President’s Welcome
Joseph L. Subbiondo

California Institute of Integral Studies (CIIS) provides an integral education for a changing world; embodies a creative synthesis of global traditions; and explores the interplay of mind, body, and spirit. We are 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 connect 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. Our education addresses all aspects of learning: the intellectual, the experiential, and the applied.

As a leader 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 PhD, PsyD, MA, and BA Completion programs cultivate qualities needed for transformative change.

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 a positive transformation of our communities and our world, I welcome you to explore CIIS.
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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 learning and leadership, 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.

The Seven Ideals of CIIS
The following seven ideals guide CIIS in the manifestation of its mission.

- 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.

- 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.

- 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.

- 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.

- 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.

- Support community
  Community at the Institute is understood to be founded upon a 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.

- 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
Since 1981, the Institute has been accredited 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.

The Department of Clinical Psychology was granted accreditation by the APA in 2003; the current status is “Accredited, on Probation,” to be reviewed in a site visit in 2010. For further information about the status, go to http://www.ciis.edu/Academics/Graduate_Programs/Clinical_Psychology/PsyD_Accreditation.html. Contact information: American Psychological Association, 750 First Street, NE, Washington, DC 20002-4242; telephone, 800.374.2721; TDD/TTY, 202.336.6123.

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 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 that is based upon the concept of the total [human] and education that 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. Its 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.

As CIIS continues to grow, it remains committed to integral education supported by small classes, a personal learning environment, and a strong sense of community that make it an extraordinary place for people committed to transforming themselves and the world.

**Students**
Approximately 1,430 students attended CIIS during fall 2010. Of those, 95 percent are in graduate programs, 5 percent are in the undergraduate program, 72 percent are women, and 22 percent are students of color.

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### Academic Calendar

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<tr>
<th>Semester</th>
<th>Registration Opens</th>
<th>Program Priority Registration Deadline</th>
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<th>Classes Begin</th>
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<th>Make-up Days</th>
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<td>Spring 2012</td>
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<tr>
<td>Summer 2012</td>
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<td>May 8</td>
<td>May 15</td>
<td>May 29</td>
<td>Jun 5</td>
<td>Aug 7</td>
<td>Aug 8, 9</td>
<td>Aug 23</td>
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**Holidays**

- Labor Day: September 5
- Thanksgiving: November 24–25
- Winter Holidays: December 22–January 2
- Martin Luther King, Jr. Day: January 16
- Presidents’ Day: February 20
- Spring Break (buildings open): March 19–23
- Memorial Day: May 28
- Independence Day Observed: July 4
- Commencement 2012: May 20
Schools, Departments, Programs, and Degrees

School of Undergraduate Studies

- Bachelor of Arts (BA) in Interdisciplinary Studies

School of Professional Psychology

**Clinical Psychology Department**
- Doctor of Psychology (PsyD) in Clinical Psychology

**Counseling Psychology Department**
- Master of Arts (MA) in Counseling Psychology with a concentration in Community Mental Health
- Master of Arts (MA) in Counseling Psychology with a concentration in Drama Therapy
- Master of Arts (MA) in Counseling Psychology with a concentration in Expressive Arts Therapy
- Master of Arts (MA) in Counseling Psychology with a concentration in Integral Counseling Psychology
- Master of Arts (MA) in Counseling Psychology with a concentration in Somatic Psychology

School of Consciousness and Transformation

**East-West Psychology Department**
- Master of Arts (MA) in East-West Psychology
- Doctor of Philosophy (PhD) in East-West Psychology
- Certificate in East-West Spiritual Counseling (doctoral level)

**Integrative Health Studies Department**
- Master of Arts (MA) in Integrative Health Studies

**Philosophy and Religion Department**

*Asian and Comparative Studies Program*
- Master of Arts (MA) in Philosophy and Religion with a concentration in Asian and Comparative Studies
- Doctor of Philosophy (PhD) in Philosophy and Religion with a concentration in Asian and Comparative Studies

*Philosophy, Cosmology, and Consciousness Program*
- Master of Arts (MA) in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness
- Doctor of Philosophy (PhD) in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness

*Women’s Spirituality Program*
- Master of Arts (MA) in Philosophy and Religion with a concentration in Women’s Spirituality
- Doctor of Philosophy (PhD) in Philosophy and Religion with a concentration in Women’s Spirituality

**Social and Cultural Anthropology Department**
- Master of Arts (MA) in Cultural Anthropology and Social Transformation with an emphasis in Gender, Ecology, and Society
- Doctor of Philosophy (PhD) in Social and Cultural Anthropology

**Transformative Inquiry Department**
- Master of Arts (MA) in Transformative Leadership
- Doctor of Philosophy (PhD) in Transformative Studies

**Writing, Consciousness, and Creative Inquiry Department**
- Master of Fine Arts (MFA) in Creative Inquiry, Interdisciplinary Studies
- Master of Fine Arts (MFA) in Writing and Consciousness
School of Undergraduate Studies

Bachelor of Arts (BA) in Interdisciplinary Studies

Director
Michelle Eng, MA

Core Faculty
Alec MacLeod, MFA
Sandra M. Pacheco, PhD
Sonya Shah, MFA

Adjunct Faculty
Axil Cricchio, MA
Lael Fon, MA
Isabel Garcia-Gonzales, MFA
Kirstin Henninger, MA
Monique LeSarre, MA
Kathy Littles, PhD
Kai Lundgren-Williams, PhD
Targol Mesbah, PhD
Amanda Morrison, MA
Charlotte Saenz, MA, MFA
Nicholas Walker, MA
Colleen Wimmer, MA
Zara Zimbardo, MA

About the Program
The School of Undergraduate Studies offers a degree in interdisciplinary study through the Bachelor of Arts Completion Program (BAC). In the BAC program, we believe that what we teach and how we teach work in synergy to create a unique and sophisticated undergraduate learning environment.

What We Teach
The BAC program offers students a core curriculum that focuses on three themes over three semesters: Self and Society, Integral Learning, and Modern Perspectives (semester one); Culture and Community, Knowledge and Inquiry, and Research Writing and Development (semester two); and Global Studies, Personal Responsibility and Social Change, and Integrative Project (semester three). The themes of each semester are taught from an interrelated perspective; each semester builds on the next, adding to the critical frameworks through which students examine themselves and their relationship to the world. The core curriculum evolves each semester according to our students, faculty, contemporary culture, and emerging scholarship.

How We Teach
Our approach to teaching is based on critical pedagogy, which attempts to move away from teacher-centered curricula. We draw upon subject matter from students’ own lives, languages, and cultures, and the communities we inhabit, to enrich the curriculum. The following are key aspects of our pedagogy that enhance students’ capacity to learn both individually and collectively:

• Relationship building is the foundation for creating a safe and collaborative learning environment in which students develop an openness and willingness to fully engage in the learning process. We believe that for learning to occur, students must feel that they can share their thoughts openly, ask questions, and engage in dialogue about their ways of thinking.
• Praxis refers to the cycle of action and reflection. The program asks students to engage in a set of activities and exercises over the course of the weekend, and to reflect on the learning that occurred. We believe that reflection enhances students’ critical understanding of the semesters’ themes, and their ability to assess their own values, goals, and progress.
• Situated knowledge challenges the claims of detached observation in favor of a more located and relational understanding. We ask students to situate themselves, or consider who they are in relation to texts, materials, and subject matter they encounter in their studies.
• Co-creation of knowledge is an essential aspect of our pedagogy. We believe that knowledge is not stagnant, not something one must pick up and memorize; knowledge is created through interaction and dialogue, and by engaging multiple perspectives.
• Integral learning reflects our approach to teaching from many modalities of learning: creative, cognitive, visual, interactive, and somatic.
Degree Learning Outcomes
Graduates of the BAC program will be able to do the following:

1. Demonstrate intellectual and practical skills: their capacity for critical reflection, reading, writing, listening, and speaking as appropriate for a Bachelor of Arts degree.
2. Engage multiple modes of inquiry and expression, such as visual, somatic, analytical, cognitive, spiritual, interactive, and performative.
3. Employ multiple theoretical and disciplinary perspectives and analyze the relationships among them.
4. Participate in collaboration as a learning process which they can engage in team-building, creative problem solving, consensus building, and co-construction of knowledge.
5. Dialog empathically across socio-cultural differences.
6. Develop inquiry skills that we identify as the processes of posing and framing questions, analyzing assumptions, developing working theories or connections, and following theory into practice.
7. Engage in intentional learning, in which students find their agency and take responsibility in bringing forth their interests and passions, and ways in which they want to connect in communities.

Academic Focus
Students entering into the BAC program have the option to select an academic focus, either Critical Psychology or Writing. Students planning to declare an academic focus must (1) meet the prerequisites (listed below under Admission); (2) consult with an academic advisor; (3) declare their focus on the admissions application; and (4) get permission from the Director.

Critical Psychology Focus
Critical psychology examines critical perspectives within psychology. It highlights ways in which mainstream psychology has reinforced unjust practices, affecting people in general, and historically marginalized groups in particular. Traditional psychology has historically stopped with its analysis at the level of the person. Any discussion of society is generally related to the individual's functioning in society or how he/she is affected by society. Critical psychology draws heavily from a multifaceted analysis that takes into consideration society, systems of power, environment, and, at CIIS, spiritual activism. Students will acquire the knowledge as well as the theoretical and practical skills that prepare them for graduate school, community engagement, and/or activist work. Some critical psychology themes that students will explore include the history of psychology, liberatory practices for well-being, transformative social action, the impact of modernity on psyche, decolonizing research methodologies, integral approaches, and the politics of a science of people.

In the first semester, students will enroll in the 12-unit core course curriculum, as well as the required course for the Critical Psychology concentration: BIS 1409: Introduction to Critical Psychology (3 units).

In the second semester, students will enroll in the 8-unit core course curriculum as well as the following required courses: BIS 1028: Research Methods and Data Analysis (3 units) and BIS 1017: Scholar's Toolkit (2 units). As part of the Research Methods and Data Analysis course, students will explore traditional methodologies, feminist methodologies, and decolonizing methodologies with the goal of understanding the political ramifications of "science" and learning how to responsibly participate in research. Students will also have the opportunity to take 2–3 units of critical psychology elective courses leading toward the required 15 units for the concentration.

In the third semester, students will enroll in the 8-unit core course curriculum as well as a 3-unit required course, BIS: 1234: Integrative Research Project. The Integrative Research Project will provide students with an opportunity to develop an applied research project that is aimed at promoting social justice and well-being. As part of the integrative project, students will be using a combination of skills to engage in participatory action research and/or community social change. Aside from this course, students will enroll in an additional 2–3 units of critical psychology elective courses to complement their integrative project and meet the 15 units required for the concentration.

Learning Outcomes for Critical Psychology Focus
Students will do the following:

- Develop a critical orientation toward psychological knowledge and practice that influences how they think about theory, context, and the practice of psychology
- Elaborate on how mainstream psychology works as a powerful way to depoliticize the experience of knowing one's self as a powerful form of subjectivity
- Explain the ideological and political ramifications of psychological research and practices
- Develop skills and participate in research using mainstream, feminist, and decolonizing methodologies
- Explore ways to engage in psychologies of liberation, ones that transforms oppressive conditions and existences
- Develop integral approaches to understanding, relating to, and practicing psychology
- Produce a culminating project equivalent to an action-based Senior Capstone that integrates or synthesizes what they have learned in the program and concentration
Admission to the Program
Applicants must meet the general admissions requirements of the Institute, as well as specific requirements for the program. These include the following:

1. Transferable units of a minimum of 60 semester units up to 84 semester units
2. A completed application form
3. A five-to-seven-page typed personal essay
4. Official transcripts from all previously attended colleges and universities
5. Two letters of recommendation
6. A pre-admissions interview with either the director or a faculty member
7. In addition, applicants who intend to petition for life-experience units will need to demonstrate potential to document their life experience for college credit.

Prerequisites for Academic Focus
The following lower-division prerequisites* are necessary before declaring a Critical Psychology focus:

- 3.0 cumulative GPA
- General or Introductory Psychology (3 units)
- Second psychology course (3 units)
- Third psychology course or sociology course or anthropology course (3 units)
*These prerequisites should have been taken within the last 7 years.

Curriculum

BA in Interdisciplinary Studies—120 units

I. General Education Courses—36 units
36 units equivalent in the following areas:
3 units of Art (hands-on creative art)
6 units of Expository Writing
9 units of Humanities
3 units of Mathematics
6 units of Natural Sciences
9 units of Social Sciences

II. Interdisciplinary Core Courses—36 units
The following must be completed at CIIS:
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 Senior Project
BIS 1232 Personal Responsibility and Social Change
BIS 1233 Integrative Project

III. Electives—48 units in any combination of the following:
1. CIIS courses
2. Transfer units
3. Prior Learning Portfolio (up to 18 units maximum)

BA in Interdisciplinary Studies (Critical Psychology Focus)—120 units

I. General Education Courses—36 units
36 units equivalent in the following areas:
3 units Art (hands-on creative art)
6 units of Expository Writing
9 units of Humanities
3 units of Mathematics
6 units of Natural Sciences
9 units of Social Sciences
II. Interdisciplinary Core Courses—28 units
The following must be completed at CIIS:
- BIS 1211 Modern Perspectives
- BIS 1212 Integral Learning
- BIS 1213 Self and Society
- BIS 1221 Culture and Community
- BIS 1222 Knowledge and Inquiry
- BIS 1231 Global Studies
- BIS 1232 Personal Responsibility and Social Change

III. Required Courses for Focus—11 units
- BIS 1409 Introduction to Critical Psychology
- BIS 1017 Scholar’s Toolkit
- BIS 1028 Research Methods and Data Analysis
- BIS 1234 Integrative Research Project

IV. Elective Courses for Focus—4 units
Select 4 units from the following courses:
- BIS 1360 Decolonizing Methodologies
- BIS 1400 Lifespan Development
- BIS 1407 Survey of Alternative Approaches to Psychotherapy
- BIS 1450 Cross-Cultural Psychology
- BIS 1455 Ecopsychology
- BIS 1459 Counseling for Wellness

V. General Electives—41 units in any combination of the following:
1. CIIS courses
2. Transfer units
3. Prior Learning Portfolio (up to 18 units maximum)

Course Descriptions

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 learn ways to generate ideas, get started in the writing process, organize their work, match content with expectations, find documentation, and integrate theory into their writing. Students will also receive information on the formatting of the portfolio, and on the review and evaluation process.

BIS 1100: Prior Learning Portfolio (variable)
Students are mentored in the preparation and completion of the portfolio by preparing a résumé and autobiography, drafting and revising the narrative, and compiling documentation. The completed portfolio(s) will then be submitted to the advisor and evaluator(s) for assessment.

BIS 1028: Research Methods and Data Analysis (3 units)
This course provides students with basic research methodology and data analysis techniques. Approaches include both traditional and decolonized methodologies. Students will have an opportunity not just to develop qualitative and quantitative research skills, but also to engage in a critical examination of the production of “scientific” knowledge to understand how one way of knowing is privileged over another, and how that privileged system of knowing is used to maintain the status quo. This course is at an introductory level and does not have any math prerequisites.

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 with 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? What is my relationship to others?
BIS 1221: Culture and Community (4 units)
In this course, students examine the formation of culture and community, and consider the ways in which culture describes and defines our relation to the world around us. 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 and the Institute, and on 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. Students consider conceptual frameworks (such as theories of knowledge) and use these frameworks as tools in interdisciplinary learning. Students look at how multiple perspectives can help us to 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 consider a range of approaches to inquiry and analysis. The group develops an operational definition of research as well as the skills for assessing the products of research.

BIS 1224: Culture and Community (4 units)
In this course, students have the opportunity to engage and explore issues that affect us globally through environmental, political, socioeconomic, psychological, and spiritual perspectives. Ecological issues, for example, may be explored from the perspective of environmental justice, economics, and ecopsychology. Students may do fieldwork and research. Activities may also include writing and preparing reflections and reports, presentations or performances, and experiential or arts-based exercises.

BIS 1225: Integrative Research Project (3 units)
This course will provide students with an opportunity to develop an applied research project that is aimed at promoting social justice and well-being. As part of the integrative project, students will be using a combination of skills to engage in participatory action research and/or community social change.

BIS 1226: 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 1227: Senior Project (4 units)
In this course, students design and complete a project that integrates their work and learning. Students will use skills developed in the Knowledge and Inquiry course and from the core curricula to complete the project. The project includes a written document, a portfolio, and an experiential presentation within the cohort.

BIS 1228: Integrative Research Project (3 units)
This course will provide students with an opportunity to develop an applied research project that is aimed at promoting social justice and well-being. As part of the integrative project, students will be using a combination of skills to engage in participatory action research and/or community social change.

BIS 1229: Global Studies (4 units)
In this course, students have the opportunity to engage and explore issues that affect us globally through environmental, political, socioeconomic, psychological, and spiritual perspectives. Ecological issues, for example, may be explored from the perspective of environmental justice, economics, and ecopsychology. Students may do fieldwork and research. Activities may also include writing and preparing reflections and reports, presentations or performances, and experiential or arts-based exercises.

BIS 1230: Mathematical Archetypes of Art, Science, and Nature (3 units) (satisfies math requirement)
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 1231: Middle Eastern Cinema: Images of Resistance (3 units)
This course explores ways in which films from the Middle East represent and resist colonialism, imperialism, and authoritarian and patriarchal rule. Students learn basic techniques of visual analysis as they develop a familiarity with the contemporary politics of the Middle East. We consider the conditions of film production and distribution within social, political, economic as well as national and transnational contexts. While interrogating the geopolitical boundaries of the Middle East, we look at films from countries such as Iraq, Iran, Egypt, and Algeria. We explore various aesthetic strategies that oppose Hollywood hegemony, religious fundamentalism, and state censorship by locating films within a larger history of visual representation. Films examined may include Battle of Algiers, Turtles Can Fly, The Other, and Chronicles of a Disappearance.

BIS 1232: Mathematical Archetypes of Art, Science, and Nature (3 units) (satisfies math requirement)
Numbers are more than just quantities to count and calculate with. They also express qualities that we all understand, such as wholeness, polarity, structure, and balance. We can see them expressed in mythology, architecture, religious symbolism, art, folklore, and nature. This class will take students through the numbers 1 through 10, looking at how these numbers have helped shape our world and the cosmos.

BIS 1233: Mathematical Archetypes of Art, Science, and Nature (3 units) (satisfies math requirement)
This course will explore the impact of European scientific methodologies and interpretations as a powerful form of control on colonized peoples. The construction of knowledge and role of research within an imperialist framework will be critically examined. Students will also have an opportunity to explore community-based research and action including, but not limited to, the processes of “testimonios,” (re) claiming, revitalizing, reframing, restoring, and naming. This course does not serve an intensive training in research methods but rather as an opportunity to begin to conceptualize alternative ways of engaging in research and to critically examine the role of the researcher.
BIS 1335: Ecological Footprint: Exploring Our Personal Relationship with Natural Resources (3 units) (satisfies science requirement)
This course will use experiential exercises to help us better understand the scientific and ethical factors related to our individual and collective impact on the planet. Students will gain knowledge about environmental science as it relates to our daily lives in the Bay Area, and use that knowledge to ultimately lighten our ecological footprint.

BIS 1336: Renewable Energy: A Local Understanding of Global Resources (3 units) (satisfies science requirement)
Every day we see the sun and feel the wind, and we hear that these resources could someday supply energy for our homes and businesses. Through experiential exercises and field trips, this course focuses on the basic principles of renewable energy technologies and our relationship with the emerging markets of solar, wind, geothermal, and wave energy. We will also examine the social and political factors connected to these technologies, and look at the prospects of creating local energy supplies.

BIS 1337: Watershed Ecology (3 units) (satisfies science requirement)
This course will explore the study of watershed ecology during a field-based week of experiential learning. We will learn firsthand about the natural components that make a “watershed,” which is defined as “the area of land that drains water, sediment, and dissolved materials to a common receiving body or outlet.” Since 40 percent of the state of California drains into the San Francisco Bay, we will take this unique opportunity to explore different elements of the San Francisco Bay’s watershed and our field studies will include hiking through different micro-watersheds in the North Bay, camping on coastal bluffs near Muir Beach, and assisting a local wetlands restoration project.

BIS 1336: Renewable Energy: A Local Understanding of Global Resources (3 units) (satisfies science requirement)
This course will use experiential exercises to help us better understand the scientific and ethical factors related to our individual and collective impact on the planet. Students will gain knowledge about environmental science as it relates to our daily lives in the Bay Area, and use that knowledge to ultimately lighten our ecological footprint.

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BIS 1360: Visual Thinking (3 units) (satisfies art requirement)
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. They will deepen this understanding through creating visual pieces and by looking at those created by others. Students will explore ways in which they can engage with and explore the nature of visual experience.

BIS 1366: Exploring Creativity (3 units) (satisfies art requirement)
This winter session intensive is a participatory course in which students explore the creative moment through writing, performance, and visual art, “playing” and “trying on” different techniques across disciplines. During our daily sessions we will generate material individually and in collaboration. The intention of our work is not for students to produce polished projects, but for students to explore their own relationship to the creative process; generate raw material that they can build on in the future; experiment across creative disciplines; and consider how creative work may intersect with other aspects of their personal, political, or academic lives.

