective, color, line, light, and composition). In truth, most of the leading modern artists in various movements were seeking formal solutions to spiritual problems as well. Drawing on the artists' own statements of spiritual intention, this course presents a rich array of research documenting the spiritual content of much of modern and contemporary art. (Cross-listed as PARP 6355.)

PARW 641 I: Life into Art, Art into Life (3 units, studio art course)

This class will be an exploration of one's search for the soul of their creativity, documenting the power of art as a transformative vehicle. We will discover from a personal perspective how the language of the unconscious is revealed and released through the creative process, becoming tangible in the work of art. We will discuss other important works of literature, poetry, and art, helping us to make connections between life, dreams, fantasy, and the paths to our unconscious. Symbolic expression and use of the female form in prehistoric and historic art work in relation to our own personal symbolism, archetypes, and iconography reveal a sense of continuum and alliance with past and present artists. Also surviving from ancient times to the present is an intangible: the inherent power of the female symbol.

PARW 6450: Women's Visionary Film and Fiction (3 units)

Women's sacred experience and beliefs increasingly find expression in the contemporary arts via visionary films and literature. Select films and novels by women from diverse cultures of our global community will be viewed or read for their discussion of sacred themes. The mystical vision of many of these works is embodied in the daily lives and sacred stories of ordinary persons as well as mythical beings. Films such as *Monsoon Wedding*, *The Sorceress*, and *Daughters of the Dust* will be discussed along with novels by Isabel Allende, Chitra Banerjee Divakaruni, Mary Mackey, Alice Walker, and others.

PARW 6605-60: Literature of Embeddedness (2 units, online)

This course explores poetry, literary essays, and fiction that address, challenge, and correct the Western philosophical perceptions of a radical discontinuity between humans and nature, body and mind, self and the world, and immanent and transcendent. The selected literature expresses human experience as embedded in, and constituted by, subtle processes of the Earth community and the entire cosmos—that is, it expresses participatory consciousness. (Cross-listed as PARP 6605-60.)

PARW 7420: The Healing Ecstasy of Sound (3 units)

Exercises and practice in toning, changing rhythm and drumming traditions, musicality, song, sound healing rituals, and various

musical spiritual practices, both traditional and contemporary, will be shared. Students apply their knowledge to co-creating a final spring music and healing event for the community where they will share their original creations.

PARW 7425: Art as Sacred Process (3 units, studio art course, weekend)

For millennia, artists in all cultures have created their works from a mythic consciousness of mindfulness and deep vision. We explore ways in which the creative process is accessible to us all, regardless of training or that social construct known as "talent." This is a studio art course, mainly experiential with relevant readings, focused on the creation of sacred art. Various media will be used, including drawing, painting, fiber arts, and other areas to be determined by class interest.

PARW 7610: The Greater Mysteries: Birth, Sexuality, Death, Rebirth (3 units)

The primal human rites of passage of birth, sex, death, and rebirth were celebrated in the rituals of the Mother and Daughter in Greece at Eleusis every fall at the time of the equinox. As individuals within community, and within the cosmological context of the Sacred Marriage of Earth and Sky, class participants co-create the ancient nine-day ritual of initiation into the Greater Mysteries of the Mother and Daughter, which involves a spiritual death and rebirth. The ancient Mysteries generated an experience of kinship and divine purpose, and imparted a vision that would "give us a better reason to live with joy; and to die with better hope" (Cicero).

PARW 7660: Painting and Poetry, Woman as Sacred Symbol (3 units, studio art course)

Through the use of the female image in painting and poetry, student artists create symbolic language for self-discovery, and for telling our stories. Searching for deeper understanding in its purest form is a passionate effort to find the essence of life.

Body Wisdom: Women and Healing

PARW 6785: Women's Embodiment, Sexuality, and Healing (3 units)

This course offers a personal, multicultural, and womanist exploration of the spiritual gifts, liberatory struggles, embodied experiences, cultural roles, and collective

and individual resilience found in women around the world. Using readings drawn from science and medicine, psychology, feminism, women's spirituality, Earth-based spiritual traditions, and the writings of women of color, we will review and re-envision the basic themes of female embodiment: woman and nature; growth and maturation; illness, disability, death and dying; sexual diversity, abuse, and healing; and menarche, childbirth, and menopause. We will use the sacred arts of ritual, writing, sound, and movement to weave a safe container to hold our own stories of descent, healing, and transformation. (Cross-listed as IHL 6785.)

PARW 6790: Contemporary Issues in Women's Health (3 units)

(Cross-listed. For course description see IHL 6790.)