BIS 1407: A Survey of Alternative Approaches to Psychotherapy (3 units)
This course is an overview of several alternative psychotherapeutic approaches, including somatic psychotherapy, expressive arts therapy, drama therapy, and ecotherapy. Each week, we will explore different theories and techniques of these various rapidly emerging modalities. This will include both experiential exercises, as well as discussions of readings assigned from theorists and practitioners from each of these approaches.

BIS 1409: Introduction to Critical Psychology (3 units)
Students will have the opportunity to explore and contrast the values, assumptions, and objectives of mainstream psychology with those of critical psychology. In particular, students will explore the ways in which traditional psychological approaches hinder well-being and social justice, detrimentally impacting individuals and communities. Through critical psychology, students will learn skills for engaging in emancipatory practices that promote human welfare and social justice. Topics covered include, but are not limited to, history and philosophies of psychology, clinical psychology, social psychology, community psychology, counseling and therapy, and research methodologies.

BIS 1411: Día de los Muertos/Day of the Dead: Ritual Community Participation (3 units)
This course will explore the history and present day practice of Día de los Muertos in Mexico and the U.S. Topics will include traditional indigenous rituals, colonial influences, decolonized practices, healing practices, and the influence of the Mexican diaspora in the U.S. As part of the class students will participate in coordinating with student groups and the local community to host a Día de los Muertos event at CIIS.

BIS 1450: Cross-Cultural Psychology (3 units)
This course examines a selection of the theoretical, empirical, and applied issues in the field of cross-cultural psychology, with the purpose of sensitizing students to a multicultural approach to psychology and its implications in the study of human behavior. Students will explore what is cross-cultural psychology and how it relates to constructs such as culture, ethnicity, race, social class, and identity, among others. The course will proceed with a discussion around aspects of human behavior that are universal and those that are culture specific, as part of developing an understanding of the basic dimensions of cultural variations and cultural influences on psychological processes.

BIS 1455: Ecopsychology (2 units)
This course will provide students with the opportunity to explore connections between restoring the Earth and healing the psyche. From an ecopsychological perspective, well-being and sustainability are interdependent. In order to gain insight into this interdependent nature, we will be covering topics that address indigenous traditions, variations in environmental activism, ecofeminism, consumerism, global impact, impact on psyche, and strategies for promoting change in self and our larger communities.
BIS 1460: Somatic Approaches to Conflict Resolution (1 unit)
Conflict is an inevitable aspect of human interaction. But conflict need not be catastrophic or destructive—when handled with mindfulness, skill, and compassion, conflict not only can be resolved harmoniously and nondestructively, but also can be an opportunity for grace, increased understanding, and the refinement and strengthening of relationship and community. This hands-on workshop takes a holistic, mind/body approach to conflict resolution, rooted in the field of somatics and the art of aikido. We will engage in experiential exercises and physical practices designed to explore and transform habitual patterns around conflict and to cultivate an increased capacity for maintaining mindfulness and presence in conflict situations.

BIS 1500: A Writer’s Perspective: How Writers Read, Reflect, Create, and Write—and Why (3 units)
This 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, structure, and theme, and the awareness that writers have of these elements in their work). Students use what they learn to create finished work of their own. Texts include novels, short fiction, poetry, film, and/or essays.

BIS 1504: The Art of the Essay (3 units)
This course gives students the opportunity to write essays in a wide variety of forms and to explore how the essay-creating process requires them to look within their own heads and hearts so that they can insightfully engage in the heads and hearts of their readers. Students will also read personal, lyrical, historical, critical, and experimental essays, and will examine the role of research in essay writing.

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. We'll examine the relationship between word and image work in writing—and students will complete projects that allow them to develop writing as art objects and written pieces that actively make use of aesthetic elements. Students will develop and create various writing as art objects—such as postcards, visual/written maps, illustrated “books,” and boxes built from text and image.

BIS 1552: Poetry of Use (3 units)
This is a poetry class for anyone interested in the poetics of engagement. We will look at poetry across time and cultures to understand how poetry is used to resist and rejoice. This is not a technique class. It is a class for both poetry lovers and poetry haters. It is an opportunity to understand why and how poetry matters.

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 experience, but also about all subjects that deeply engage the soul—spiritual, psychological, historical, cultural, political, and/or autobiographical. In this class, students have the opportunity to define the key components of writing from the soul and to develop passionate writing that has meaning for them and that will artfully engage others. Students will read contemporary texts, create original work, and complete a portfolio of writing exercises.

BIS 1557: Grant Writing (1 unit)
This course allows beginning proposal writers a step-by-step approach to preparing successful proposals, researching funders, and developing a good approach strategy to obtain a grant. This course will help develop the tools that facilitate effective grant writing as students work through the process of proposal composition—organizing, research findings, composing letters of inquiry, and drafting final submissions.

BIS 1585: Spirit, Compassion, Community Activism (1–3 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. Students are expected to take 1 unit in conjunction with 60 hours of in-service learning, volunteering with a nonprofit community organization.

BIS 1580: Dialogue and Community Development (1 unit)
This course provides an introduction to theory and practice of community dialogues for understanding across differences and building collective wisdom. Special emphasis on dialogue design and facilitation, and on group processes that support relational well-being in social movements. Hands-on experience is gained in class projects.

BIS 1799: Independent Study (1–3 units)
Coursework that extends a student’s field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and approved by the Director of Undergraduate Studies.
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 spirituality, East-West psychology, integrative health studies, and anthropology. Many students train in one of the school’s five counseling centers, drawing upon the rich opportunities for clinical experience in the diverse San Francisco Bay Area.

The School of Professional Psychology has the following departments and degrees:

**Clinical Psychology Department**

Doctor of Psychology (PsyD) in Clinical Psychology

**Counseling Psychology Department**

- Master of Arts (MA) in Counseling Psychology with a concentration in Community Mental Health  
  *Offered in weekend-cohort format only*
- Master of Arts (MA) in Counseling Psychology with a concentration in Drama Therapy
- Master of Arts (MA) in Counseling Psychology with a concentration in Expressive Arts Therapy
- Master of Arts (MA) in Counseling Psychology with a concentration in Integral Counseling Psychology  
  *Offered in both non-cohort and weekend-cohort formats*
- Master of Arts (MA) in Counseling Psychology with a concentration in Somatic Psychology
CLINICAL PSYCHOLOGY

DOCTOR OF PSYCHOLOGY IN CLINICAL PSYCHOLOGY (PsyD)

Department Chair
Bryant L. Welch, JD, PhD

Director of Clinical Training
Mera Atlis, PhD

Assistant Director of Clinical Training
Janis Phelps, PhD

Core Faculty
Mera Atlis, PhD
Frank Echenhofer, PhD
Andrew Harlem, PhD
Katie McGovern, PhD
Esther Nzewi, PhD
Janis Phelps, PhD
Kaisa Puhakka, PhD
Benjamin Tong, PhD
Douglas A. Vakoch, PhD
Leland van den Daele, PhD, ABPP
Tanya Wilkinson, PhD

Adjunct Faculty
Carolina Bacchi, PsyD
Ann Bernhardt, PhD
Andrew Bertagnoli, PhD
Lani Chow, PhD
Christopher Dryer, PhD
Todd Finnemore, PsyD
Mark Fromm, PhD
Alessandro Gagliardi, PhD
Alan Kubler, PhD
John Lundin, PsyD
Tamas Makany, PhD
Gordon McCarter, PhD
Ryan McKim, PsyD
Ron Pilato, PsyD
Simon Tan, PhD

About the Degree
The APA-accredited PsyD program offers broad and general training in clinical psychology that prepares students for the professional practice of psychology. (The PsyD program is accredited, on probation.) The core curriculum allows students to develop new knowledge, skills, and attitudes in eight competency areas:

- Scientific foundations of psychology
- Research and evaluation
- Diversity and identity
- Intervention
- Relationship
- Supervision and consultation
- Assessment and diagnosis
- Ethics and professional practice

The program’s training philosophy is based on the practitioner-scholar model that prepares students for professional practice in varying public and private contexts and as active consumers of psychological science using skills of disciplined inquiry. Developing trainee psychologists are mentored through experiential didactics in the Proseminar series, the PsyD Workshop, students’ individual psychotherapy requirement, and ongoing advising, evaluation, and individual feedback from faculty and clinical supervisors.

Students entering the doctoral program with a bachelor’s degree will embark on a program leading to the PsyD degree. As the curriculum is configured for fall 2010, students will complete a five-year course of study. PsyD training involves rigorous coursework joined with supervised clinical practicum experience during three years of placement at one of many community mental health clinics, hospitals, schools, or other...
agencies in the San Francisco Bay Area, including the program’s own Psychological Services Center. Training culminates in the fifth year in a one-year full-time predoctoral internship. Students are eligible to apply for internships in California and throughout the United States. PsyD graduates will have completed all predoctoral requirements for licensure in California and many other states. However, applicants are urged to investigate state-specific licensure requirements in their intended home state, as state requirements change from time to time and differ between states.

Clinical Training
Clinical training at the Institute’s PsyD program is fully integrated with the academic work. After completing qualifying first-year courses and receiving a satisfactory faculty evaluation, each student gains three years of practicum experience in community agencies.

The typical supervised practicum experience requires 20 hours a week at the training site. A minimum of one hour per week of individual supervision by a licensed psychologist, group supervision, and didactic trainings are offered at these off-campus sites. At the same time, students complete companion Proseminar courses at CIIS with a core faculty member; “Prosems” support integration of theory, research, and clinical materials from classroom learning with the real-world experience of psychotherapy in clinical settings. Prosem is the heart of clinical training in the PsyD program, where students receive intensive, individually focused training and mentorship in small yearlong groups. The PsyD program is a member of the Bay Area Practicum Consortium (BAPIC).

When all required coursework has been completed, students may begin the clinical internship at an approved training site (approved by CAPIC, APPIC, and APA). 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. Trainees are placed in supervised professional work in different service settings located in the San Francisco Bay Area and elsewhere in the United States. In these settings, students deepen their skills in offering a variety of psychological services, including treatment planning and psychotherapy, psychological assessment, case consultation, and supervision, often working in multidisciplinary teams, across the spectrum of psychopathologies as they are presented in diverse populations.

Support for the process of selecting, applying for, and completing practicum and internship experiences is offered by the PsyD training director, the practicum advisor, and the placement coordinator. The program maintains a database of practicum training sites, describing staff, client population, training experiences, and therapeutic modalities offered at each site. Students choose training sites based on their own goals and interests, with the assistance of the PsyD Placement Team.

Research Training
Research training in the PsyD curriculum is offered in the research sequence. The sequence is cumulative, beginning with coursework in statistics, research design, and skill building in both quantitative and qualitative research methodologies. The research sequence concludes with the dissertation research seminars that guide students from proposal writing to data gathering to dissertation completion. Research training in the PsyD program is distinctive in the breadth of topics chosen by students—including, for example, treatment outcome studies, applied program evaluation studies, studies of underserved populations, and studies of psychospiritual issues—as well as the range of research methodologies employed.

Academic Standards
All students must maintain satisfactory progress toward the degree and comply with all PsyD program policies. Degree requirements must be completed within eight years of matriculation. Academic performance in all courses in the PsyD program is evaluated on a letter-grade basis. Program policies and curricula are subject to ongoing review and revision. Students should refer to their own particular Program Agreement for the year in which they matriculate for specific degree requirements. A more detailed description of the program and its policies appears in the PsyD Program Student Handbook, available from the program office and on the Institute’s student Internet portal, MyCIIS.

Psychotherapy Requirement
The PsyD program requires, as a condition of completing the doctorate, a minimum of 45 hours of personal psychotherapy from a non-faculty licensed psychologist. Personal therapy is most 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 PsyD Program Student Handbook.

Policy Regarding Student Self-Disclosure
The professional training philosophy of the PsyD program is predicated on the notion that an effective psychologist must be a whole person. For a psychologist-in-training, self-reflection is a necessary and required part of training that helps one better understand and empathize with future clients’ experience. Such reflection is a significant component of one’s personal and professional development as an effective and sensitive instrument of change.

Students regularly engage in coursework that involves self-disclosure and personal study of the content of that self-disclosure. Students are expected to reflect on their past and present personal experiences in courses and program-related activities, in oral and/or in written assignments. Particular or specific information is not required to be disclosed, nor is student progress in the program based on the disclosure of any specific information (except as mandated by ethical codes or law).
Psychological Services Center
The Psychological Services Center, the clinic of the PsyD program, provides low-fee mental health services to the San Francisco community. Located in downtown San Francisco, the Center offers 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 one of the training facilities available to PsyD students for practicum experience at two levels of training. Trainees at PSC are supervised by CIIS faculty members and other licensed psychologists. Trainees are accepted in the summer and fall with a required commitment of 20 hours a week, including intake, direct service to clients, individual and group supervision, didactic training, trainee development, and staff meetings.

Admissions Requirements
PsyD program applicants are asked for the following:

1. Evidence of completion of a BS or BA in psychology or a BS or BA in another area with a minimum of 12 semester units of psychology coursework. Coursework must include courses in (a) introductory psychology, (b) abnormal psychology, (c) developmental psychology, and (d) statistics or an experimental psychology course that includes statistics.
2. Minimum grade point averages of 3.0 for regular standing admissions and 3.5 for advanced-standing admissions.
3. A sample of written work such as a recent academic paper, article, or report that reflects scholarly abilities.
4. Two letters of recommendation: one from the academic advisor or someone very familiar with the applicant's academic work, and one from the supervisor in the most recent professional work or volunteer setting. (Students seeking admission who wish to transfer from another CIIS graduate program must, in addition, provide a letter of recommendation from the previous program's department chair or clinical training director.)
5. A statement of professional goals.
6. An autobiographical essay.
7. An in-person interview for those applicants who pass the preliminary screening of materials.

Transfer of Credit
Applicants who have been active students during the past two years in another doctoral program in clinical psychology but have not earned the master's degree for this work may transfer up to 15 semester units of graduate coursework completed elsewhere to their CIIS PsyD program plan. Students who wish to pursue this option must meet with their academic advisor to review syllabi and determine which courses are appropriate for transfer. This transfer of units decreases the total number of units required to complete the doctoral degree at CIIS by a corresponding amount. All grades received in transferred courses must have been at least B or P (pass).

Admission with Advanced Standing (MA level)
Admission with advanced standing is available to a limited number of students who have completed a master's degree in psychology (including a 500-hour supervised practicum). Students admitted with advanced standing must complete at least 60 units of coursework, including two years of practicum training (three years are strongly recommended), the predoctoral internship, and the dissertation at CIIS. This educational plan will take a minimum of four years to complete: year one, coursework; year two, courses and practicum; year three, courses, dissertation, and practicum; year four, full-time internship. Admission with advanced standing effectively reduces the minimum time in the program by one year, compared with regular standing.

Individuals who are admitted must meet with their advisor at the beginning of the fall semester for transcript review to determine which PsyD courses may be waived based on evidence of completion of previous comparable coursework. For courses to be waived, equivalency must be demonstrated and approved by the student’s faculty advisor. An individualized Program Agreement is created that identifies waived courses as well as required PsyD courses that remain to be completed in the student’s program.

Required preliminary coursework from BA and/or MA study must include all prerequisite courses for general admission: (a) introductory psychology, (b) abnormal psychology, (c) developmental psychology, and (d) statistics or an experimental psychological course that includes statistics.

Courses that cannot be waived by advanced-standing students: Foundation Clinical Skills: Adult, the Clinical Proseminar II and III sequences, Introduction to Dissertation Research, and Dissertation Research.

To apply, applicants should submit the elements listed under “Admissions Requirements” as part of the application for admission.

Student Outcome Data
As required by APA, the Clinical Psychology program maintains data on student outcomes, including attrition, internships, and completion times. This information is available on the CIIS website at http://www.ciis.edu/Academics/Graduate_Programs/Clinical_Psychology/PsyD_Accreditation.html.
## Curriculum

### Doctor of Psychology—90 units

#### I. Scientific Foundations—14 units
- PSY 5001 Biological Bases of Clinical Practice
- PSY 5105 Psychopharmacology
- PSY 6192 Social Psychology
- PSY 6201 Lifespan Development
- PSY 6301 Cognitive and Affective Foundations of Behavior
- PSY 6503 History and Systems of Psychology
- PSY 9110 Advanced Theory Seminar: British Object Relations and Contemporary Psychodynamic Approaches

#### II. Research Design, Statistics, and Dissertation—14 units
- PSY 5401 Research Design and Statistics I
- PSYL 5401 Research Design and Statistics I Lab
- PSY 5402 Research Design and Statistics II
- PSY 6901 Introduction to Dissertation Research
- PSY 7000 Dissertation Proposal Writing (required only for students who have not advanced to candidacy)
- PSY 7900 Dissertation Research (three semesters maximum)
- PSY 9999 Dissertation Continuance (if necessary)

#### III. Diagnosis and Assessment—12 units
- PSY 5601 Psychopathology
- PSY 6601 Psychological Assessment I: Cognitive
- PSYL 6601 Psychological Assessment I: Cognitive Lab
- PSY 6602 Psychological Assessment II: Objective
- PSY 7603 Psychological Assessment III: Projective

#### IV. Diversity—9 units
- PSY 5002 Culture and Ethnicity in Clinical Practice
- PSY 5014 Gender and Sexuality in Clinical Practice
- PSY 5019 Religion and Spirituality in Clinical Practice

#### V. Clinical Specialization Courses—36 units
- PSY 5502 Theories and Practice of Psychotherapy: Psychodynamic
- PSY 5503 Theories and Practice of Psychotherapy: Cognitive-Behavioral
- PSY 5504 Theories and Practice of Psychotherapy: Existential-Humanistic
- PSY 5602 Treatment of Alcoholism and Chemical Dependence
- PSY 5703 Professional Ethics for Psychologists
- PSY 5704 Foundational Clinical Skills: Adult: Individuals and Couples
- PSY 5705 Foundational Clinical Skills: Child and Family
- PSY 5706 Foundational Clinical Skills: Group Intervention
- PSY 6726 Professional Seminar I: Case Formulation and Treatment Planning A
- PSY 6727 Professional Seminar I: Case Formulation and Treatment Planning B
- PSY 6728 Professional Seminar II: Advanced Clinical Skills A
- PSY 6729 Professional Seminar II: Advanced Clinical Skills B
- PSY 6730 Professional Seminar III: Professional Development A
- PSY 6731 Professional Seminar III: Professional Development B
- PSY 6776 Practicum I (three semesters: fall, spring, summer)
- PSY 6777 Practicum II (three semesters: fall, spring, summer)
- PSY 6778 Practicum III (three semesters: fall, spring, summer)
- PSY 7033 Supervision and Consultation

#### VI. Psychology Electives—5 units
- Sample elective courses:
  - PSY 6232 Object Relations: Theory and Practice
  - PSY 7575 Buddhism and Psychotherapy
  - PSY 7810 Child Health and Psychopathology
  - PSY 7906 Neuropsychological Assessment
  - PSY 8410 Fantasy and Dreams in Psychotherapy
  - PSY 8513 Psychotherapy of Trauma and Abuse
  - PSY 8514 Taoism and Existential Psychology
  - PSY 8515 Psychology of Jung: Theory and Practice
VII. Internship—0 units

PSY 9599 Internship (Half-Time) (six semesters) OR
PSY 9699 Internship (Full-Time) (three semesters)

Course Descriptions

**PSY 5001: Biological Bases of Clinical Practice (3 units)**
This course offers a foundational introduction to biological psychology with special reference to clinical implications. Course content includes the following: functional neuroanatomy and gross brain organization, neural functioning, arousal mechanisms and sleep, sensory-motor systems, memory and learning processes, emotional experience, and consciousness, orientation, and awareness. The course fulfills APA accreditation expectations and state licensing requirements by providing a broad and general overview of biological psychology.

**PSY 5002: Culture and Ethnicity in Clinical Practice (3 units)**
One of three required courses in the Diversity sequence, this course covers theory, historical and contemporary research, and best clinical practice related to multiculturalism and the impact of culture and difference on psychotherapy. It provides the necessary level of knowledge and understanding of cultural, sociopolitical frameworks and multicultural issues related to race and ethnicity for beginning clinical practice.

**PSY 5014: Gender and Sexuality in Clinical Practice (3 units)**
One of three required courses in the Diversity sequence, this course examines theory, historical and contemporary research, and best clinical practice related to gender identity and sexuality. Students will gain knowledge and attitudes necessary for working with sexuality in a clinical context and for understanding treatment issues unique to gay/lesbian/bisexual/transgender-identified persons.

**PSY 5019: Religion and Spirituality in Clinical Practice (3 units)**
One of three required courses in the Diversity sequence, this course examines theory, historical and contemporary research, and best clinical practice related to religion and spirituality. Spirituality is understood as a common aspect of human experience that presents in the therapeutic context. Students acquire knowledge and attitudes necessary for recognizing and addressing spiritual issues in the therapeutic context and for responding sensitively to religious beliefs of clients.

**PSY 5105: Psychopharmacology (1 unit)**
This course examines the range of contemporary psychopharmacological interventions for various DSM-IV diagnostic categories, including antidepressants, antianxiety drugs, mood stabilizers, and antipsychotics. Neurobiological mechanisms underlying psychopathology and pharmacological interventions are discussed.

**PSY 5401 and PSYL 5401: Research Design and Statistics I (3 units)**
This course focuses on statistical methods of analysis used in the conduct of quantitative research. Students develop analytical skills and critical thinking to guide interpretation and critical appraisal of the psychological research literature, including understanding of probability and hypothesis testing, power and effect size, correlational and regression analysis (including multiple regression), ANOVA and factor analysis, and chi-square methods. The laboratory section is devoted to use of SPSS software for statistical analysis of class-generated data.

**PSY 5402: Research Design and Statistics II (3 units)**
This course is the second in the PsyD research sequence. It offers a review of research designs and strategies for quantitative approaches involving groups and single participants. Research and issues related to evidence-based practice of psychology are addressed. The course includes an introduction to qualitative research and data-reduction methods, program evaluation, research ethics, guided practice in interviewing, and consensual coding.

**PSY 5502: Theories and Practice of Psychotherapy: Psychodynamic (3 units)**
One of the Theories and Practice sequence in PsyD, this course offers an overview of classical and contemporary psychodynamic theories and practice, using social, clinical, cultural, and historical examples to illustrate concepts. Theoretical perspectives include the following: classical (Freudian) theory, ego psychology (Neo-Freudian), object relations theory, self-psychology, analytical psychology (Jungian), interpersonal psychoanalysis, attachment theory, and feminist psychoanalysis.

**PSY 5503: Theories and Practice of Psychotherapy: Cognitive-Behavioral (3 units)**
One of the Theories and Practice sequence in PsyD, this course examines cognitive-behavioral methods, with an emphasis on understanding and managing behavior through appropriate selection of techniques. Core concepts are derived from classical behaviorism and recast in terms of contemporary empirically supported cognitive-behavioral practice.

**PSY 5504: Theories and Practice of Psychotherapy: Existential-Humanistic (3 units)**
One of the Theories and Practice sequence in PsyD, this course offers an overview and critical appraisal of contemporary theory and practice of humanistic and existential psychology, in terms of direct work with individuals as well as relevant philosophical interface with social issues.

**PSY 5505: Theories and Practice of Psychotherapy: Emerging Methods (3 units)**
This elective course examines the best available scholarship on emerging therapeutic methods, such as mindfulness-based methods and dialectic behavior therapy. Course content varies depending on current best practices in psychotherapy and on the expertise of the instructor.
PSY 5601: Psychopathology (3 units)
In this course, students learn the DSM-IV-TR system of diagnosis as well as various critiques of this approach. Students come to understand varying approaches to psychopathology, including cognitive-behavioral, psychodynamic, humanistic/existential/transpersonal, family and systems, and sociocultural perspectives.

PSY 5602: Treatment of Alcoholism and Chemical Dependence (1 unit)
This course begins by developing a foundation for assessment and treatment of substance abuse. In this process, an attempt is made to deepen student perspectives on how concerns about substance use fit into broader clinical practice. Course topics include the following: models of substance abuse and dependence, substance abuse and family systems, modes of assessment, typical presentation of users in psychotherapy, and modes of treatment.

PSY 5603: Professional Ethics for Psychologists (2 units)
In this course, students will learn how to apply the American Psychological Association’s Ethical Principles of Psychologists and Code of Conduct to the practice of psychologists and psychologists-in-training over a broad spectrum of professional roles and responsibilities, as well as learn how to make decisions about ethical practice as psychologists in complex or difficult situations. Learning is guided by the APA Ethics Code Preamble, which identifies core ethical principles: Beneficence and Nonmaleficence, Fidelity and Responsibility, Integrity, Justice, and Respect for People’s Rights and Dignity.

PSY 5604: Foundational Clinical Skills: Adult: Individuals and Couples (3 units)
This course is one of three foundation clinical skills courses in PsyD, offered in the first semester of graduate work. Students master basic clinical skills needed to begin working with adult clients, individually and in couples, through classroom role-plays and other experiential methods. Core topics include, among others, clinical interview and interview formats, empathy and establishing rapport, basic diagnosis and development of treatment targets, history taking, and stages of change.

PSY 5605: Foundational Clinical Skills: Child and Family (3 units)
One of three foundation clinical skills courses in PsyD, this course offers an introduction to child and adolescent psychotherapy in the context of the family: theoretical orientations, conceptualizing common presenting problems, developmentally appropriate practices, diagnostic and treatment strategies, and ethical issues. Emphasis is put on developmental, familial, and cultural factors relevant to treatment.

PSY 5606: Foundational Clinical Skills: Group Intervention (2 units)
This course, one of three foundation clinical skills courses in PsyD, exposes students to the dynamics and processes of intensive small-group interaction, grounded in a sociopsychological perspective. Experience-based learning of principles of group process using a T-group format involves here-and-now communication and learning through interpersonal interaction. The course offers an introduction to group facilitation and leadership skills with application to group psychotherapy and other varieties of groups.

PSY 5607: A Pilgrimage into the Heart of Sri Lanka: Psyche, Culture, Spirit, and Healing (2–3 units)
This is a two-week study-abroad course held at various locations in Sri Lanka. Its broad objective is to provide therapists-in-training a unique opportunity to learn in situ about the irreducible relationship between culture and psyche. The curriculum will consist of a planned and sequentially meaningful series of visits to Sri Lankan cultural, religious, and artistic attractions, as well as participant-observation in local events, ceremonies, and other culturally significant in situ learning activities. Students will have the opportunity to learn from local cultural experts, including Ayurvedic physicians, astrologers, Buddhist monks, and Western-trained psychologists.
Prerequisite: PSY student or MCP student.

PSY 6192: Social Psychology (3 units)
In this foundation course, students master current theory and research in social psychology, including interpersonal processes, identity development, attitudes and influence, prejudice, stereotypes, diversity, peace and conflict, and social cognition. The course fulfills APA accreditation expectations and state licensing requirements by providing a broad and general overview of social psychology.

PSY 6201: Lifespan Development (3 units)
In this course, students acquire knowledge about individual psychological development throughout the lifespan, including theory, and research concerning physical, cognitive, affective, and social growth, with special attention to diversity, gender, and sexual orientation aspects. The course fulfills APA accreditation expectations and state licensing requirements by providing a broad and general overview of developmental psychology.

PSY 6301: Cognitive and Affective Foundations of Behavior (3 units)
In this course, students master knowledge of current theory and research on perception, learning, memory, conscious and unconscious processing, theory of mind, simple and complex emotion, and language, as well contemporary theories of normative and nonnormative affective development. Attention is given to cultural differences in fundamental cognitive and affective processes and how these processes influence clinical practice. The course fulfills APA accreditation expectations and state licensing requirements by providing a broad and general overview of cognitive and affective knowledge bases.

PSY 6503: History and Systems of Psychology (1 unit)
This course reviews the origin and evolution of psychology as a discipline, emphasizing philosophic influences, schools of thought and “three streams” in psychology, and interdisciplinary crosscurrents. Consideration is given to the evolution of clinical psychology theory, practice, and training through the twentieth century.
PSY 6601: Psychological Assessment I: Cognitive (3 units)
The course offers an overview of theories of intelligence, followed by an introduction to standard scores and intelligence test development and practice in administering, scoring, and interpretation of widely used tests for assessing child and adult intelligence and learning disabilities. Tests receiving special attention are current versions of WISC and WAIS.
Corequisite: PSYL 6601.

PSYL 6601: Psychological Assessment I: Cognitive Lab (0 units)
The experiential portion of Psychological Assessment I.
Corequisite: PSY 6601.

PSY 6602: Psychological Assessment II: Objective (3 units)
The course is designed to provide knowledge on theoretical perspectives on personality and psychopathology as well as provide necessary levels of understanding of psychometric properties of psychological tests, major issues, and debates concerning ethical, multicultural, and cross-cultural applications of psychological tests. 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.
Prerequisite: PSY 6601.

PSY 6703: Chronic Pain: Contemporary Issues in Psychotherapy (2 units)
Chronic pain can render an otherwise productive life unbearable. This course will study the etiology of pain and its control through both pharmacological agents and nonpharmacological interventions.

PSY 6726: Professional Seminar I: Case Formulation and Treatment Planning A (3 units)
This seminar provides case presentation and consultation for students currently completing supervised clinical practicum in community agencies. Didactic content includes treatment planning, first sessions and termination, consent, continuing assessment, case formulation, sustaining a therapeutic relationship, developing a professional persona, and boundaries and self-disclosure.
Prerequisite: Second-year standing; approval of instructor.
Corequisite: PSY 6776.

PSY 6727: Professional Seminar I: Case Formulation and Treatment Planning B (3 units)
This seminar provides case presentation and consultation for students currently completing supervised clinical practicum in community agencies. Didactic content includes treatment planning, first sessions and termination, consent, continuing assessment, case formulation, sustaining a therapeutic relationship, developing a professional persona, and boundaries and self-disclosure.
Prerequisite: PSY 6726; second-year standing; approval of instructor.
Corequisite: PSY 6776.

PSY 6728: Professional Seminar II: Advanced Clinical Skills A (3 units)
The objective of this course is to promote the continuing development of advanced clinical skills in five broad areas: treatment planning, case formulation, understanding of therapeutic relationships, development of a therapeutic sensibility, and case discussion/consultation skills.
Prerequisite: PSY 6727; third-year standing; approval of instructor.
Corequisite: PSY 6777.

PSY 6729: Professional Seminar II: Advanced Clinical Skills B (3 units)
The objective of this course is to promote the continuing development of advanced clinical skills in five broad areas: treatment planning, case formulation, understanding of therapeutic relationships, development of a therapeutic sensibility, and case discussion/consultation skills.
Prerequisite: Third-year standing and concurrent second-level practicum; approval of the instructor.
Prerequisite: PSY 6728.
Corequisite: PSY 6777.

PSY 6730: Professional Seminar III: Professional Development A (1 unit)
The objective of this course is to support advanced professional development for trainees who are completing their coursework and third practicum and preparing to move into the professional climate of predoctoral internship.
Prerequisite: PSY 6729.
Corequisite: PSY 6778.

PSY 6731: Professional Seminar III: Professional Development B (1 unit)
The objective of this course is to support advanced professional development for trainees who are completing their coursework and third practicum and preparing to move into the professional climate of the predoctoral internship.
Prerequisite: PSY 6730.
Corequisite: PSY 6778.

PSY 6776: Practicum I (0 units)
PsyD students completing their first-level practicum in a community agency or in the Psychological Services Center register for Practicum I during all academic semesters of their placement.
Corequisite: PSY 6726 or PSY 6727.
PSY 6777: Practicum II (0 units)
PsyD students completing their second-level practicum in a community agency or in the Psychological Services Center register for Practicum II during all academic semesters of their placement. Corequisite: PSY 6728 or PSY 6729.

PSY 6778: Practicum III (0 units)
PsyD students completing their third-level practicum in a community agency or in the Psychological Services Center register for Practicum III during all academic semesters of their placement. Corequisite: PSY 6730 or PSY 6731.

PSY 6901: Introduction to Dissertation Research (2 units)
In this course, students begin work on the doctoral dissertation process by developing their dissertation proposal. The course provides support for problem selection, review and critical appraisal of relevant literature, design of appropriate research methodology, plans for data analysis, and locating and beginning work with their dissertation chair.

PSY 7000: Dissertation Proposal Writing (2 units)
Only students who have not advanced to candidacy by the end of their second year should register for this course. PSY 7000 allows students to continue writing the dissertation proposal. Cannot be taken more than twice, after which the student must advance to candidacy. Prerequisite: PSY 6901.

PSY 7033: Supervision and Consultation (2 units)
Students learn contemporary approaches to supervision and consultation, reflecting on their own experience of being supervised and role-playing supervision of other clinicians in training. The distinction between supervision and consultation is highlighted, as well as the appropriate occasions and uses of each. Course content is designed to prepare clinicians for work as clinical supervisors.

PSY 7575: Buddhism and Psychotherapy (2 units)
The course surveys principles and practice of major schools of Buddhism: Theravada, Zen, and Tibetan. Focus is on central themes such as the nature of self, suffering, insight, and liberation, with comparisons and contrasts with Western psychotherapy and personality theories.

PSY 7603: Psychological Assessment III: Projective Personality Measures (3 units)
This course aims to provide an integrative theoretical framework for the comprehension of projective responses based upon clinical and clinical developmental theory. Students acquire experience with administration, scoring, and interpretation of projective measures, including the Rorschach and Exner’s comprehensive coding system, the Thematic Apperception Test, and sentence completion methods along with report writing. Prerequisite: PSY 6602.

PSY 7810: Child Health and Psychopathology (3 units)
The seminar covers emotional, psychological, and behavioral health, problems, and psychopathology in children, integrating theories of primary prevention and psychopathology and linkage to healthy development and effective treatment.

PSY 7900: Dissertation Research (2 units)
Students register for this course with their dissertation chair as they conduct dissertation research and write the final dissertation. Prerequisites: PSY 6900; advancement to candidacy; permission of the instructor.

PSY 7906: Neuropsychological Assessment (3 units)
This course will introduce the field of neuropsychology and neuropsychological assessment. After reviewing functional neuroanatomy, the operating assumptions and models of neuropsychology as they relate to human behavior, cognition, and emotion will be discussed. Students receive exposure to contemporary methods of neuropsychological assessment. Prerequisite: PSY 6601.

PSY 8410: Fantasy and Dreams in Psychotherapy (2 units)
The course examines how to employ the client’s fantasy and dreams for constructive change in psychotherapy. This course examines theories of symbolism, dream interpretation, and use of dreams in clinical practice. Students are expected to provide dreams or fantasy material from clients or others. Prerequisite: PSY 5502.

PSY 8513: Psychotherapy of Trauma and Abuse (3 units)
This seminar covers psychotherapy of individuals who have been emotionally, sexually, or physically traumatized. Diagnosis, dynamics, and assessment of trauma from a developmental/psychodynamic perspective are examined, using social, clinical, cultural, and historical examples in conjunction with myth and fairytale to illustrate concepts. Prerequisite: PSY 5502.
PSY 8514: Taoist and Existential Approaches to Psychotherapy (2 units)
This course is an intensive seminar on the Daoist and existentialist perspectives on the human predicament and the means to its resolution, particularly in terms of theory and practice in psychotherapy.
Prerequisite: PSY 5704.

PSY 8515: Psychology of Jung: Theory and Practice (3 units)
This seminar covers theories, techniques, and critical appraisal of psychotherapy from the perspective of Jung's analytic psychology.
Prerequisite: PSY 5502.

PSY 8520: Psychology of Women (3 units)
This seminar covers theory and research in the psychology of women and gender issues, including psychological aspects of women's spirituality.

PSY 8780: Child and Adolescent Assessment (3 units)
This seminar covers theory and methods of psychological assessment of children and adolescents, including test administration, scoring, interpretation, and reporting of common measures used to assess child and adolescent functioning across developmental levels.
Prerequisite: PSY 6601.

PSY 8799: Independent Study (1–3 units)
Coursework that extends a student’s field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and approved by the department chair.

PSY 9110: Advance Theory Seminar: British Object Relations and Contemporary Psychodynamic Approaches (3 units)
This advanced, seminar-style course examines the theories and practices of three foremost representatives of the "British School" of object relations psychoanalysis, Fairbairn, Winnicott, and Guntrip, using primary texts. These authors’ ideas and insights are explored in the context of case material from clinical vignettes, the participants’ practicum experiences, and other relevant interpersonal encounters. The object relations insights and the case material are further related to contemporary attachment theory and interpersonal approaches to psychodynamic therapy. The objective is to deepen and empower the seminar participants’ psychodynamic understanding and work with their clients. Issues of spirituality/religion as these arise in specific contexts will also be explored.

PSY 9599: Internship (Half-Time) (0 units)
Students who are completing their predoctoral internship should register for PSY 9599 during each semester that they are in their placement. Six-semester repeat limit.

PSY 9699: Internship (Full-Time) (0 units)
Students who are completing their predoctoral internship should register for PSY 9699 during each semester that they are in their placement. Three-semester repeat limit.

PSY 9999: Dissertation Continuation (0 units)
Students who have completed 6 units of PSY 7900 may register for Dissertation Continuation until they complete work on their dissertation.
Prerequisite: 6 units of PSY 7900.
MASTER OF ARTS IN COUNSELING PSYCHOLOGY

Community Mental Health
Drama Therapy
Expressive Arts Therapy
Integral Counseling Psychology
Somatic Psychology

About the Degree
The MA 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 MA 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 Community Mental Health, Drama Therapy, Expressive Arts Therapy, Integral Counseling Psychology, and Somatic Psychology.

First and foremost, the MA 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 Licensed Professional Clinical Counselor license and 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 counseling centers, or at one of the more than sixty 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 MA 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, couples, family, and group psychotherapy.

Student Services—MHSA (Mental Health Services Act)
CIIS and the MCP programs are playing a leadership role in preparing students for the evolving field of counseling psychology. Specifically, in California the voters approved the Mental Health Services Act of 2004, calling for a complete re-envisioning of the mental health services in the state. One of the priorities of this act was the recruitment and retention of students in three target populations:

- Mental health consumers and their family members with experience in the public and community mental health system
- Students from underrepresented minorities, particularly African American, Asian and Asian American, Hispanic/Latino, Native American, and Pacific Islander
- Lesbian, gay, bisexual, transgender, and queer (LGBTQ) students

Upon graduation, these highly skilled therapists will, through their work, activism, and leadership, play critical roles in the design of mental health services in California for years to come.

CIIS has a program designed to recruit and to retain students from these communities. If you are interested in these services, or you know applicants, potential applicants, or current students who might benefit from these services, please call us at 415.575.6133.

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 MA in Counseling Psychology curriculum is designed to meet the California Business and Professional Code Section 4980.37 for academic training of MFT graduate students.

License as a Licensed Professional Clinical Counselor
In 2009, California passed a law authorizing the state to license professional clinical counselors. This law (SB 788) brings California into line with the other forty-nine states in allowing the licensure of professional clinical counselors. The new license creates an option for students
at the master’s degree level. Similar to MFTs, the LPCCs will be licensed by the Board of Behavioral Science (BBS), and requires 48 semester hours of study for those who begin graduate study before August 1, 2012 and 60 semester hours of study for those who begin graduate study after August 1, 2012. In addition, 3,000 hours of supervised clinic experience are required after graduation and before taking the exam. The licensing process for new license begins in 2012.

Curriculum for the MA in Counseling Psychology

The curriculum in Counseling Psychology is divided into three groups of courses: common courses, concentration courses, and electives. The common core courses are shared by the 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. Not all of the common courses are required by all of the concentrations; check the concentration pages for specific requirements.

The Counseling Psychology curriculum has been designed to meet the new requirements (mandated for 2012) by the State of California for persons seeking license as a Marriage and Family Therapist (MFT) or as a Licensed Professional Clinical Counselor (LPCC). Accordingly, the faculty has designed the courses to infuse building understanding of cultural and socioeconomic status context and building cultural sensitivity and competency throughout the curriculum.

### Common Courses

<table>
<thead>
<tr>
<th>Title</th>
<th>Community Mental Health</th>
<th>Drama Therapy</th>
<th>Expressive Arts</th>
<th>Integral Counseling*</th>
<th>Somatics</th>
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<tbody>
<tr>
<td>Alcohol and Chemical Dependency Counseling</td>
<td>N/A</td>
<td>MCP 6102</td>
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</tr>
<tr>
<td>Career Counseling Theory and Practice for Therapists**</td>
<td>MCP 5646</td>
<td>MCP 5646</td>
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<td>Child Therapy</td>
<td>MCP 6502</td>
<td>MCP 6502</td>
<td>MCP 6502</td>
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<tr>
<td>Community Mental Health and the Recovery Model</td>
<td>N/A</td>
<td>MCP 6546</td>
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<tr>
<td>Couple Counseling</td>
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<td>MCP 6103</td>
<td>N/A</td>
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</tr>
<tr>
<td>Cross-Cultural Counseling and the Family</td>
<td>N/A</td>
<td>MCP 5101</td>
<td>MCP 5101</td>
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<td>MCP 5101</td>
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<tr>
<td>Family Dynamics and Therapy</td>
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<td>MCPD 5605</td>
<td>MCPE 5605</td>
<td>MCPI 5605</td>
<td>MCPS 5605</td>
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<tr>
<td>Group Dynamics</td>
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<td>MCPE 5604</td>
<td>MCPI 5604</td>
<td>MCPS 5604</td>
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<tr>
<td>Group Facilitation</td>
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<td>MCPE 5622</td>
<td>N/A</td>
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</tr>
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<td>Human Development and the Family</td>
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<td>MCPD 5201</td>
<td>MCPI 5201</td>
<td>N/A</td>
<td>MCPS 5201</td>
</tr>
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<td>Human Sexuality</td>
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<td>MCP 6101</td>
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<tr>
<td>Professional Ethics and Family Law</td>
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<td>MCP 5101</td>
<td>MCP 5101</td>
<td>MCP 5101</td>
<td>MCP 5101</td>
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<tr>
<td>Psychodynamics</td>
<td>MCPC 5501</td>
<td>N/A</td>
<td>N/A</td>
<td>MCPI 5501</td>
<td>MCPS 5501</td>
</tr>
<tr>
<td>Psychopathology and Psychological Assessment</td>
<td>MCP 5108</td>
<td>MCP 5108</td>
<td>MCP 5108</td>
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<tr>
<td>Psychopharmacology</td>
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<tr>
<td>Research Methods</td>
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<td>MCPD 6401</td>
<td>MCPE 6401</td>
<td>MCPI 6401</td>
<td>MCPS 6401</td>
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<tr>
<td>The Clinical Relationship</td>
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<td>N/A</td>
<td>MCPI 5602</td>
<td>MCPS 5602</td>
</tr>
<tr>
<td>Therapeutic Communication</td>
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<td>MCPD 5610</td>
<td>MCPE 5610</td>
<td>MCPI 5610</td>
<td>MCPS 5610</td>
</tr>
<tr>
<td>Supervised Clinical Practicum: Individual</td>
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<td>N/A</td>
<td>N/A</td>
<td>MCPI 7601</td>
<td>MCPS 7601</td>
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<tr>
<td>Supervised Clinical Practicum: Group</td>
<td>MCPC 7602</td>
<td>MCPD 7602</td>
<td>MCPE 7602</td>
<td>MCPI 7602</td>
<td>MCPS 7602</td>
</tr>
<tr>
<td>Supervised Clinical Practicum: Individual (school setting)</td>
<td>MCPC 7604</td>
<td>N/A</td>
<td>N/A</td>
<td>MCPI 7604</td>
<td>MCPS 7604</td>
</tr>
<tr>
<td>Supervised Clinical Practicum: Group (school setting)</td>
<td>MCPC 7605</td>
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<td>N/A</td>
<td>MCPI 7605</td>
<td>MCPS 7605</td>
</tr>
<tr>
<td>Pre/Post Practicum</td>
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<td>MCP 7603</td>
<td>MCP 7603</td>
<td>MCP 7603</td>
<td>MCP 7603</td>
</tr>
</tbody>
</table>

*These numbers are for the ICP non-weekend program; consult the ICPW curriculum for the weekend program numbers.
**Advised for all students seeking the LPCC.