PARW 7200: Coming Alive: Rosen Movement and Bodywork (3 units, weekend)

Developed by internationally renowned somatics pioneer Marion Rosen, the Rosen Method allows us to access unconscious energies and patterns in new ways, to see connections between our emotions, posture, and the spiritual attitudes we carry. Effortless movement to music opens the breathing, lubricates the body's joints, stretches and strengthens muscles, and awakens an aliveness and enjoyment in the body. Relaxing hands-on work with chronic muscle tension invites the comfortable acceptance of one's body, dissolves mind-body dualism, and creates an opening for the surfacing of emotions, which had been obscured within the holding patterns of the body. (Cross-listed as IHL 7200.)

PARW 8520: Psychology of Women (3 units)

(Cross-listed. For course description see PSY 8520.)

Archaeomythology and Ecosocial Anthropology

PARW 7050: Goddesses of Prehistory: An Archaeomythology

(3 units, weekend)

Archaeology, anthropology, mythology, cultural history, linguistics, archaeomythology, and women's spirituality methodologies are used to explore the veneration of female deities in Africa, Old Europe, Anatolia, Mesopotamia, Crete, Greece, the British Isles, India, China, Japan, and the New World. Major themes include the body of woman as sacred metaphor (birth giver, nurturer, death wielder, and regenerator); social structure; sacred script; and other cultural elements indicating a rich ceremonial life. Archaeological evidence for Indo-European invasions of Old Europe and theories on the establishment of patriarchy are examined, along with the controversy surrounding Marija Gimbutas's archaeological work.

PARW 7640-70: Goddess and God Civilization of Ancient Crete

(3 units, online plus FTF)

An archaeomythological approach is taken in the study of archaeological, linguistic, mythological, and historical evidence to examine the claim that this highly artistic, Goddess- and God-worshipping society peacefully blended the cultures of the Middle East, Anatolia, Old Europe, and Africa. Particular attention is given to the roles of women and men; economic relations; technological development; trade and political relationships with other societies; the extraordinary naturalistic art; Goddess and God iconography; temple centers; personal and communal worship in natural settings such as mountains, groves, plains, and caves; and religious rituals centered on birthing, sacred marriage, harvest, and dying.

PARW 7800: Engendering and Reframing Development (3 units)

(Cross-listed. For course description see ANTH 7800.)

Peace and Partnership Studies: Justice, Community, Sustainability

PARW 6535: The Heart and Soul of Justice (1 unit, weekend)

(Cross-listed. For course description see IHL 6535.)

PARW 7201: Peace Is in Our Hands: Rosen Method (3 units)

The Rosen Method bridges the disjunction between mind and body to find peace where there has been troubled conflict. Students will learn how to exchange non-intrusive, hands-on bodywork and learn flexibility exercises that invite the relaxation of tension and dismantling of body armoring. Students will also gain an understanding of posture and breathing patterns that can improve their communication skills. As we gradually allow harmony among the different aspects of our inner being, we generate the potential for more peaceful relationships and action in the larger world.

PARW 7585-70: Spirit, Compassion, and Community Activism (1-3 units, online plus FTF)

(Cross-listed. For course description see CT 7585-70.)

PARW 7840: World without Wars

Women's spirituality movements in Europe have bonded with world nonviolence movements in "absolute opposition to the war and militarism generated by a patriarchal mentality wherein women, children, other animals, and the natural world are considered . . . sacrificial victims of the culture of domination and victory of the strongest." We study the Permanent Convention of Women Opposed to Wars; Women in Black ("in between killing and dying, there is a third way—living"); Auroville, India, a model city of nonviolent living; matriarchy, witchcraft, and economic sustainability; and "being human" as the common nonviolence value from Lysistrata, to Rosa Luxemburg, to Noah, the Israeli youth who founded Seeds of Peace to replace hatred with ways Israeli and Palestinians can work together.

PARW 7136: The Future Has an Ancient Heart (3 units)

This advanced feminist cultural history course studies the transformative legacy of primordial African migrations in the Mediterranean basin. The course is based on the on-site research of Lucia Birnbaum since 2001 in Italy, Spain, and France. The course explores the convergence of studies of women's spirituality with those of genetics, archaeology, and the African Diaspora. Students will conduct case histories of particular regions in Europe (students may

choose any country in the world—African migrants reached every continent—for their research paper). Course topics include the legacy of African migration paths such as water-healing rituals (e.g., Lourdes), heresies (e.g., Cathar heresy, Italian vernacular theology), egalitarian relationships (e.g., between African Muslims, Jews, and peasant Christians in medieval Spain); the cultural resistance to patriarchy by women along paths of African Amazons in Europe; our oldest mother and nonviolence movements; and nonviolent cultural and political transformation.