### Electives

- MCP 5001 Introduction to Expressive Arts Therapy (2 units)
- MCP 5514 Lacanian Clinical Praxis (3 units)
- MCP 6157 Advanced Psychoanalytic Theory: Relational Perspectives (2 units)
- MCP 6162 Dialectical Behavior Therapy and Mindfulness-Based Psychotherapy (2 units)

### Concentration Courses

In addition to the common core courses, which all MA 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.)
Additional MFT and LPCC Requirements

Licensure for the MFT or the LPCC in California requires the student to successfully complete 15 hours of the following workshop as part of the degree program prior to graduation. It must be completed through an accredited college or university:

- Spousal/Partner Abuse, Detection, and Intervention

The following workshops may be taken after completing the MA but before applying for MFT or LPCC licensure. They must be completed through an accredited college or university; a BBS-approved continuing education provider; or a country, state, or other government entity:

- Child Abuse Assessment and Reporting (10 hours for MFT and 7 hours for the LPCC)
- Human Sexuality (10 hours)
- Aging and Long-Term Care (10 hours)
- Crisis/Trauma Counseling (15 hours) for the LPCC
- Psychopharmacology (2 semester units or 3 quarter units) for the LPCC

MFT and LPCC programs are offered in all fifty states. The California requirements are among the most rigorous in the United States for a similar specialization. Nevertheless, applicants should determine the requirements of a particular state to establish whether California MFT preparation satisfies the state's requirements.

Course Descriptions

MCP 5001: Introduction to EXA Therapy (2 units) [Elective]
This course will explore the foundations of expressive arts therapy, weaving the arts into healing tapestries. The Expressive Arts reawaken the language of image, movement, sound, metaphor, drama and poetic utterances, revealing the deepest aspects of the self and expressing what often cannot be put into words. Drawing, painting, sculpture, movement, dance, sand play and ritual provide access to your client's inner world. Weaving art processes into clinical and counseling work greatly expands the capacity to articulate—with fullness and specificity—what lies buried within us by using each modality as is called for in the unfolding process. As both therapist and client work with these healing multi-arts processes, the creative spirit is aroused and the therapeutic process itself is experienced as art. Participants will experience and learn about the power and potential of these multi-arts processes to deepen, enhance and enliven their psychotherapy practices and lives. They will also learn about the potentials of each art modality, the approaches to Intermodal arts processes, and ways to develop a deep personal relationship with their own creative process. Additionally, applications of these processes to clinical, consultation, educational, and cross-cultural settings will be explored.

MCP 5101: Professional Ethics and Family Law (2 units) [All Concentrations]
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) [Advised for All Concentrations for the LPCC]
Study of the range of current psychopharmacological interventions in terms of mental disorder diagnostic categories, including antidepressants, antianxiety drugs, 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.

MCP 5108: Psychopathology and Psychological Assessment (3 units) [All Concentrations]
This combined course provides a historical, comparative, and contemporary overview of the development and clinical presentation of adult psychopathology and the categorization system of the Diagnostic and Statistical Manual, along with a survey of the clinical process of testing for both psychopathological structures and nonpathological personality features and traits. The individual counselor's ability to clinically analyze and interpret assessment instruments, including diagnostic tests, will be emphasized.

MCP 5201: Human Development and the Family (3 units) [All Concentrations]
Theories and research in life transitions, stages of development, and rites of passage, from prenatal conditions to adult experience to dying.

MCP 5501: Psychodynamics (3 units) [CMH, ICP, SOM]
This course presents a history of psychodynamic ideas and their application in clinical settings. It offers a historical perspective, beginning with drive theory through the development of relational theory, and covers basic theoretical and clinical concepts; clinical theories about the self and self-development; and the topics of transference, counter-transference, and defense. The course examines relationships between psychodynamic and other clinical theories from both a traditional and an embodied stance using both text and experiential learning, such as work with movement and dreams. It takes an embodied socio-cultural approach to psychodynamics, exploring cultural issues and sexuality, gender, work, creativity, ethnicity, and schooling.

MCP 5514: Lacanian Clinical Praxis (3 units) [Elective]
This advanced course is a thoroughgoing exploration of the fundamental clinical ideas and sensibilities of the French psychoanalyst Jacques Lacan and the relevance of his work for clinical practice today. Core Lacanian concepts such as transference, the unconscious, jouissance,
desire, and sexuation will be covered, as well as more contemporary concerns such as the “body,” transgender and queer perspectives, and counter-transference.

Prerequisites: MCP or PSY student; MCPC 5501 or MCPI 5501 or MCPS 5501 or PSY 5502; or instructor consent.

MCP 5602: The Clinical Relationship (2–3 units) [CMH, ICP, SOM]
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 perspective of psychoanalysis, humanism, and self-psychology. Provides various perspectives on transference and counter transference and working with these dynamics in the clinical setting.

MCP 5604: Group Dynamics (2 units) [ICP, PDT]
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.

MCP 5605: Family Dynamics and Therapy (2–3 units) [All Concentrations]
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. The course will present and examine myriad family structures as represented in society and in public mental health. Emerging modalities appropriate to new family systems will be presented. It includes experiential learning processes.

MCP 5610: Therapeutic Communication (2–3 units) [All Concentrations]
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 response.

MCP 5622: Group Facilitation (2–3 units) [CMH, EXA, SOM]
This course provides the basic theories and practice necessary to design and facilitate psychoeducational groups, special topic groups, peer support groups, and other groups currently delivered in community mental health settings. In addition, basic theories and practice in group process will be presented and experienced.

MCP 5646: Career Counseling Theory and Practice for Therapists (3 units) [Advised for All Concentrations for the LPCC]
The professional practice of career counseling has much to offer to professional psychologist working in community settings. Community mental health as practiced by marriage and family therapists (MFTs) and licensed professional clinical counselors (LPCCs) is changing dramatically. The recovery model of mental health allows the possibility that all patients and clients will get well. Many of these clients will want to go back to work or go to work for the first time. How can a therapist support these decisions? Client-centered therapy encourages the patient to make decisions about wellness and the types of activities she/he will be involved in. What is the role of the therapist in supporting options that are realistic, achievable, and appropriate for the patient? In addition, it is increasingly clear that not having a job is a barrier to effective engagement in therapy for many adolescents and adults. Career counseling skills will be an important tool for therapists wishing to increase access to care.

Helping clients with career choice and adjustment issues is a vital skill in today’s rapidly changing economy, and particularly in the field of community mental health. Critical labor market shortages for community-based therapists will present challenges for those identifying careers for themselves, changing careers, and transitioning from careers in public and community mental health. There exists a broad literature and many effective, evidence-based theories of career development and counseling. This course will equip the therapist in selecting and implementing theories that support the individual developmental needs of the client.

MCP 6101: Human Sexuality (1 unit) [CMH, PDT]
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 (1 unit) [EXA, ICP, PDT, SOM]
Survey of current treatment approaches to chemical dependency and examination of humanistic-transpersonal perspectives.

MCP 6103: Cross-Cultural Counseling and the Family (2 units) [PDT, SOM]
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 (15 contact hours) [All Concentrations]
Course content covers spousal or partner abuse assessment, detection, and intervention strategies, including community resources, cultural factors, and same-gender abuse dynamics. Includes clinical case discussions, role-plays, and video to demonstrate the clinical applicability of the concepts presented.

MCP 6157: Advanced Psychoanalytic Theory: Relational Perspectives (2 units)
This course involves careful examination of the major contemporary theoretical concepts that define the relational psychoanalytic perspective of the mind and therapeutic action.
MCP 6162: Dialectical Behavior Therapy and Mindfulness-Based Psychotherapy (2 units)
This course will provide a working knowledge of the theory and principles related to Dialectical Behavior Therapy (DBT) and other mindfulness-based therapeutic approaches.

MCP 6201: Psychological Assessment (2 units)
A survey of the clinical process of testing and the individual counselor’s ability to clinically analyze and interpret assessment instruments, including diagnostic tests.

MCP 6401: Research Methods (2–3 units) [All Concentrations]
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) [All Concentrations]
Techniques to remedy or prevent problems in children and their families. Case material introduces strategies of intervention.

MCP 6546: Community Mental Health and the Recovery Model (2–3 units) [EXA, ICP, PDT, SOM]
This course is designed for students in MCP concentrations other than CMH. Students will learn the basic principles of the recovery model of mental health as described and supported by the California Mental Health Services Act of 2004. Students will learn and work with the “mental health recovery” models of service and treatment delivery, including key structural components. Evidence-based treatment interventions will be demonstrated and experienced, and effective strategies for working on integrated service teams and evaluation methodologies will be developed.

MCP 6601: Couple Counseling (3 units) [EXA, ICP, SOM]
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 of the arts with these different theoretical approaches.

MCP 7601: Supervised Clinical Practicum: Individual (Three Semesters) (2, 2, 2 units) [CMH, ICP, SOM]
Presentation and discussion of case material. Emphasizes upon case formulation, the therapeutic relationship, and the development of clinical skills.

MCP 7602: Supervised Clinical Practicum: Group (Three Semesters) (2, 2, 2 units) [All Concentrations]
Presentation and discussion of case material. Emphasizes 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).

MCP 7604: Supervised Clinical Practicum: Individual (in school settings) (Two Semesters) (3, 3 units) [CMH, ICP, SOM]
Presentation and discussion of case material. Emphasizes upon case formulation, the therapeutic relationship, and the development of clinical skills.

MCP 7605: Supervised Clinical Practicum: Group (in school settings) (Two Semesters) (3, 3 units) [CMH, ICP, SOM]
Presentation and discussion of case material. Emphasizes upon case formulation, the therapeutic relationship, and the development of clinical skills.
COMMUNITY MENTAL HEALTH
MA IN COUNSELING PSYCHOLOGY WITH A CONCENTRATION IN COMMUNITY MENTAL HEALTH

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John Stone, PhD
Todd Troutman, PhD
Alberto Varona, PsyD
Deborah Yarock, LMFT
Saul Zelan, MD

About the Program
There are two health-care systems in today’s world: one for those who can afford to pay for services and/or are covered by insurance, and another for those who must rely on a system of public health and public mental health. CIIS believes that all individuals have a right to comprehensive, effective, and high-quality mental health services. A new concentration has been developed that will prepare therapists to provide these high-quality services to clients and communities served by public and community mental health services.

This concentration prepares the graduate to excel in public and community settings. In addition to having core psychological knowledge and advanced therapeutic skills, public and community therapists must often act as advocates, systems navigators, and change agents. A critical factor in building and maintaining a satisfying career is the ability to perform these complex and diverse duties while maintaining a strong commitment to the clients, their families, and their communities.

The degree concentration in Community Mental Health (CMH) was created in response to the need for highly qualified mental health professionals to work in public and publicly funded settings. It is designed to respond to the mental health workforce crisis in California. The degree fulfills the academic requirements for the State of California license in Marriage and Family Therapy (MFT).

The CIIS Community Mental Health program has been designed to help build a culturally competent and diverse mental health-care workforce specifically trained to provide effective therapeutic services to populations in the public sector. The program provides academic excellence and professional skills from many recognized disciplines within professional psychology. In addition, the program empowers psychotherapists to provide counseling and mental health services that meet diverse clients’ needs and expectations, including those with severe mental illness.

Coursework equips students with a rigorous understanding of depth psychology, transactional psychotherapy, the recovery mental health model, and additional models that will make it possible to achieve positive health outcomes for the diverse populations served in public and community settings.

Courses incorporate principles articulated in the Mental Health Recovery Model:

1. A holistic view of mental illness that focuses on the person, not just the symptoms.
2. Recovery is not a function of one’s theory about the causes of mental illness.
3. Recovery from severe psychiatric disabilities is achievable.
4. Recovery can occur even though symptoms may reoccur.
5. Individuals are responsible for the solution, not the problem.
6. Recovery requires a well-organized support system.
7. Consumer rights, advocacy, and social change.
8. Applications and adaptations to issues of human diversity.

The program represents an important collaboration between the academic and public mental health sectors. Community and public agencies have indicated their interest in working with CIIS to develop and implement the program. An advisory council helps ensure that the program design continues to meet the needs of these agencies and will help strengthen the ties CIIS has to organizations that are the potential employers of our graduates.
Many professionals were consulted during the planning stage of the community mental health initiative. They were asked for their input regarding the need for a community mental health program and the training it would require. Clinics and treatment programs are now seeing clients who have severe psychopathology, dual and triple diagnoses, and substance abuse; who belong to the Asian and Latino communities; and who may be impoverished and homeless. Therefore, directors and clinicians who were interviewed expressed unanimous support for the new program based on their experience of the level and type of therapy now required to serve an increasingly diverse community of clients.

Directors and clinicians indicated that they look forward to working with CIIS graduates who will intern at their clinics or be hired as new staff. Having already received core course training in areas such as cultural competence and case management, the graduates will eliminate the need for clinic staff to spend valuable time training them in essential areas of client need. They will also enter the field with a greater level of expertise and be able to offer quality treatment to clients.

Program Format
The courses are taught in a combination of weeklong intensives (at the start of each fall semester), weekends, evenings, weekend intensives, and online. The curriculum facilitates and supports working men and women in achieving maximum educational outcomes while maintaining a healthy work-life balance.

Learning Activities
As an integral part of their counseling psychology education, students are introduced to the fundamentals of intensive and supplemental case management and the provision of public sector therapeutic services in order to prepare them to work effectively in collaborative, multidisciplinary teams with other mental health and primary care providers. Coursework is closely integrated with practicum work in community agencies, where students are observed and counseled in their work with clients of diverse cultures and with complex and often severe mental health issues.

The degree program consists of a 60-semester-unit program of core, concentration, and elective courses and related practicum work that fulfills all of the educational requirements of California’s Marriage and Family Therapy (MFT) license and the LPCC license. The curriculum expands upon traditional psychology education, promoting a holistic view of the individual in the context of his or her family, community, and culture, and cultivating understanding of and respect for all clients’ values, beliefs, and expectations. The program is designed to provide students with a solid background in psychological theory and methods as a foundation for intensive clinical training in systemic approaches to human problems.

Personal Psychotherapy
Fifty hours of individual, group, family, or couples therapy are required to be completed before graduation. Recent therapy experience that meets the guidelines may fulfill this requirement with the advisor’s approval.

Admissions Requirements
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.

This program has been designed for those with experience in the public and community mental health environments. In selecting candidates for admission, the program considers the following factors to be desirable: a background, interest, and demonstrated commitment to public and community mental health; and evidence of a commitment to achieving positive health outcomes in these settings. Experience in community planning, community organizing, and/or social justice in a paid or volunteer position will be helpful. The candidate should have sufficient personal stability and energy to become an effective helper, and should have 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 openness to evaluating and changing behaviors and attitudes.

Curriculum

MA in Counseling Psychology with a concentration in Community Mental Health—60 units

I. Counseling Courses—11 units
   MCP 5101  Professional Ethics and Family Law
   MCP 5108  Psychopathology and Psychological Assessment
   MCP 6101  Human Sexuality
   MCP 6401  Research Methods
   MCP 6502  Child Therapy
   MCP 7603  Pre/Post Practicum (0 units)
II. Counseling Courses with an emphasis in Community Mental Health—15 units

These courses have equivalencies in the Drama Therapy, Expressive Arts Therapy, Integral Counseling Psychology, and Somatic Psychology concentrations. These equivalent courses cover the same content, but from the perspective of their own concentrations.

- MCPC 5201 Human Development and the Family
- MCPC 5501 Psychodynamics
- MCPC 5602 The Clinical Relationship
- MCPC 5610 Therapeutic Communication
- MCPC 5622 Group Facilitation and Group Therapy
- MCPC 7602 Supervised Clinical Practicum (minimum of three semesters)

III. Community Mental Health Concentration Courses—26 units

These courses do not have equivalencies in the other concentrations.

- CMH 5006 Case Management and Treatment Planning in Community Mental Health
- CMH 5007 Theories and Practices in Community Mental Health
- CMH 5009 Mental Health, Addiction, and the Philosophy of Recovery and Resiliency
- CMH 5010 Treatment of Persons with Severe and Persistent Mental Illness
- CMH 5023 Diagnosis and Treatment of Co-occurring Disorders and Addiction
- CMH 5024 Couple and Family Therapy
- CMH 5025 Therapy with Adolescents and Transition-Aged Youth
- CMH 5026 Trauma, Crisis, and Recovery-Based Practice
- CMH 5027 Advanced Psychotherapy Theory and Practice
- CMH 6605 Sociocultural Approaches to Family Therapy
- CMH 6651 Beyond Cultural Competence: Cultural Humility in Family Therapy
- CMH 7701 Integrative Seminar: Final Project

IV. Electives—8 units

- CMH 5015 Object Relations
- CMH 5016 Dream and Fantasy Integration: A Jungian Perspective
- CMH 5022 Current Issues in Family Protection

Additional MFT and LPCC Requirements

Licensure for the MFT or the LPCC in California requires the student to successfully complete 15 hours of the following workshop as part of the degree program prior to graduation. It must be completed through an accredited college or university:

- Spousal/Partner Abuse, Detection, and Intervention

The following workshops may be taken after completing the MA but before applying for MFT or LPCC licensure. They must be completed through an accredited college or university; a BBS-approved continuing education provider; or a country, state, or other government entity:

- Child Abuse Assessment and Reporting (7 hours)
- Human Sexuality (10 hours)
- Aging and Long-Term Care (10 hours)
- Crisis/Trauma Counseling (15 hours) for the LPCC
- Psychopharmacology (2 semester units or 3 quarter units) for the LPCC

Note: The Master of Arts programs in Counseling Psychology require that one year of practicum training be taken at CIIS. Practicum training units will not be accepted in transfer.

Course Descriptions

CMH 5006: Case Management and Treatment Planning in Community Mental Health (2 units)

This course will provide information and skills development in the fundamentals of case management, including strategies to help clients plan and navigate complex public health and social services systems. Students will be equipped to help clients create case plans that include options for graduation from public services when the client is ready to do so. This aspect of training will enable the therapists to assist their clients in navigating “the system,” enabling them to access needed services across multiple service systems.

CMH 5007: Theories and Practices in Community Mental Health (2 units)

This course will provide practical information on the challenges and opportunities faced by therapists working in publicly funded settings. Topics include appropriate therapeutic models for use in public health settings; the integration of medical and mental health services; the continuum of care models of social services; and mental health, ethics, and confidentiality in public settings. This course will also equip therapists to assume positions in public and community agencies as managerial and administrative leaders.
CMH 5009: Mental Health, Addiction, and the Philosophy of Recovery and Resiliency (2 units)
This course will present a new approach to mental health services, which is a holistic view of mental illness that focuses on the person, not just the symptoms. An emphasis on consumer rights, advocacy, and social change will be presented. Applications and adaptations to issues of human diversity will be discussed. The evolution of these theories from the addiction services sector to broader application in mental health will be described and experienced.

CMH 5010: Treatment of Persons with Severe and Persistent Mental Illness (2 units)
Clients in public and community mental health systems frequently present with dynamic and complex problems. Treatment approaches and effective strategies for developing mental health outcomes will be examined.

CMH 5015: Object Relations: Theory and Practice (2 units)
In this course, students will learn how to identify and treat patients with advanced and complex psychological needs, in particular patients encountered in Community Mental Health Clinics (patients of the Borderline & Psychotic organization). Students will gain deeper understanding of the basic human psyche, how it is organized, and how change to that structure can occur. This course will cover the concepts of internal objects, splitting, projective identification, paranoid-schizoid, depressive and autistic-contiguous positions, holding, containment, learning from experience, transitional objects, playing, alpha functioning, beta bits, and the use of transference and countertransference in the treatment of psychological disorders. The primary works of Melanie Klein, D. W. Winnicott, Wilfred Bion, and Thomas Ogden, along with a few others, will be the emphasis of this course.