Culminating Courses

PARW 6800-70: Integrative Seminar / Proposal Writing (3 units, online plus FTF)

Students draw together the knowledge, insights, and skills of their coursework and other learning, and review methodologies and issues of epistemology in preparation for completion of the M.A. or Ph.D. degree. M.A. students are mentored in preparing a portfolio, research article proposal, or thesis proposal. Doctoral students are mentored on writing a sound and strong dissertation proposal. Institute guidelines for the thesis and dissertation policies and procedures, the Human Research Review Committee application, publication options, timelines, committee membership, and graduation requirements will be reviewed.

PARW 6900-70: Thesis or Dissertation Proposal Completion (0 units, online plus FTF)

PARW 7900-70: Thesis or Dissertation Seminar (0 units, online)

Research and writing of a dissertation, in consultation with one's dissertation Committee.

PARW 9100-70: Advanced Research Colloquium/Comprehensive Exams (3 units, online)

**PARW 9600-70: Advanced Research:
Comprehensive Exams (3 units, online
plus FTF)**

In collaboration with their advisor, instructor, and comprehensive supervisors, students designate two areas of comprehensive research: one in Women's Spirituality and one in another discipline. These are to be deeply researched and well crafted in two written (take-home) exams, one of which will be presented orally in class. Students' understanding of theoretical frameworks and methodologies pertinent to the particular topic of each comprehensive exam are strengthened. Comprehensives may help the student focus the topic of their dissertation as well as develop teaching areas of competency and specialization.



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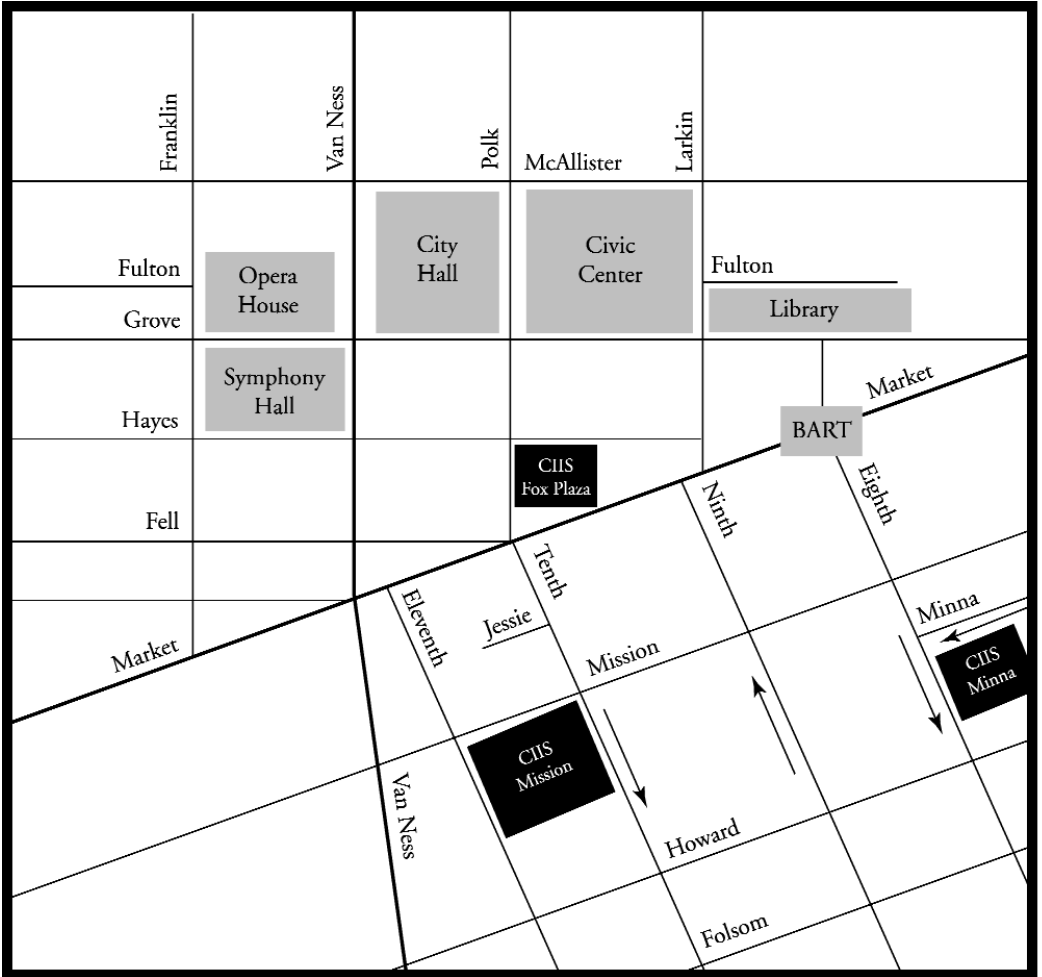
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campus MAP



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