CMH 5016: Dream and Fantasy Integration: A Jungian Perspective (2 units)
Course focuses on the role that dreams and fantasies play in our lives based on a Jungian approach. Concepts are derived from Native American history, Shamanic studies, mythology, fairy tales, and more. Basic tenants of Jungian theory will be learned initially, followed by special emphasis upon working with dreams and fantasies in psychotherapeutic work. Classroom exercises will serve to elaborate and amplify dream and fantasy material in a way that will deepen one’s knowledge of how the unconscious world comes into play in our everyday lives.

CMH 5022: Current Issues in Family Protection and Therapy (3 units)
This course will provide a working knowledge of law, public policy, and treatment implication relating to key topics in the profession of community mental health. Specific components of the course will include the following: child abuse assessment and reporting, spousal abuse, domestic violence and partner abuse, aging, and long-term care. The course meets the requirements of the BBS for coverage of these topics.

CMH 5023: Diagnosis and Treatment of Co-occurring Disorders and Addiction (2 units)
The interrelationships between mental, emotional, behavioral, and chemical dependency problems in the lives of clients will be examined. Effective clinical skills will be presented in the context of issues related to diagnosis, treatment, and treatment compliance of dually diagnosed clients.

CMH 5024: Couple and Family Therapy (3 units)
Theories and methods of couples therapy and family therapy, including systemic, strategic, narrative, family-of-origin, structural, and other major theories. This course includes significant experiential learning.

CMH 5025: Therapy with Adolescents and Transition-Aged Youth (2 units)
This course provides the theories, applications, and methods for effectively engaging adolescents and transition-aged youth in therapy. Transition-aged youth as a subpopulation have been identified by the State of California as a priority population for effective therapeutic interventions. Students will identify and experience best practices in this field.

CMH 5026: Trauma, Crisis, and Recovery-Based Practice (2 units)
This course will enable students to identify clients with complex traumatic disorders and identify effective assessment and treatment protocols. Methods for conceptualizing, assessing, and treating individuals, families, and communities where serious crisis or trauma has occurred will be presented and experienced.

CMH 5027: Advanced Psychotherapy Theory and Practice (2 units)
This course is designed to support CMH students in their first year of practicum. Building on previous coursework, particularly Therapeutic Communication and The Clinical Relationship, this course provides more advanced ways of understanding and supporting the process of change within psychotherapy practice. Community mental health–oriented psychotherapeutic interventions, including how to best work within multidisciplinary teams and how to most effectively use case management interventions to further therapy goals, will be emphasized.

CMH 6605: Sociocultural Approaches to Family Therapy (2 units)
This course provides an overview of family as the definition evolves. Family of birth, family of choice, and surrogate family as chosen or assigned by the system will be presented as options that must be understood in order to maximize therapeutic interventions. The impact of family definition and affiliation in multiple cultural constructs will also be discussed.

CMH 6651: Beyond Cultural Competence: Cultural Humility in Family Therapy (2 units)
Racism, sexism, and other forms of oppression constrain the lives of diverse clients and impede family therapy within community mental health settings. This advanced course builds on the overview provided in CMH 6605 and develops and enhances skills that enable the
therapist to deliver family therapeutic services to the diverse populations in the San Francisco Bay Area, California, and beyond. Diversity factors to be studied include, but are not limited to, race, ethnicity, social class, language, sexual orientation, gender identity, disability, immigration status and history, and type of family. Understanding and working effectively with these factors is crucial to maximizing effective and culturally competent therapeutic interventions. However, in today's community mental health settings, delivering culturally competent services is only the beginning. An additional component this course seeks to embrace is that of cultural humility, which privileges a patient-focused model of working and emphasizes therapist self-awareness and a respectful attitude toward diverse points of view.

Prerequisite: CMH 6605.

CMH 7701: Integrative Seminar—Final Project (3 units)
This culminating course provides an opportunity for students to reflect on their processes of personal and academic integration in the CMH program. Students will demonstrate the following: key learning from theoretical and conceptual standpoints, and knowledge of community and public mental health systems and clinical experiences.

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 5108: Psychopathology and Psychological Assessment (3 units)
This combined course provides a historical, comparative, and contemporary overview of the development and clinical presentation of adult psychopathology and the categorization system of the Diagnostic and Statistical Manual, along with a survey of the clinical process of testing for both psychopathological structures and nonpathological personality features and traits. The individual counselor's ability to clinically analyze and interpret assessment instruments, including diagnostic tests, will be emphasized.

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 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.

MCP 7601: Supervised Clinical Practicum: Individual (2 units)
For MCP Practicum students working in schools. Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

MCPC 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.

MCPC 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.

MCPC 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. It provides various perspectives on transference and countertransference, and how to work with these dynamics in the clinical setting.

MCPC 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.

MCPC 5622: Group Facilitation and Group Therapy (2 units)
This course provides the basic theories and practice necessary to design and facilitate psychoeducational groups, special-topic groups, peer support groups, and other groups currently delivered in community mental health settings. In addition, basic theories and practice in group process will be presented and experienced.
MCPC 7602: Supervised Clinical Practicum (2 units)
Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

MCPC 7604: Supervised Clinical Practicum: Individual (in school settings) (Two Semesters) (3, 3 units)
Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

MCPC 7605: Supervised Clinical Practicum: Group (in school settings) (Two Semesters) (3, 3 units)
Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.
Drama Therapy
MA in Counseling Psychology with a Concentration in Drama Therapy

Program Chair
Renée Emunah, PhD, RDT/BCT

Core Faculty
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Gary Raucher, MA, RDT/BCT, MFT

Adjunct Faculty
Deborah French Frisher, MA, MFA, RDT
Sylvia Israel, MA, MFT, RDT, TEP
Eva Leveton, MA, MFT, TEP
Randy McCommons, MA, MFT, RDT/BCT
Elizabeth McDonough, MA, MFT, RDT
Susan Coto McKenna, MS, ADTR
Marty Mulkey, MA
Sheila Rubin, MA, MFT, RDT/BCT
Nina Strongylou, MA, 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.
—Renée Emunah, Acting for Real

Freedom and possibility are two 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 twenty-five years.

Our program is still one of only two approved MA-level programs in drama therapy in the United States, and one of only a handful worldwide. The CIIS Drama Therapy Program (PDT) is internationally recognized as one of the most highly developed, rigorous training grounds for drama therapists.

The primary sources of drama therapy include dramatic play, theater, role-play, psychodrama, and dramatic ritual. Drama therapy, as one of the creative art therapies, facilitates artistic expression—engendering clarity, mastery, meaning, and hope. In drama therapy, we choose from a wide array of therapeutically adapted dramatic processes—including storytelling, improvisation, self-revelatory performance, life review, playback theater, physical theater, creative drama, and puppetry—and we tailor the work to the needs of specific groups or individuals. Drama therapy includes the other arts; in drama therapy, 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/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.

Drama therapy is the systematic and intentional use of drama and theater processes to promote emotional growth and psychological integration. 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 (such as distinguishing compulsive and constructive reenactment, therapeutic direction of improvisational enactment, creative responses to resistance, and use and misuse of psychodramatic tools) are examined from multiple perspectives.

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 passions. 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. Alums work in private practice, psychiatric settings, community mental health, schools, prisons, 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 members are experienced practitioners, many of them 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.

**Drama Therapy Pre-practicum and Practicum/Supervision**

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

Beginning the second year of the program, students complete one academic year of practicum, involving 17 hours per week on-site in a clinical setting. Students take MCP 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 in drama therapy at the Institute. A list of placements is provided. Proposed facilities for practica include settings with children, adolescents, adults, and seniors in psychiatric 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 Field 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 (45) 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.

**Admissions Requirements**

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; a self-reflective 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.

**Curriculum**

**MA in Counseling Psychology with a concentration in Drama Therapy—60 units**

1. Counseling Courses—14 units
   - MCPD 5201 Human Development and the Family
   - MCP 5101 Professional Ethics and Law
   - MCP 5108 Psychopathology and Psychological Assessment
   - MCP 6101 Human Sexuality
   - MCP 6102 Alcohol and Chemical Dependency Counseling
   - MCP 6502 Child Therapy
   - MCP 6545 Community Mental Health and the Recovery Model
II. Counseling Courses with an emphasis in Drama Therapy—21 units

These courses have equivalencies in the Community Mental Health, Expressive Arts Therapy, Integral Counseling Psychology, and Somatic Psychology concentrations. These equivalent courses cover the same content, but from the perspective of their own concentrations.

- MCPD 5604 Group Dynamics and Creative Arts Therapies
- MCPD 5605 Family Dynamics and Therapy
- MCPD 5608 Psychotherapy Theories and Practices
- MCPD 5610 Therapeutic Communication
- MCPD 6103 Cross-Cultural Counseling and the Family
- MCPD 6401 Research Methods
- MCPD 6605 Advanced Family and Couples Therapy: Action-Oriented Approaches
- MCPD 7602 Supervised Clinical Practicum/Case Seminar in Drama Therapy (three semesters)

III. Drama Therapy Concentration Courses—23 units

These courses do not have equivalencies in the other concentrations.

- PDT 5501 Drama Therapy Theory
- PDT 5602 Drama Therapy Process and Technique
- PDT 5603 Drama Therapy Practice
- PDT 5605 Psychodrama
- PDT 5607 Special Methods in Drama Therapy I: Developmental Transformations
- PDT 5614 Advanced Improvisation and Playback Theater
- PDT 5626 Individual Drama Therapy
- PDT 5627 Trauma and Resilience: Embodied Approaches to Treatment
- PDT 5628 Special Methods in Drama Therapy: Advanced Integrative Five Phase Model
- PDT 6604 Drama Therapy and Social Change
- PDT 6607 Special Methods in Drama Therapy II: Advanced Developmental Transformations

IV. Electives—2 units

2 units from any CIIS program (or approved Independent Studies)

Additional MFT and LPCC Requirements

Licensure for the MFT or the LPCC in California requires the student to successfully complete 15 hours of the following workshop as part of the degree program prior to graduation. It must be completed through an accredited college or university:

- Spousal/Partner Abuse, Detection, and Intervention

The following workshops may be taken after completing the MA but before applying for MFT or LPCC licensure. They must be completed through an accredited college or university; a BBS-approved continuing education provider; or a country, state, or other government entity:

- Child Abuse Assessment and Reporting (7 hours)
- Human Sexuality (10 hours)
- Aging and Long-Term Care (10 hours)
- Crisis/Trauma Counseling (15 hours) for the LPCC
- Psychopharmacology (2 semester units or 3 quarter units) for the LPCC

Note: The Master of Arts programs in Counseling Psychology require that one year of practicum training be taken at CIIS. Practicum training units will not be accepted in transfer.

Course Descriptions

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 role, distancing, play, and ritual). The course also explores the interface of drama therapy and other forms of psychotherapy, the effectiveness of drama therapy with different populations and disorders, and cross-cultural implications and applications of drama therapy.

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 experience Renée Emunah’s Integrative Five Phase Model of Drama Therapy and are 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, directing and developing scenework in accordance with therapeutic objectives, and applying drama therapy methods in a variety of clinical contexts. Through the use of role-play and DVD feedback, students develop skills in leadership.
PDT 5605: Psychodrama (2 units)
Theory and practice of psychodrama as a therapeutic tool with groups, families, couples, and individuals. Participants experience the roles of protagonist, auxiliary, and director. The efficacy of various warm-ups and techniques with different populations are examined.

PDT 5607: Special Methods in Drama Therapy: Developmental Transformations (1 unit)
An experiential introduction to a developmental drama therapy approach which emphasizes improvisation, embodied free association, and elucidation of imagery and metaphor as a means of exploring clinical material. The diverse theoretical roots of this approach, ranging from existentialism to Grotowski, are also explored.

PDT 5614: Advanced Improvisation and Playback Theater (1 unit)
An experiential course involving the refinement of improvisational acting skills and ensemble work. A focus on 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. Students will perform Playback in the community.

PDT 5626: Individual Drama Therapy (1 unit)
A practical/clinical examination of the application of drama therapy with individual clients, including shifting between and integrating verbal and dramatic methods in one-on-one work; engaging the individual client over the course of a multiphased therapeutic relationship; selectively supplementing other creative arts therapies; and balancing the consideration of clinical, cultural, social, existential, and relational needs in providing attuned approaches within the dramatic medium.
Prerequisites: PDT student; PDT 5602; PDT 5603.

PDT 5627: Trauma and Resilience: Embodied Approaches to Treatment (2 units)
An exploration of the efficacy of drama therapy approaches in addressing vital issues of safety and containment, modulated distance, desensitization, somatic experiencing, and the cultivation of resilience in treating various traumatic disorders. Current research in neurophysiology, attachment theory, and therapeutic applications of mindfulness and other body-oriented expressive arts therapies are considered.

PDT 5628: Advanced Integrative Five Phase Model of Drama Therapy (1 unit)
A seminar exploring the use of the Integrative Five Phase Model of Drama Therapy in various clinical contexts (including brief therapy) and with different populations and age groups; the significance of flow and progression in drama therapy; methods of scene intervention; and research ideas for developing, applying, and expanding this model.
Prerequisites: PDT student; PDT 5602; PDT 5603.

PDT 6604: 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 and justice. 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: Advanced Developmental Transformations (1 unit)
The work introduced in PDT 5607 is deepened as students learn to integrate additional theoretical understanding and clinical experience into the application of this method. Nuances of the dramatic playspace are explored in relation to expanding the therapeutic relationship with the “drama therapist in role.”

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/article, a therapeutic performance that the student directs, or a DVD documenting a drama therapy treatment series.

PDT 8799: Independent Study (1–3 units)
Coursework that extends a student’s field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and approved by the Program Chair.

PDT 8888: Special Topics (1–3 units)
Occasional courses offered by faculty related to their current interests and research. For example, Self-Care for Therapists: Mindful and Embodied Approaches—dramatic and expressive arts approaches to cultivate heightened awareness of transference impacts within the intersubjective field between client and therapist, and the formation of healthy clinical boundaries.

MCP 5001: Introduction to Expressive Arts Therapy
This course will explore the foundations of expressive arts therapy, weaving the arts into healing tapestries. The Expressive Arts reawaken the language of image, movement, sound, metaphor, drama, and poetic utterances, revealing the deepest aspects of the self and expressing what often cannot be put into words. Drawing, painting, sculpture, movement, dance, sandplay, and ritual provide access to your client’s inner world. Weaving art processes into clinical and counseling work greatly expands the capacity to articulate—with fullness and specificity—what lies buried within us, by using each modality as it called for in the unfolding process. As both therapist and client work with these healing multi-arts processes, the creative spirit is aroused and the therapeutic process itself is experienced as art. Participants will experience and learn about the power and potential of these multi-arts processes to deepen, enhance, and enliven their psychotherapy practices.
and lives. They will also learn about the potentials of each art modality, the approaches to intermodal arts processes, and ways to develop a deep personal relationship with their own creative process. Additionally, applications of these processes to clinical, consultation, and educational and cross-cultural settings will be explored.

**MCP 5101: Professional Ethics and 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 5108: Psychopathology and Psychological Assessment (3 units)**
This combined course provides a historical, comparative, and contemporary overview of the development and clinical presentation of adult psychopathology and the categorization system of the Diagnostic and Statistical Manual, along with a survey of the clinical process of testing for both psychopathological structures and nonpathological personality features and traits. The individual counselor’s ability to clinically analyze and interpret assessment instruments, including diagnostic tests, will be emphasized.

**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 humanistic-transpersonal perspectives.

**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. Includes clinical case discussions, role-plays, and video to illustrate the clinical applicability of the concepts presented.

**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.

**MCP 6546: Community Mental Health and the Recovery Model (2–3 units)**
This course is designed for students in MCP concentrations other than CMH. Students will learn the basic principles of the recovery model of mental health as described and supported by the California Mental Health Services Act of 2004. Students will learn and work with the “mental health recovery” models of service and treatment delivery, including key structural components. Evidence-based treatment interventions will be demonstrated and experienced, and effective strategies for working on integrated service teams and evaluation methodologies will be developed.

**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.

**MCPD 5604: Group Dynamics and Creative Arts Therapies (2 units)**
Examination of basic theories of group dynamics. Exploration of group process through group interaction, didactic analysis, and synthesis. Overview of the field of creative arts therapy, with an emphasis on the use of the various 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 the theories and methods of major family theories, including strategic, brief strategic, systemic, narrative, solution-focused, family of origin, structural, and symbolic-experiential family therapy.

**MCPD 5608: Psychotherapy Theories and Practices (2 units)**
A theoretical survey of the major psychotherapy orientations. Students are encouraged to analyze and critique these theories, and to develop an integrative framework using an interpersonal, feminist, and systemic approach. Dramatic methods are incorporated to enhance theoretical understanding.

**MCPD 5610: Therapeutic Communication (2 units)**
An overview of key concepts and methods in therapeutic communication, integrating psychodynamic, humanistic, and other approaches. Experiential portion includes role-play and simulations.
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.

MCPD 6605: Advanced Family and Couples Therapy: Action-Oriented Approaches (2 units)
Approaches and techniques to couples and family therapy that employ action-oriented processes are examined and practiced in simulations. Key practitioners in the field of family therapy who have developed action methods are reviewed. Includes work in spousal and partner abuse assessment, detection, and intervention.

MCPD 7602: Supervised Clinical Practicum/Case Seminar in Drama Therapy (2 units)
Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.
EXPRESSIVE ARTS THERAPY
MA IN COUNSELING PSYCHOLOGY WITH A CONCENTRATION IN EXPRESSIVE ARTS THERAPY

Program Chair
Shoshana Simons, PhD

Core Faculty
Denise Boston, PhD
Sherry Raley, PhD, FAMI, MT-BC

Adjunct Faculty
Sally Atkins, EdD, MEd
Keely Burke, MA
Lauren Cunningham, MSW
Shellee Davis, MA
Kate Donohue, PhD
John Fox, BA, CPT
Lois Friedlander, MA
Maria Gonzalez-Blue, MA
Linda Hammond, MA
Deborah Koff-Chapin, BFA
Ellen Levine, PhD
Stephen Levine, PhD
Syntha Lorenz, MA
Jaime Nisenbaum, PhD
Delfina Piretti, MA, MFT
Gwen Sanders, MFT
Jo Sopko, MA, MFT
Armand Volkas, MA
Jack S. Weller, Professor Emeritus

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. Our curriculum is embedded in the knowing that who we are as therapists emerges from who we are as unique individuals. Throughout the program students are challenged to understand themselves with respect to ethnicity, culture, sexual orientation, gender identity, physical capabilities, and sociopolitical position. We explore the many “isms” that come into play in human interaction around these identities and the implications this holds for the therapeutic relationship.

This three-year program covers individual, group, couples, 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, 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, and into experiencing the life flow. Through the arts we connect deeply with one another, and the community regenerates itself at the wellspring of creativity.

Central to an expressive arts approach is the belief that the artistic process is as important as the content it expresses. The creative process itself can be healing. Awakening the artist within themselves, clients bring the wisdom of the dreaming mind into the light of day. They 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 the arts 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 artwork helps to 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 those dealing with severe and persistent issues to the facilitation of human growth and potential.

Expressive Arts therapy 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.

Program Requirements
1. 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.

2. California MFT Requirements
   Spousal Abuse Assessment and Reporting and Human Sexuality must be taken before completing the MA; Child Abuse Assessment and Reporting, Aging and Long-Term Care, and Psychological Assessment can be taken after completion of the MA program but prior to application for MFT licensure. These are noncredit workshop/classes available through Public Programs.

3. Personal Therapy
   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 to assist students in finding a therapist.

4. Ongoing Arts Practice
   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. The arts practice is tracked through designated classes. 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.

5. 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.

6. EXA Workshops
   Each student must take two EXA workshops to obtain his or her degree. The EXA Program offers these in partnership with CIIS’s Public Programs. One of the workshops is taken in the first year; the second workshop can be taken in the second or third year of study.

Admissions Requirements
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 admissions 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.
Curriculum

MA in Counseling Psychology with a concentration in Expressive Arts Therapy—60 units

I. Counseling Courses—10 units
   MCP 5101 Professional Ethics and Family Law
   MCP 5108 Psychopathology and Psychological Assessment
   MCP 6102 Alcohol and Chemical Dependency Counseling
   MCP 6502 Child Therapy
   MCP 6546 Community Mental Health and the Recovery Model

II. Counseling Courses with emphasis in Expressive Arts Therapy—24 units
   The following courses have equivalencies in the Community Mental Health, Drama Therapy, Integral Counseling Psychology, and Somatic Psychology concentrations. These equivalent courses cover the same content, but from the perspective of their own concentrations.
   MCPE 5201 Human Development and the Family
   MCPE 5604 Group Dynamics and Therapy
   MCPE 5605 Family Dynamics and Therapy
   MCPEL 5605 Family Dynamics Lab
   MCPE 5610 Therapeutic Communication: Foundational Skills
   MCPE 5622 Group Facilitation
   MCPE 6401 Research Methods
   MCPE 6601 Couple Counseling
   MCPE 7602 Supervised Clinical Practicum (minimum three semesters totaling 6 units)

III. Expressive Arts Therapy Concentration Courses—26 units
   These courses do not have equivalencies in the other concentrations.
   EXA 5501 Psychotherapy Theories and Practices
   EXA 5512 History and Foundations of EXA Therapy
   EXA 5522 Clinical Applications of EXA Therapy
   EXA 6055 The Arts in Therapy I
   EXA 6056 The Arts in Therapy II
   EXA 6611 EXA Therapy Approach: Person-Centered
   EXA 6612 EXA Therapy Approach: Intermodal
   EXA 6618 EXA Therapy Approach: Collaborative and Narrative Expressive Arts Therapy
   EXA 7701 Integrative Seminar in Expressive Arts Therapy

IV. EXA Advanced Seminars—2 units
   EXA 5618 EXA Intervention with Adolescents
   EXA 5619 Creative Aging: Expressive Arts with Elders
   EXA 8501 EXA Child Therapy Seminar
   EXA 8620 EXA and Trauma
   EXA 8621 EXA and Addiction
   EXA 8601 Beginning Sandplay Therapy

Additional MFT and LPCC Requirements
Licensure for the MFT or the LPCC in California requires the student to successfully complete 15 hours of the following workshop as part of the degree program prior to graduation. It must be completed through an accredited college or university:

- Spousal/Partner Abuse, Detection, and Intervention

The following workshops may be taken after completing the MA but before applying for MFT or LPCC licensure. They must be completed through an accredited college or university; a BBS-approved continuing education provider; or a country, state, or other government entity:

- Child Abuse Assessment and Reporting (7 hours)
- Human Sexuality (10 hours)
- Aging and Long-Term Care (10 hours)
- Crisis/Trauma Counseling (15 hours) for the LPCC
- Psychopharmacology (2 semester units or 3 quarter units) for the LPCC

Note: The Master of Arts programs in Counseling Psychology require that one year of practicum training be taken at CIIS. Practicum training units will not be accepted in transfer.
Course Descriptions

EXA 5501: Psychotherapy Theories and Practices (3 units)
This is an introduction to traditional and contemporary theories and practices of psychotherapy. We begin by situating the field in relation to its sociocultural, historical, and indigenous roots. We go on to examine psychoanalytic, humanistic, transpersonal, cognitive-behavioral, and collaborative approaches integrating feminist and multicultural perspectives. Creative arts–based case examples for various approaches are woven into the fabric of the class.

EXA 5512: History and Foundations of EXA Therapy (3 units)
This course covers the creation of the EXA field: its history and philosophical foundations, from its indigenous and multicultural roots to contemporary practices with individuals, couples, families, groups, and communities. The class focuses on the innate healing power of the creative process in relation to the integrative use of visual arts, music, dance, drama, and imaginal language arts in therapy. We will explore the implications and interplay of EXA therapy within the recovery model of mental health, as well as other EXA-based clinical approaches.

EXA 5522: Clinical Application of EXA Therapy (3 units)
This course explores the use of EXA therapy in the assessment and treatment of specific issues commonly encountered in clinical work, such as trauma, severe and persistent mental illness, alcohol and drug use/addiction, dual diagnosis, life transitions, and medical issues. It also looks at the application of EXA therapy with various populations (e.g., couples, families, children, youth, and immigrants) and within designated settings (e.g., community mental health, hospitals, schools). Learning is enhanced through clinical observations of EXA therapy in a variety of Bay Area facilities.

EXA 5618: EXA Interventions with Adolescents (2 units)
This course provides strategies for designing and implementing creative interventions for adolescents at risk of developing poor psychological health issues such as depression, anxiety, low self-esteem, and low self-worth.

EXA 5619: Creative Aging: Expressive Arts with Elders (2 units)
Participants will explore normative and critical issues that arise in aging through a Jungian expressive arts therapy lens. Expressive arts provides an array of creative ways to connect with physical, emotional, existential, and spiritual aspects of the self, allowing elderly clients the freedom to convey their deepest thoughts and feelings, even when their neurological, cognitive, and verbal centers have deteriorated; to express grief over regrets and losses in a fuller way; and to manage any anxiety and fear they may have about the experience of death. Participants will leave this course with expressive art techniques they can begin to use with aging clients and their families.

EXA 6055: The Arts in Therapy I (3 units)
The Arts in Therapy courses focus on the therapeutic potential of the arts in practice. The use of single art forms as well as the use of integrative arts processes is explored. Students will develop foundational EXA skills in assessment and therapeutic interventions. Special consideration is given to issues of cultural competence and cultural humility in working with diverse populations when using the arts. Prerequisite: One year of EXA coursework.

EXA 6056: The Arts in Therapy II (3 units)
The Arts in Therapy courses focus on the therapeutic potential of the arts in practice. The use of single art forms as well as the use of integrative arts processes is explored. Students will develop foundational EXA skills in assessment and therapeutic interventions. Special consideration is given to issues of cultural competence and cultural humility in working with diverse populations when using the arts. Prerequisite: One year of EXA coursework.

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 twenty 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 6618: EXA Therapy Approach: Collaborative and Narrative Expressive Arts Therapy (2 units)
This class introduces students to the theories and practices that inform collaborative and narrative approaches to EXA. Rooted within social constructionist philosophy, students learn how to use EXA to build collaborative relationships with clients, integrating “playful approaches to serious problems” (Epston, Freeman, and Lobovits). Students learn how to work with clients to deconstruct “problem-saturated” self-narratives, co-producing empowering, strengths-based alternative narratives in written, visual, poetic, musical, and embodied forms. Prerequisite: One year of EXA coursework.

EXA 7701: Expressive Arts Therapy Integrative Seminar (3 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 8501: EXA Child Therapy Seminar (2 units)**
An in-depth approach to child therapy concerning theories of development, play therapy, relational play therapy, and expressive arts. Theory is applied to cases gathered from the instructor's cases, students in practicum cases, and/or cases in specific articles.

**EXA 8601: Beginning Sandplay Therapy (2 units)**
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 8620: EXA and Trauma (2 units)**
This class focuses on developing an understanding of what trauma is and how it functions. We will discuss the ways in which the body, the imagination, and one's capacity to symbolize are impacted due to trauma. We will also begin to explore the ways that expressive arts and somatic psychotherapies can be effective as interventions in helping clients to recover from trauma.

**EXA 8621: Expressive Arts Therapy and Addiction (2 units)**
This course is intended to expand and deepen the material from the MCP class in Alcohol and Chemical Dependency by helping students to gain skills in creating and implementing EXA practices in working with addiction. We will explore addiction as a continuum, the ways it functions psychologically, and how the society's criminalization of addiction affects the addict, recovery, and the society. Gabor Mate's work will be a jumping-off point in exploring societal impact on the addict. We will work with Jungian analyst Marion Woodman in exploring process addictions, which include sex, eating disorders, and gambling. The work of Jungian analysts Linda Leonard and Sylvia Breton Perera will be source material for the course. The cross-cultural perspectives on addiction will be integral to the coursework. The purpose of all the source material is to emphasize the power of expressive arts therapy and the symbolic in working with addiction. EXA second- and third-year students only.

**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 5108: Psychopathology and Psychological Assessment (3 units)**
This combined course provides a historical, comparative and contemporary overview of the development and clinical presentation of adult psychopathology and the categorization system of the Diagnostic and Statistical Manual, along with a survey of the clinical process of testing for both psychopathological structures and nonpathological personality features and traits. The individual counselor's ability to clinically analyze and interpret assessment instruments, including diagnostic tests will be emphasized.

**MCP 6102: Alcohol and Chemical Dependency Counseling (1 unit)**
Survey of current treatment approaches to chemical dependency and examination of humanist-transpersonal perspectives.

**MCP 6546: Community Mental Health and the Recovery Model (2–3 units)**
This course is designed for students in MCP concentrations other than CMH. Students will learn the basic principles of the recovery model of mental health as described and supported by the California Mental Health Services Act of 2004. Students will learn and work with the “mental health recovery” models of service and treatment delivery, including key structural components. Evidence-based treatment interventions will be demonstrated and experienced, and effective strategies for working on integrated service teams and evaluation methodologies will be developed.

**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.

**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.

**MCPEL 5605: Family Dynamics and Therapy Lab (1 unit)**
This is a practice lab connected to the theory and techniques being studied in the family dynamics course.
Prerequisite: One year of EXA coursework.
Co-requisite: MCPE 5605.

**MCPE 5622: Group Facilitation (3 units)**
The course explores basic theories of group process and group therapy through group interaction, didactic analysis, and synthesis. Students will learn the use of standard group and expressive arts therapies interventions.
MCPE 5640: Therapeutic Communication: Foundation Skills (3 units)
This course provides an overview of key concepts and methods in therapeutic communication, integrating psychodynamic, humanistic, expressive arts, and other approaches. It examines the sociocultural embeddedness of therapeutic interactions and ways to work cross-culturally with respect and humility. Experiential portion includes role-play, simulations, and aesthetic responses. There is also a practice lab portion of Therapeutic Communication.

MCPE 6401: Research Methods (2 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: Couple Counseling (3 units)
This course expands upon the family dynamics class, introducing more theoretical and therapeutic approaches to working with couples. 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 (6 units total, taken for 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.

MCPE 7603: Pre/Post-Practicum (0 units)
This class provides clinical supervision for Expressive Arts Therapy students in their second year who are working with members of the Glide Memorial Church Community and in other EXA pre-practicum settings.
Prerequisites: EXA student; successful completion of EXA first-year requirements; and completion of faculty selection process.
Co-requisite: Participation in community-based pre-practicum.

EXA Noncredit Workshops: Below are examples of the types of workshops offered.

Poetry Therapy
This workshop 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.

Touch Drawing
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.

Men and Counseling
Explores the many factors contributing to men being an underserved population in counseling services due to factors that range from men’s own resistance to therapy based on their endorsement of traditional male values and behaviors, to the scarcity of clinical knowledge about men’s issues and the lack of gender-sensitive models and interventions that can better serve them.

EXA Internationally
This course will focus on a culturally sensitive, collaborative, and relational approach to working with different societies around the world. Using expressive arts exercises that have been tested and proven successful at counseling sites and other contexts in Africa and Asia, we will address learning how to successfully enter and engage a different culture with respect, curiosity, and wonder. The course is highly experiential, and students will be challenged to abandon the well-meaning Western archetype that professionals who visit other cultures often bring. We will examine the Western need to know, to change, and to make a difference. Students will design an experiential syllabus that suits their unique skills and talents that they will be able to translate as they travel internationally. EXA second- and third-year students only.
INTEGRAL COUNSELING PSYCHOLOGY

MA IN COUNSELING PSYCHOLOGY WITH A CONCENTRATION IN INTEGRAL COUNSELING PSYCHOLOGY

Program Chair
Barbara Morrill, PhD

Core Faculty
Alzak Amlani, PhD
Philip Brooks, EdD
Brendan Collins, PhD
Brant Cortright, PhD
Lucanna Grey, MA, MFT
Judye Hess, PhD
F. Antonio Ramírez-Hernández, PsyD
Sergio Rodriguez-Castillo, MA, LLM, JD

Adjunct Faculty
David Akullian, MS, MFT
Nancy Arvold, PhD, MFT
Robert Bartner, PsyD
Michael Baugh, LCSW
Doris Bersing, PhD
Greg Bogart, PhD
Toni Brooks, MFT
Kathleen Brown, PhD
David Coates, MA
Linda Cunningham, PhD, MFCC
Mildred Dubitzky, PhD
Rob Fisher, MFT
Glenn Fleisch, PhD, MFT
Larry Fritzlan, MFT
Mark Fromm, PhD
Daniel Fronczak, PsyD
Wendy Heffner, MS
Alan Klein, MA
Michael Klein, PhD
Alan Kubler, PhD
Barbara Nova, PhD
Gieve Patel, MFT
John J. Prendergast, PhD
Fred Rozendal, PhD
Jane Rubin, PhD
Meire Santos, MFT
Laura Shekerjian, MA, MFT
Ronald Siegel, PsyD
Priscilla Taylor PhD, MFT
Alberto Varona, PsyD
Taquelia Washington, MSW
Sue Ellen Wise, MA
Ahria Wolf, MFT

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.

**Personal Therapy Requirement**
Students must complete at least one year of weekly individual therapy during practicum. Advisors can assist students with the choice of a therapist, and the program maintains a resource directory of area therapists who work with students.

**Admission to Approved Practicum Sites**
The Institute's Field Placement Office offers a comprehensive list of approved sites in the community for students ready to begin practicum. The three CIIS Integral Counseling Centers listed below are also placement sites but have a limited number of openings. Students applying to practicum at one of the Counseling Centers should also apply to one or more sites in the Field Placement Office because acceptance at a CIIS Counseling Center cannot be guaranteed.

Integral Counseling students become eligible for application to practicum sites 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.

**Integral Counseling Centers**
Three Integral Counseling Centers serve as professional training facilities for students in the Integral Counseling Psychology program. The Centers offer growth counseling services to the local community based on an integral perspective. 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 twenty 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.

The Integral Counseling Centers are at the following San Francisco locations:

- 2140 Pierce Street (415.776.3109)
- 1782 Church Street (415.648.2644)
- 507 Polk Street, Suite 450 (415.561.0230)

**About the Weekend Program Cohort Program**
The Integral Counseling Psychology Program at CIIS offers a weekend option designed for working adults and students who plan on completing the program within three years. This option is based on a strict cohort model, which means that students enter and complete the program as a group. This creates not only a network of support that facilitates learning during study, but also one that continues when graduates transition into their counseling careers. Students attend ten weekend sessions from September through May, and one weeklong retreat in August.

Please refer to the non-weekend program description in this catalog, as the educational goals, personal psychotherapy requirement, and admissions criteria are identical for the weekend program.
Pre-practicum and Practicum Phases of Work

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

1. Full admission to the MA in Counseling Psychology program; and
2. Four semesters successfully completed; and
3. Completion of all of the following courses with a passing grade:
   - **Weekday Program**
     - ICP 5606 Gestalt Therapy
     - MCP 5101 Professional Ethics and Family Law
     - MCP 5108 Psychopathology and Psychological Assessment
     - MCPI 5201 Human Development and the Family
     - MCPI 5501 Psychodynamics
     - MCPI 5602 The Clinical Relationship
     - MCPI 5604 Group Dynamics
     - MCPI 5605 Family Dynamics and Therapy
     - MCPI 5605 Family Dynamics and Therapy Lab
     - MCPI 5610 Therapeutic Communication
     - MCPI 5610 Therapeutic Communication Lab
     - MCPI 6603 Cross-Cultural Counseling and the Family (3 units)
   - **Weekend Cohort Program**
     - ICP 5606 Gestalt Therapy
     - MCP 5103 Professional Ethics and Family Law I
     - MCP 5104 Professional Ethics and Family Law II
     - MCPI 5201 Human Development and the Family
     - MCPI 5508 Psychodynamics I
     - MCPI 5509 Psychodynamics II
     - MCPI 5602 The Clinical Relationship
     - MCPI 5603 Group Dynamics: T-Group, Tavistock, and Encounter; OR
     - MCPI 5604 Group Dynamics
     - MCPI 5610 Therapeutic Communication
4. Approval of the Integral Counseling Psychology Program Committee; and
5. 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 Field 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.

**Admissions Requirements**

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.
Curriculum

MA in Counseling Psychology with a concentration in Integral Counseling Psychology—60 units

I. Counseling Courses—17 units
   MCP 6546  Community Mental Health and the Recovery Model
   MCP 5101  Professional Ethics and Family Law
   MCP 5201  Human Development and the Family
   MCP 5108  Psychopathology and Psychological Assessment
   MCP 6102  Alcohol and Chemical Dependency Counseling
   MCP 6401  Research Methods
   MCP 6502  Child Therapy

II. Counseling Courses with emphasis in Integral Counseling Psychology—31 units
    The following courses have equivalencies in the Community Mental Health, Drama Therapy, Expressive Arts Therapy, and Somatic Psychology concentrations. These equivalent courses cover the same content, but from the perspective of their own concentrations.
    MCPI 5501  Psychodynamics
    MCPI 5602  The Clinical Relationship
    MCPI 5604  Group Dynamics
    MCPI 5605  Family Dynamics and Therapy
    MCPI 5610  Therapeutic Communication
    MCPI 6603  Cross-Cultural Counseling and the Family
    MCPI 6601  Couple Counseling
    MCPI 7601  Supervised Clinical Practicum: Individual (minimum three semesters)
    MCPI 7602  Supervised Clinical Practicum: Group (can be one of three practicum semesters)

III. Integral Counseling Psychology Concentration Courses—12 units
     These courses do not have equivalencies in the other concentrations.
     ICP 5606  Gestalt Therapy
     ICP 5621  Cognitive Behavioral Therapy
     ICP 7702  Integrative Seminar
     ICP 6501  Transpersonal Psychotherapy*
     ICP 6700  Trauma: An Introduction to Treatment
     ICP 8606  Integral Psychology*

*Students may choose to take one or both of these courses.

IV. Electives—3 units from any CIIS graduate program.

Additional MFT and LPCC Requirements
Licensure for the MFT or the LPCC in California requires the student to successfully complete 15 hours of the following workshops as part of the degree program prior to graduation. It must be completed through an accredited college or university:

- Spousal/Partner Abuse, Detection, and Intervention

The following workshops may be taken after completing the MA but before applying for MFT or LPCC licensure. They must be completed through an accredited college or university; a BBS-approved continuing education provider; or a country, state, or other government entity:

- Child Abuse Assessment and Reporting (7 hours)
- Human Sexuality (10 hours)
- Aging and Long-Term Care (10 hours)
- Crisis/Trauma Counseling (15 hours) for the LPCC
- Psychopharmacology (2 semester units or 3 quarter units) for the LPCC
Curriculum

MA in Counseling Psychology with a concentration in Integral Counseling Psychology
Weekend cohort program—60 units

I. Counseling Courses—14 units
   MCP 5103 Professional Ethics and Family Law I
   MCP 5104 Professional Ethics and Family Law II
   MCP 5108 Psychopathology and Psychological Assessment
   MCP 6102 Alcohol and Chemical Dependency Counseling
   MCP 6401 Research Methods
   MCP 6502 Child Therapy
   MCP 6546 Community Mental Health and the Recovery Model

II. Counseling Courses with emphasis in Integral Counseling Psychology—30 units
The following courses have equivalencies in the Community Mental Health, Drama Therapy, Expressive Arts Therapy, and Somatic Psychology concentrations. These equivalent courses cover the same content, but from the perspective of their own concentrations.
   MCPI 5201 Human Development and the Family
   MCPI 5508 Psychodynamics I
   MCPI 5509 Psychodynamics II
   MCPI 5602 The Clinical Relationship
   MCPI 5604 Group Dynamics
   MCPI 5605 Family Dynamics and Therapy
   MCPI 5610 Therapeutic Communication
   MCPI 6601 Marriage and Couples Counseling
   MCPI 6603 Cross-Cultural Counseling and the Family
   MCPI 7601 Supervised Clinical Practicum: Individual

III. Integral Counseling Psychology Concentration Courses—12 units
These courses do not have equivalencies in the other concentrations.
   ICP 5606 Gestalt Therapy
   ICP 5621 Cognitive Behavioral Therapy
   ICP 6501 Transpersonal Psychotherapy
   ICP 6700 Trauma: An Introduction to Treatment
   ICP 7702 Integrative Seminar

IV. Electives—4 units
   4 units from among the following:
   ICP 5620 Integral Philosophy, Meditation, and Yoga
   Remaining electives still to be determined at the time of the printing of this catalog.

Additional MFT and LPCC Requirements
Licensure for the MFT or the LPCC in California requires the student to successfully complete 15 hours of the following workshop as part of the degree program prior to graduation. It must be completed through an accredited college or university:

• Spousal/Partner Abuse, Detection, and Intervention

The following workshops may be taken after completing the MA but before applying for MFT or LPCC licensure. They must be completed through an accredited college or university; a BBS-approved continuing education provider; or a country, state, or other government entity:

• Child Abuse Assessment and Reporting (7 hours)
• Human Sexuality (10 hours)
• Aging and Long-Term Care (10 hours)
• Crisis/Trauma Counseling (15 hours) for the LPCC
• Psychopharmacology (2 semester units or 3 quarter units) for the LPCC

Note: The Master of Arts programs in Counseling Psychology require that one year of practicum training be taken at CIIS. Practicum training units will not be accepted in transfer.
Course Descriptions

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, and disturbances at the boundaries. The primary emphasis will be on working in the “here and now” with a process-oriented focus.

ICP 5620: Integral Philosophy, Meditation, and Yoga (1 unit)
This course introduces the philosophy of integral yoga as taught by Sri Aurobindo and Haridas Chaudhuri, and the practices of hatha yoga and meditation. This course is restricted to Integral Counseling Psychology Weekend Program students.

ICP 5621: Cognitive Behavioral Therapy (1 unit)
Cognitive Behavioral Therapy (CBT) has been so effective in clinical trials that it is the standard of care for many psychiatric disorders, including depression and anxiety, and all therapists are now expected to have at least some familiarity with it. This course provides an overview of CBT from its origins in Pavlov and Skinner, through its therapeutic success in Beck and Ellis, and its inclusion of mindfulness in third-wave behavioral treatments such as Dialectical Behavior Therapy (DBT) and Acceptance and Commitment Therapy (ACT). This class will combine theory presented in lectures and readings with experience in role-plays, demonstrations, and mindfulness exercises. Open to ICP students only.

ICP 5623: Advanced Clinical Relationship (2 units)
This advanced course builds on the materials and sensibilities encountered in The Clinical Relationship course, to provide students with a grounded, clinically relevant and sophisticated way of thinking about and working with the relationship(s) that arise in the course of psychotherapeutic work. The work of Jacques Lacan and other post-structuralists will form much of the theoretical emphasis of the course. Prerequisite: ICPW student.

ICP 5625: Gestalt and Existential Psychotherapy (2 units)
We will dive deeper into the principles of Gestalt therapy with an emphasis on the clinical applications in working with individuals, couples, and groups. The goal of this class is for your understanding of Gestalt principles within an existential framework to deepen into your bones as training therapists. In this class, you will learn what it means to work responsively rather than interpretively with yourself and clients. You will learn to sit deeply with yourself and hold therapeutic space for your clients while staying connected to the existential field. You will learn to place interest and curiosity on what is arising in the therapeutic field and work with it in a skillful way.

ICP 6501: Transpersonal 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 6514: Thich Nhat Hanh and Creativity (2 units)
Thich Nhat Hanh is a Vietnamese Buddhist teacher who is speaking to us clearly and strongly in these difficult times. He is a peace activist and poet, nominated for the Nobel Peace Prize. He has written many books on Buddhism and Buddhist practice, but he has also published books of poems, short stories, a play and historical novels. A strong theme in Thich Nhat Hanh’s stories, poems, and other literary works is the healing power of creativity, particularly expressive artistic creativity (“artistic” in the sense that there is an artist in all of us). We will focus on this theme, and on related Buddhist and universal spiritual teachings as expressed by Thich Nhat Hanh. Class includes expressions of our own creativity, lectures, discussions, check-in times, videos, meditation, readings, and creative assignments.

ICP 6515: Jung and Eastern Philosophy (2 units)
This course is an introduction to the central concepts of Jung’s Analytical Psychology and the practice of Jungian psychotherapy. Topics include Jung’s childhood and student years; the relationship between Freud and Jung; Jung’s “confrontation with the unconscious”; the personal and collective unconscious; libido (psychic energy); archetypes and myth; ego and complex; persona and shadow; anima and animus; the process of individuation; Jungian dream interpretation; psychological types; and Jung’s views on religion, myth, and alchemy. The course objectives are to understand basic Jungian theory and the history and development of Jung’s ideas; to provide a grounding in Jungian approaches to psychotherapy; and to develop a relationship to the unconscious through dreamwork, mandala drawing, and reflection on personal myths and symbols.

ICP 6518: Jungian Psychology and Dreamwork (2 units)
This course is an introduction to Jung’s analytical psychology and the practice of Jungian psychotherapy. Topics include Jung’s childhood and student years; the relationship between Freud and Jung; Jung’s “confrontation with the unconscious”; the personal and collective unconscious; libido (psychic energy); archetypes and myth; ego and complex; persona and shadow; anima and animus; the process of individuation; Jungian dream interpretation; psychological types; and Jung’s views on religion, myth, and alchemy. Students learn basic
Institute. As an integration of the major schools of Vedanta, Yoga, and Tantra, integral philosophy provides an integrative framework for the

Sri Aurobindo's integral yoga and integral philosophy, including Haridas Chaudhuri's contributions, form the spiritual foundation of the

ICP 8606: Integral Psychology (3 units)

subpersonalities.

imagery, the therapeutic practice of presence, the role of intention and intentionality in the guiding process, and the steps in working with

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 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

ICP 6519: Introduction to Person-Centered Expressive Arts Therapy (2 units)

This course expands the values of Carl Rogers's person-centered approach to include expressive arts modalities and the use of person-centered expressive arts in therapy. The course will also explore the connection of the arts and person-centered philosophy to one's essential nature and follow the Creative Connection® process, which shows how one art form stimulates and nurtures other art forms. The qualities of empathy, openness, honesty, and congruence are emphasized.

ICP 6519: Introduction to Person-Centered Expressive Arts Therapy (2 units)

This course offers an opportunity to introduce you to the Diamond Work by exploring the writings of A. H. Almaas. It will include discussion, self-reflection, focused and open-ended inquiries, and other practices. By cultivating individual and group presence, we will inquire into and understand the relationship between our personality structures and our essential nature. By exploring our own unfolding realization, this course will help us develop ways to integrate these practices and transformation into our work as psychotherapists.

ICP 6529: Inner Realization and the Writings of A. H. Almaas, Founder of Diamond Heart (3 units)

This course offers an opportunity to introduce you to the Diamond Work by exploring the writings of A. H. Almaas. It will include discussion, self-reflection, focused and open-ended inquiries, and other practices. By cultivating individual and group presence, we will inquire into and understand the relationship between our personality structures and our essential nature. By exploring our own unfolding realization, this course will help us develop ways to integrate these practices and transformation into our work as psychotherapists.

ICP 6547: Mindfulness and Psychotherapy (2 units)

In this course, you will develop a solid theoretical understanding of mindfulness from both the Buddhist and Western scientific perspectives. You will also receive instruction in mindfulness meditation and be given the opportunity for personal practice in a relaxed and supportive atmosphere. Through lecture, demonstration, experiential exercise, and small group discussion, we will examine how mindfulness practice can enhance therapeutic presence and transform our understanding of the causes of psychological suffering across the diagnostic spectrum. You will learn when and how to introduce various mindfulness techniques to your clients or patients; how to utilize special techniques for treating anxiety, depression, chronic pain, stress-related medical disorders, parenting challenges, and interpersonal conflicts; and how to creatively work with obstacles to mindfulness practice.

Prerequisite: ICPW student.

ICP 6700: Trauma: An Introduction to Treatment (2 units)

Assuming that “Trauma is in the nervous system and not in the event,” this course will introduce students to the basic neuropsychology and treatment of trauma. The work of Bessel Van der Kolk, Judith Herman, Daniel Goleman, Peter Levine, Jim Kepner, and others will be summarized. Principles and methodology for treating trauma from a somato-emotional framework, based on understanding of the triune brain and ANS functioning, will be emphasized.

ICP 7612: Supervised Clinical Practicum: Group-Child Therapy (2 units)

In this course, we will look at children and the problems they encounter from the viewpoint that takes in the child's entire world. Included in this are the family, the intrapsychic world, and the development of the self of the child, as well as the social, spiritual, and economic forces that are part of each child's life.

ICP 7702: 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 8613: The Art of Listening (2 units)

The Art of Listening offers a nondual orientation to psychotherapy that emphasizes the transformative power of presence and the collaborative co-exploration of experiential truth. This class helps students to recognize and relax into their natural Openness and then work from this awareness using a variety of skills and modalities that are body-based and process oriented. We will explore the themes of being together, unconditional acceptance, recognizing and learning to trust intuition, creatively working with dreams and imagery, attuning with the energy body and the major energy centers, cultivating empathic resonance, recognizing and undoing core negative beliefs through guided self-inquiry, and working with subpersonalities via Voice Dialogue.

Prerequisites: ICP student and MCPI 5610 (or MCP 5610) and MCPI 5602 (or MCP 5602) or instructor consent.

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 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)
Coursework that extends a student’s field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and
faculty member, and approved by the Program Chair.

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.

ICPW 6514: Thich Nhat Hanh and Creativity (2 units)
Thich Nhat Hanh is a Vietnamese Buddhist teacher who is speaking to us clearly and strongly in these difficult times. He is a peace activist
and poet, nominated for the Nobel Peace Prize. He has written many books on Buddhism and Buddhist practice, but he has also published
books of poems, short stories, a play, and historical novels. A strong theme in Thich Nhat Hanh’s stories, poems, and other literary works is
the healing power of creativity, particularly expressive artistic creativity (“artistic” in the sense that there is an artist in all of us). We will focus
on this theme, and on related Buddhist and universal spiritual teachings as expressed by Thich Nhat Hanh. Class includes expressions of our
own creativity, lectures, discussions, check-in times, videos, meditation, readings, and creative assignments.

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 5103: Professional Ethics and Family Law I (1 unit)
Ethical standards for the practice of counseling and psychology. Review and discussion of ethical and legal aspects of marriage and family
therapy practice. This course is restricted to Integral Counseling Psychology Weekend Program students.

MCP 5104: Professional Ethics and Family Law II (1 unit)
Ethical standards for the practice of counseling and psychology. Review and discussion of ethical and legal aspects of marriage and family
therapy practice. This course is restricted to Integral Counseling Psychology Weekend Program students.
Prerequisite: MCP 5103.

MCP 5108: Psychopathology and Psychological Assessment (3 units)
This combined course provides a historical, comparative, and contemporary overview of the development and clinical presentation of adult
psychopathology and the categorization system of the Diagnostic and Statistical Manual, along with a survey of the clinical process of testing
for both psychopathological structures and nonpathological personality features and traits. The individual counselor’s ability to clinically
analyze and interpret assessment instruments, including diagnostic tests, will be emphasized.

MCP 6102: Alcohol and Chemical Dependency Counseling (1 unit)
Survey of current treatment approaches to chemical dependency and examination of humanist-transpersonal perspectives.

MCP 6401: Research Methods (3 units)
This course combines a survey of the clinical process of testing, enhancing the individual counselor’s ability to clinically analyze and interpret
assessment instruments, including diagnostic tests and an 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.

MCP 6546: Community Mental Health and the Recovery Model (2–3 units)
This course is designed for students in MCP concentrations other than CMH. Students will learn the basic principles of the recovery model of
mental health as described and supported by the California Mental Health Services Act of 2004. Students will learn and work with the “mental
health recovery” models of service and treatment delivery, including key structural components. Evidence-based treatment interventions will
be demonstrated and experienced, and effective strategies for working on integrated service teams and evaluation methodologies will be
developed.

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).

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 5508: Psychodynamics I (2 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. Examines relationships between psychodynamic and other clinical theories. This course is restricted to Integral Counseling Psychology Weekend Program students.

**MCPI 5509: Psychodynamics II (1 unit)**

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. Examines relationships between psychodynamic and other clinical theories. Prerequisite: MCPI 5508.

**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.

**MCPI 5604: Group Dynamics (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—i.e., 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 5605: Family Dynamics and Therapy (3 units)**

This course explores the various schools of family therapy, including the work of Whitaker, Satir, Bowen, and Minuchin, as well as strategic, narrative, internal family systems, and core focused family therapy. There will be a strong experiential component involving in-depth study of each student’s family of origin through psychodramatic or monodramatic formats or sculpture, as well as through live demonstrations of therapy sessions with students’ family members. In the lab, each student will have an opportunity to practice conducting a role-play family therapy session.

**MCPI 5605: Family Dynamics and Therapy Lab (1 unit)**

**MCPI 5610: Therapeutic Communication (3 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. Includes the experiential portion of Therapeutic Communication.

**MCPI 5610: Therapeutic Communication Lab (1 unit)**

**MCPI 6601: Couple Counseling (3 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. Includes the experiential portion of Marriage and Couples Counseling.

**MCPI 6603: Cross-Cultural Counseling and the Family (3 units)**

The content will focus primarily on developing oneself as a student, therapist, and educator who understands the complexity of human diversity—ethnicity, race, religion, sexual orientation, gender, socioeconomic class, and color. We will look at the limitations of current psychological models in addressing the particularities of our clients’ diverse backgrounds. Students will be asked to do mindfulness practices, inquiry, and dialogue to explore experiences and cultural backgrounds to help uncover their own beliefs, unconscious assumptions, projections, countertransference, fears, and biases. The instructor will help create a safe space and offer appropriate exercises and communication tools to encourage authentic exploration and dialogue of an emotionally charged topic. Prerequisite: MCPI 5610.

**MCPI 7601: Supervised Clinical Practicum: Individual (2 units)**

Presentation and discussion of case material. Emphasizes upon case formulation, the therapeutic relationship, and the development of clinical skills. Prerequisites (for non–Weekend Program students): ICP 5606, MCP 5101, MCP 5603, MCP 5604, MCPI 5605, MCPI 5603, MCP 5201, MCPI 5501, MCPI 5602, MCPI 5610, MCPI 5610. Prerequisites (for Weekend Program students): ICP 5606, MCP 5103, MCP 5104, MCP 5603, MCPI 5201, MCPI 5508, MCPI 5509, MCPI 5602, MCPI 5604, MCPI 5610, MCPI 5615, MCPI 5616.
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.
Prerequisites (for non–Weekend Program students): ICP 5606, MCP 5101, MCP 5603, MCP 5604, MCPI 5605, MCPI 5201, MCPI 5501, MCPI 5602, MCPI 5610, MCPI 5610.
Prerequisites (for Weekend Program students): ICP 5606, MCP 5103, MCP 5104, MCP 5603, MCPI 5201, MCPI 5508, MCPI 5509, MCPI 5602, MCPI 5604, MCPI 5610, MCPI 5615, MCPI 5616.

MCPI 7604: Supervised Clinical Practicum: Individual (3 units)
For MCP Practicum students working in schools. Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

MCPI 7605: Supervised Clinical Practicum: Group—School Setting (3 units)
Presentation and discussion of case material. Emphasis upon case formulation, the therapeutic relationship, and the development of clinical skills. We will be looking at clients from both a systems and self-psychology understanding. This course will have an emphasis on students who are working with clients who are children or adolescents and their families. Students working with individual clients or couples are also welcome.
SOMATIC PSYCHOLOGY
MA IN COUNSELING PSYCHOLOGY WITH A CONCENTRATION IN SOMATIC PSYCHOLOGY

Program Chair
Meg Chang EdD, LCAT, NCC, BC-DMT

Core Faculty
Ian J. Grand, PhD
Don Hanlon Johnson, PhD, Program Founder
Mark Ludwig LCSW

Adjunct Faculty
Duncan Bennett, PhD, MFT
Kelley Callahan, PhD
Ludmila Cantamissa, MA, MFT
John Conger, PhD
Rob Fisher, MA, MFT
Steuart Gold, MA, MFT
Robin Greenberg, MA, MFT
Lucanna Grey, MA, MFT
Anthony Guarnieri, PhD
Barbara Holifield, MSW, MFT
Sarah Jolley, MA, MFT
Anne Krantz, PhD, BC-DMT
Keiko Lane, MA, MFT
Eva Leveton, MS, MFT
Rebecca McGovern, MA, MFT
Susan Coto McKenna, MS, BC-DMT
Peter Wright, MA, MFT

About the Degree
The Somatic Psychology concentration at California Institute of Integral Studies is one of three accredited academic programs in the United States that prepare students to use both conventional and body-oriented approaches to psychotherapy. Students participate in a vibrant academic community where learning includes both didactic and experiential practices, leading to the ability to work with clients holistically and effectively.

After completing the program and other Board of Behavioral Sciences (BBS) requirements for licensure, graduates are prepared to do counseling psychology in both private practice and agency settings.

The Somatic Psychology program offers the following:

• Excellent training in psychotherapy that combines scholarship, best practices in counseling psychology, and experiential approaches to learning
• The learning of psychology theories and practices that include verbal and nonverbal work with body, mind, and spirit
• Opportunities to develop psychodynamic, systems, and sociocultural approaches to psychotherapy
• Attention to diversity and opportunities to work in practicum with a wide range of populations
• A community of learning fostered by student retreats and weekly meetings
• Opportunities to participate in faculty-student research projects
• A wide variety of practicum opportunities, including the possibility to train at the program’s Center for Somatic Psychotherapy

Somatic Psychology at CIIS
Since its inception in 1980, the Somatic Psychology program has developed a unique learning environment that combines experiential work, rigorous academics, research, and a deep commitment to community. Students in the Somatic Psychology program at CIIS learn a counseling approach that combines traditional practice and understanding with attention to the crucial role of the body in the structure and process of the psyche.

Somatic approaches to psychotherapy focus upon and work with the bodily organization of feeling and meaning. The underlying insight in these therapies is that we enact self-feeling, identity, and contact with others through bodily means. Through our development in families and communities, we construct embodied patterns of feeling, sensation, expression, movement, and emotion through which we know ourselves and make relationships in the world. Work, play, and other engagements with the world are enacted through the development of varying muscular states, emotional and feeling capabilities, and ranges of movement.

For somatic psychology, the exploration of the historical patterns of bodily comportment we have developed and the explorations of new means of enactment are useful tools in the development of self-awareness and satisfaction in living. Students in the Somatic Psychology
program learn a sociocultural perspective that explores how embodied affect, expression, identity, and interaction are developmentally formed both in families and in communities of participation outside of the family of origin. The program explores issues of gender, sexuality, ethnicity, and social justice.

Somatic psychotherapies combine traditional approaches to counseling, including dream work, talk, interpretation, and reflection, with experiential explorations. Somatic psychotherapists are trained to help clients explore the bodily means by which they conduct their daily lives. Through the use of breath work; movement exercises; touch; and explorations of feeling, sensation, posture, gesture, and expression, clients experience how they shape particular identities and interact with others.

Somatic psychotherapies have been found to be particularly effective means of working with trauma, posttraumatic stress disorder (PTSD), dissociation, identity issues, and affect regulation. They are effective in both group and individual settings, and are especially useful as aids to self-reflection and the development of new ranges of affect, expression, and self-comportment.

**Learning Environment**

In preparing students for practice, the Somatic Psychology program at CIIS stresses the importance of self-knowledge and self-development. We believe that practitioners need to have knowledge of their own responses, reactions, and senses of meaning as they work with others. This emphasis on personal exploration requires students to enter deeply into their own bodily experience, exploring experientially the capacity for empathy, feeling, and expression. They are also asked to examine the familial, social, and cultural roots of their experience. In this way, students work with the personal material they will bring to the therapeutic engagement.

There is a strong emphasis on community in the Somatic Psychology program, and the experiential explorations of the program 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.

The Somatic Psychology program also offers an environment of rigorous intellectual inquiry. Students are asked to develop a reflective approach to counseling psychology that includes skills in collaborative learning, knowledge of evidence-based approaches to psychotherapy, and a broad understanding of individual and family systems approaches to psychotherapy.

Throughout the program, students write papers and present projects to hone their thinking, writing, and presentation skills. 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.*

Reflecting the founding vision of CIIS, the Somatic Psychology program is defined by its unique integration of various Western and non-Western philosophic and spiritual traditions. This integral approach challenges the separation of body, mind, and spirit that has dominated Western psychotherapy. Course offerings explore the relation between bodily processes and states of consciousness, and foster a dialogue between spiritual approaches such as yoga, meditation, and qigong; psychological approaches; and contemporary scientific understandings of the body.

**Curriculum Overview**

The Somatic Psychology curriculum has the following three objectives: to give students a comprehensive knowledge base in both general counseling psychology 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 for the effective practice of psychotherapy.

The Somatic Psychology curriculum provides students with a firm understanding of the theories, strategies, and transformational attitudes that are basic to psychotherapy. Coursework combines didactic and experiential modes of learning. In addition to traditional forms of assessment, the program teaches assessment of individual and family and group dynamics through the observation of body movement and nonverbal communication. Students learn both verbal and body-based methods of intervention to facilitate change for those in therapy.

Basic courses focus on the field of psychotherapy, with a strong emphasis on developmental theory, family systems theory and practice, and sociocultural and psychodynamic approaches. Coursework throughout the Somatic Psychology program includes the study of a range of psychodynamic approaches, including drive theory, and object relations, self-psychology, Jungian, intersubjective, and relational theories.

Students study family systems perspectives, and contemporary understandings of attachment and affect. The curriculum includes the study of issues of cultural diversity, poverty, gender, sexual diversity, spirituality, and work. Students are introduced to various body-oriented approaches to psychotherapy, and the cultivation of body/psyche in a variety of non-Western modalities is also explored.

The Somatic Psychology curriculum includes a carefully supervised practicum counseling experience. Students may apply for training at the Center for Somatic Psychotherapy, which is a counseling center devoted to practicing body-oriented psychotherapy. Students at other practicum sites are supervised by program-approved supervisors. In the past, students have completed practicum training in a variety of settings, including city government, homeless outreach programs, work in prisons, and work participation in various agencies dealing specifically with children’s and women’s issues and addictions.
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.

Licensed counselors and psychotherapists from the professional community 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 http://www.somaticpsychotherapycenter.org.

Personal Psychotherapy Requirement

During their enrollment in the program, students must complete 50 hours of personal somatic psychotherapy. The program maintains a referral base of approved and licensed somatic psychotherapists who work in the Bay Area. The curriculum is designed to prepare students for the academic requirements for the California Marriage and Family Therapist (MFT) license. Sixty (60) semester units are required for graduation, 6 of which must be in a field placement that meets the guidelines of California BBS examiners.

Admissions Requirements

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, Structural Integration, Rosen work, massage, shiatsu, acupuncture, martial arts, dance, yoga, and meditation. Nurses, physicians, physical therapists, and chiropractors also make successful candidates. All students entering the program are required to have 100 hours of experience in bodywork.

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 that one is required to sustain serious intellectual work. Prerequisites include demonstrated experience with the field of somatics and some familiarity with somatic psychotherapies.

Center for the Study of the Body in Psychotherapy

In the program's Center for the Study of the Body in Psychotherapy, Somatic Psychology program faculty and students have conducted research regarding sexual identities and enactments, multicultural understandings of identity and interaction, early childhood approaches using somatic interventions with infants and parents, and work with staff and patients in a rehabilitation center using somatic interventions for recovery. Other work has included research in Child and Family Yoga and work and somatic approaches in Community Mental Health Settings. This research-oriented center also develops conferences and research projects that look at somatic aspects of therapy that have been under-theorized.

Curriculum

MA in Counseling Psychology with a concentration in Somatic Psychology—60 units

Courses in the Somatic Psychology program are highly sequenced. Specific course exemptions are determined on an individual basis. Please contact the program for details about course sequences.

I. Counseling Courses—10 units

- MCP 5101 Professional Ethics and Family Law
- MCP 5603 Psychopathology
- MCP 6102 Alcohol and Chemical Dependency Counseling
- MCP 6103 Cross-Cultural Counseling and the Family
- MCP 6502 Child Therapy

II. Counseling Courses with an emphasis in Somatic Psychology—31 units

The following courses have equivalencies in the Community Mental Health, Drama Therapy, Expressive Arts Therapy, and Integral Counseling Psychology concentrations. These equivalent courses cover the same content, but from the perspective of their own concentrations.

- MCP 6546 Community Mental Health and the Recovery Model
- MCPS 5201 Human Development and the Family
- MCPS 5501 Psychodynamics
- MCPS 5602 The Clinical Relationship
- MCPS 5605 Family Dynamics and Therapy
- MCPS 5609 Therapeutic Communication
- MCPS 5622 Group Facilitation and Group Therapy
MCPS 6401 Research Methods
MCPS 6601 Couple Counseling
MCPS 7601 Supervised Clinical Practicum: Individual (minimum three semesters); OR
MCPS 7602 Supervised Clinical Practicum: Group (minimum three semesters); OR
MCPS 7604 Supervised Clinical Practicum: Individual (3 units for two semesters of practicum placement at school site)
MCPS 7605 Supervised Clinical Practicum: Group (3 units for two semesters of practicum placement at school site)

III. Somatic Psychology Concentration Courses—19 units
These courses do not have equivalencies in the other concentrations.
SOM 5201 The Body: Experienced, Conceptualized, and Verbalized
SOM 5607 Movement Approaches in Somatic Psychotherapy
SOM 6201 Somatics and Society
SOM 6646 Theories and Techniques of Somatic Psychotherapy I
SOM 6647 Theories and Techniques of Somatic Psychotherapy II
SOM 6652 Principles of Somatic Psychotherapy
SOM 6659 Somatic Approaches to Trauma and Post-Traumatic Stress Disorder
SOM 7701 Integrative Seminar

IV. Electives Select from the following:
SOM 5001 Neuroscience, Body Image, and Culture
SOM 5606 Gestalt Therapy
SOM 8888 Advanced Cross-Cultural Approaches to Identity, Affect, and Body Movement
SOM 6604 Somatic and Experiential Psychotherapy with Couples
SOM 6632 Somatic Approaches to Adolescent Psychotherapy
SOM 6708 Somatic Approaches to Emotional Expression
SOM 6709 Phenomenology of the Body
SOM 6717 Somatics Research Seminar
SOM 6721 Queer Bodies in Psychotherapy
SOM 8888 Topics in Somatic Psychotherapy
MCP 6201 Psychological Assessment
MCP 5105 Psychopharmacology

Additional MFT and LPCC Requirements
Licensure for the MFT or the LPCC in California requires the student to successfully complete 15 hours of the following workshop as part of the degree program prior to graduation. It must be completed through an accredited college or university:

- Spousal/Partner Abuse, Detection, and Intervention

The following workshops may be taken after completing the MA but before applying for MFT or LPCC licensure. They must be completed through an accredited college or university; a BBS-approved continuing education provider; or a country, state, or other government entity:

- Child Abuse Assessment and Reporting (7 hours)
- Human Sexuality (10 hours)
- Aging and Long-Term Care (10 hours)
- Crisis/Trauma Counseling (15 hours) for the LPCC
- Psychopharmacology (2 semester units or 3 quarter units) for the LPCC

Course Descriptions

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 drugs, 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.

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.

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 and the individual counselor’s ability to clinically analyze and interpret assessment instruments, including diagnostic tests.

MCP 6502: Child Therapy (2 units)
Techniques to remedy or prevent problems in children and their families. Case material introduces strategies of intervention.

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).

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 are explored from both theoretical study and embodied practice. Students work individually and in groups exploring the entire lifespan, looking at both familial and social and cultural influences on development.

MCPS 5501: Psychodynamics (3 units)
This course presents a history of psychodynamic ideas and their application in clinical settings. It offers a historical perspective, beginning with drive theory through the development of relational theory, and covers basic theoretical and clinical concepts; clinical theories about the self and self-development; and the topics of transference, countertransference, and defense. The course examines relationships between psychodynamic and other clinical theories from both a traditional and an embodied stance using both text and experiential learning, such as work with movement and dreams. It takes an embodied sociocultural approach to psychodynamics, exploring cultural issues and sexuality, gender, work, creativity, ethnicity, and schooling.

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.

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. Explores cultural difference and diversity in family dynamics.

MCPS 5609: Therapeutic Communication (3 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.

MCPS 5622: Group Facilitation and Group Therapy (2 units)
This course provides the basic theories and practice necessary to design and facilitate: psychoeducational groups, special topic groups, peer support groups and other groups currently delivered in community mental health settings. In addition basic theories and practice in group process including holistic intervention skills, nonverbal, and dance/movement approaches will be presented and experienced.

MCPS 6401: Research Methods (3 units)
An introduction to the basic elements involved in clinical research: construction of surveys and basic analysis of results, qualitative interviews, tracking of the effects of interventions, reviewing the research literature related to a particular question. The model for the course is the National Institutes of Health’s agenda for translational research in which clinicians are trained to organize their work so that it is more readily accessible to academic researchers.

MCPS 6546: Community Mental Health and the Recovery Model (3 units)
Students will learn the basic principles of the recovery model of mental health as described and supported by the California Mental Health Services Act of 2004. Students will learn and work with principles of the “mental health recovery” models of service and treatment delivery; including key structural components. Evidence-based holistic treatment interventions will be demonstrated and experienced verbally and nonverbally, and effective strategies for working on integrated service teams and evaluation methodologies will be developed. Prerequisite: MCP student.

MCPS 6601: Couple Counseling (3 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. Cultural difference and diversity of lifestyle are explored.
MCPS 7601: Supervised Clinical Practicum: Individual (2 units)
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.

MCPS 7604: Supervised Clinical Practicum: Individual (3 units)
For Somatic Psychology students pursuing practicum in schools. Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

MCPS 7605: Supervised Clinical Practicum: Group (3 units)
For Somatic Psychology students pursuing practicum in schools. Presentation and discussion of case material in a small-group setting. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

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. In this class, emotions, feelings, and self-images are explored 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, and 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 5606: Gestalt Therapy (1 unit)
Gestalt therapy will be presented as an adjunct to existential philosophy and therapy, and as a natural reflection of humanistic 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.

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 6201: Somatics and Society (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 emotional responses to authority. Focuses on how people are coaxed to neglect the sources of wisdom and decision making within the social body, and to give authority to publicly designated experts and authorities. Particular attention is given to the question “What does it mean to be a somatic therapist or educator in a world characterized by widespread abuse of both the personal and political body?”

SOM 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 couple’s therapy.

SOM 6632: Somatic Approaches to Adolescent Psychotherapy (2 units)
This course focuses on the multiple ways adolescence is developmentally different from infancy, and early, middle, and late childhood. It explores the embodied social and moral challenges of this developmental time, and develops clinical skills for working with this population.

SOM 6646: Theories and Techniques of Somatic Psychotherapy I (3 units)
This course gives in-depth exploration of somatic approaches to psychotherapy. It provides a ground for understanding intervention, therapeutic process, and good counseling practice, as well as exploring parameters of somatic psychological practice. This course introduces the work of Wilhelm Reich and derivative therapies that have been influenced by his work. It also looks at sensing, feeling, and expressive approaches in psychotherapy, as well as work with tissue state, dream, and gesture. Sociocultural understandings regarding sexualities, emotional expression and interaction, gender, work, and ethnicities are a focus of the class. Students study and work experientially with observation, breath, movement, and sound in psychotherapy, focusing on issues of transference, countertransference, attunement, and resistance. Prerequisite: MCPS 5609.

SOM 6647: Theories and Techniques of Somatic Psychotherapy II (2 units)
This is the second of a series of core courses that focus on various theories and techniques in psychotherapy. This course deals with a variety of approaches and other techniques, and continues the exploration of issues of transference, countertransference, attunement, and
resistance in the application of somatic and other experiential exercises in the practice of psychotherapy.
Prerequisites: MCPS 5609 and SOM 6646.

**SOM 6652: Principles of Somatic Psychotherapy (1 unit)**
This course provides incoming students with an overview of somatic psychotherapy. Schools of thought and practice are traced, and the use of somatics with other modalities of practice is discussed. First-semester Somatic Psychology students only.

**SOM 6659: Somatic Approaches to Trauma and Post-Traumatic Stress Disorder (2 units)**
This course provides an overview of somatic approaches to trauma. Major theorists and approaches using somatic approaches to trauma are discussed.
Prerequisite: MCPS 5610.
Co-requisite: SOM 6647. Somatic Psychology students only.

**SOM 6708: Somatic Approaches to Emotional Expression (1 unit)**
A hands-on class in analytic somatic therapy. Through lecture, demonstration, and dyad work, students are taught techniques for reading the energetic body field and exercises to assist in grounding, boundaries, unrestricted breath, and range of emotion.

**SOM 6709: Phenomenology of the Body (3 units)**
In this seminar, we will study and ourselves develop the heritage of Edmund Husserl and Maurice Merleau-Ponty, who made clear the crucial importance of a turn toward direct bodily experience. For textual underpinnings for our investigations, we will examine selected texts from Husserl and Merleau-Ponty, and from several contemporary scholars. These theoretical and practical works form a powerful corrective to the anti-body and anti-cosmos forces that are ravaging the planet. Each of you will be asked to engage in your own phenomenological investigations, taking cues from the readings in relation to areas of particular interest to you, converging upon some theme.

**SOM 6717: Somatics Research Seminar (1 unit)**
Students work with faculty in faculty-supervised research.

**SOM 6718: Introduction to Somatic Psychotherapies (2 units)**
This course will be an introduction to, and exploration of, the field of somatic psychotherapy. It provides an opportunity for students outside of the somatic psychotherapy program to experience and learn beginning somatic approaches and tools. We will consider the history of the field; various styles, forms, and techniques of the work that have evolved; and major topics and issues involved in doing somatic psychotherapy; and we will deepen our own experience of embodied presence. Class will consist of readings; research; demonstrations; individual, dyad, and group exercises; class discussions; and journal or log writing/drawing.

**SOM 6721: Queer Bodies in Psychotherapy (2 units)**
This course examines the ways queer identities, confusions, and enactments have been (dis)articulated and (mis)handled in various psychotherapy practices. Concrete alternatives to these approaches are offered. The embodiment of gender is explored through experiential exercises; and academic theories of gender and sexual development, with a focus on postmodern, somatic, and feminist theories, are employed.

**SOM 7605: Supervised Clinical Practicum: Group (3 units)**
For SOM students pursuing practicum at a school site. Presentation and discussion of case material in a small-group setting. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

**SOM 7701: Integrative Seminar (3 units)**
This course is the final class that students take in the program. The course emphasizes the integration of somatic and other clinical approaches. Theoretical understandings of clinical applications are focused upon, and skills such as observation, diagnosis, treatment planning, and intervention are underscored and further developed. Students write a final paper and do a presentation on the theme “Toward a Theory and Practice of Somatic Psychotherapy.”

**SOM 8799: Independent Study (1–3 units)**
Coursework that extends a student’s field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and approved by the Program Chair.

**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.

**SOM 6652: Special Topics: Principles of Somatic Psychotherapy (1 unit)**
This course provides incoming students with an overview of somatic psychotherapy. Schools of thought and practice are traced, and the use of somatics with other modalities of practice is discussed. Open only to first-semester Somatic Psychology students.

**SOM 8888: Advanced 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 for either oppression or healing. Emphasis is on the major cultures that shape
the California population: European, Hispanic, African, Native American, and Asian as well as ways that immigration, new family groups, and interracial patterns are changing family dynamics.

**SOM 8888: Special Topics: Traditional Chinese Medicine, Western Psychology, and Somatic Approaches to Emotional Distress (1 unit)**

This course, taught in conjunction with the American Academy of Traditional Chinese Medicine, explores similarities and differences in traditional Chinese medicine, somatics, and traditional Western psychology approaches to emotional distress. Ideas for developing new approaches combining these understandings and practices will be discussed. Open to all students.
School of Consciousness and Transformation
The mission of the School of Consciousness and Transformation is to educate and 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 thirty-five 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.
The School of Consciousness and Transformation has the following departments, programs, degrees, and certificates:

**East-West Psychology Department**  
Master of Arts (MA) in East-West Psychology  
Doctor of Philosophy (PhD) in East-West Psychology  
Certificate in East-West Spiritual Counseling (doctoral level)

**Integrative Health Studies Department**  
Master of Arts (MA) in Integrative Health Studies

**Philosophy and Religion Department**  
*Asian and Comparative Studies Program*  
Master of Arts (MA) in Philosophy and Religion with a concentration in Asian and Comparative Studies  
Doctor of Philosophy (PhD) in Philosophy and Religion with a concentration in Asian and Comparative Studies

*Philosophy, Cosmology, and Consciousness Program*  
Master of Arts (MA) in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness  
Doctor of Philosophy (PhD) in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness

*Women’s Spirituality Program*  
Master of Arts (MA) in Philosophy and Religion with a concentration in Women’s Spirituality  
Doctor of Philosophy (PhD) in Philosophy and Religion with a concentration in Women’s Spirituality

**Social and Cultural Anthropology Department**  
Master of Arts (MA) in Cultural Anthropology and Social Transformation with an emphasis in Gender, Ecology, and Society  
Doctor of Philosophy (PhD) in Social and Cultural Anthropology

**Transformative Inquiry Department**  
Master of Arts (MA) in Transformative Leadership  
Doctor of Philosophy (PhD) in Transformative Studies

**Writing, Consciousness, and Creative Inquiry Department**  
Master of Fine Arts (MFA) in Creative Inquiry, Interdisciplinary Arts  
Master of Fine Arts (MFA) in Writing and Consciousness
Consciousness and Transformation

The following courses offered by the School of Consciousness and Transformation are not associated with a particular department and may be taken by students in any CIIS program.

Course Descriptions

CT 6017: Scholars’ Toolkit (2 units)
This course will unlock the mysteries of academic literature research, for a term paper or a dissertation literature review. It covers not only “consuming” research (how to identify, find, and evaluate other scholars’ writings) but also “producing” research (strategies for getting your own work published). These skills will be grounded in discussions of labyrinth learning, learning styles, and other pedagogic theories, with discursions into using technology efficiently, recent politics and economics of the information industry and intellectual property, and strategies for academic success.

CT 6042: The Poetry of Difference: Unlearning Oppression and Alliance Building (1 unit)
Otherness, that which is “not me,” refuses to go away, be tamed, or be fully subdued. Students who have cultivated the ability to recognize, appreciate, and engage difference bring a kind of cultural leadership to their work and world that empowers and heals. This is what it means to be an ally. The wounds and effects of social oppression are with us everywhere. Our desire for connection to all people and for liberation for ourselves is hindered by our limited ability to tolerate the intense feelings and expressions that arise when we turn a conscious eye toward healing the wounds of social oppression. In this course, liberation theory and imaginal practice are wedded in an effort to cultivate those capacities (courage, empathy, and creative action) necessary for alliance building across social divisions.

CT 6044: Integrating Diversity, Inclusion, and Social Justice (1 unit)
This course is an interactive seminar based on the concepts of social justice, cross-cultural alliance-building, self-awareness, and liberation. Through the lens of social conditioning, students and teachers will build a safe container necessary for addressing issues of race, ethnicity, nationality, age, class, sex, gender, sexual orientation, religion/spiritual practice, ability, and other forms of social oppression. The course concludes with a day-long collaborative workshop to address practical applications for interrupting social injustice in its many forms.
**East-West Psychology**

**MA in East-West Psychology**

**PhD in East-West Psychology**

**Certificate in East-West Spiritual Counseling**

**Department Chair**
Jorge N. Ferrer, PhD

**Core Faculty**
Craig Chalquist, PhD
Brendan Collins, PhD
Janis Phelps, PhD
Carol Whitfield, PhD

**Adjunct Faculty**
Greg Bogart, PhD
Susana Bustos, PhD
Mariana Caplan, PhD
Martina Dannecker, PhD
Ann Gleig, PhD
Karen Ann Jaenke, PhD
Kimmy Johnson, PhD
Judith Kinst, PhD
Brian L. Lancaster, PhD
Sophia Reinders, PhD
Marina Romero
Steven Schmitz, PhD
Renée Soule, MA
Stuart Sovatsky, PhD
Alessandra Strada, PhD

**About the Program**

Founded in 1976, East-West Psychology (EWP) is a multidisciplinary department concerned with the meeting of Eastern, Western, and indigenous 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.

As an academic field, EWP 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, participatory spirituality, shamanism and indigenous studies, depth psychology (Jungian, archetypal, and psychoanalytic), contemplative psychology, religious comparative studies, and ecopsychology. Approaching the encounter among Eastern, Western, and indigenous worldviews in the spirit of dialogue, open inquiry, and mutual transformation, we actively explore the practical implications and professional applications of this convergence for our diverse and multicultural world. This commitment also entails bridging psychospiritual growth with social, cultural, and ecological transformation.

The department offers a master’s program in EWP, a doctoral program in EWP, and a doctoral-level Certificate in East-West Spiritual Counseling, all of which are described below.

**Integral Transformative Education**

The department of EWP 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.

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 (e.g., theoretical, phenomenological, narrative, and/or heuristic), 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 faculties and experiences (e.g., somatic, emotional, vital, imaginal, intellectual, intuitive, spiritual). The acquisition of these skills is not only a catalyst for meaningful personal transformation, but also the foundation for both the elaboration of more holistic knowledge and the design of integral transformative approaches relevant to the needs of individuals and collectives in the contemporary world. We are dedicated to bringing spirituality into academia and to exploring the transformative elements of inquiry, learning, and writing.
Collaborative Learning
Collaborative learning is central to the pedagogical experience in all the EWP programs. 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 skills translate into multiple professional settings.

Career Outcomes
The department prepares graduates to function as university professors, college 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 encompasses the personal, interpersonal, cultural, ecological, and spiritual dimensions of human existence. In addition to helping students develop academic credentials for traditional teaching positions, the department supports students in envisioning creative applications of psychology outside academia and state licensure. Spiritual counseling and leadership, integral coaching, interreligious mediation, ecological activism, and organizational consulting are just a few of the potential fields for such creative work.

Professional Internships
The department provides students with a list of associated organizations in which professional internships are available (ask for the “East-West Psychology Department Internship Opportunities” list). Internships are a means for students to gain practical experience in their chosen field in a supervised professional work environment and can be carried out as fieldwork in both the MA and PhD degrees.

About the MA Program
Students complete 36 units of coursework, including an integrative seminar in their final semester in which students reflect on their learning by creating a portfolio of their most important work and envisioning professional goals. As they gain foundational knowledge in spiritual traditions and East-West psychological approaches, students develop an area of specialization by choosing courses among areas of directed electives (EWP course offerings) and electives outside the program.

East-West Psychological Approaches
Students may explore the following four approaches:

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

**Transpersonal Psychology**
Transpersonal Psychology is concerned with the study of experiences and ways of being that transcend the limits of egoic identity, as well as with their psychological, philosophical, and social implications. Courses include topics such as 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 field’s contemporary developments.

**East-West Spiritual Counseling**
East-West Spiritual Counseling explores the meaning and purpose of spiritual counseling and the ways in which it complements, coincides with, and differs from psychological counseling. Courses explore 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.

**Ecopsychology**
Ecopsychology courses explore the relationship between the human mind and the natural world, as well as its implications for psychospiritual, social, cultural, and ecological harmony and wholeness. Ecopsychology is situated at the intersection of a number of fields of inquiry, including environmental philosophy, psychology, and ecology, but is not limited by any disciplinary boundaries. Courses cover topics such as planetary psychology, living systems theory, yoga and ecology, and wilderness rites of passage.

Spiritual Traditions
Students choose two out of three foundational courses (Eastern Theories of Self, Mind, and Nature; Western Mystical Traditions; and Indigenous and Shamanic Traditions), and optionally deepen their knowledge by selecting from the ample course offerings on spiritual traditions in EWP or other departments.

Psychospiritual Practice
Requirements can be met in the form of 1-, 2-, or 3-unit courses or workshops. Psychospiritual practice courses include Eastern (e.g., Advaita Vedanta, t’ai chi, Hatha Yoga), Western (e.g., Christian contemplative techniques, Sufism), and indigenous disciplines (e.g., wilderness rites of passage, shamanism); contemporary participatory spirituality (e.g., Embodied Spiritual Inquiry, Holistic Sexuality); and socially engaged practices and service learning (e.g., the course Spirit, Compassion, and Community Activism).
Psychology and Spirituality
These courses explore their rich and complex relationship. Typical areas of inquiry include contemplative psychology (the psychological knowledge and methods contained in specific contemplative traditions); interreligious and intermonastic dialogue; psychology of religion (as a field within psychology, as well as studies of specific psychologists of religion such as 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.

Area of Specialization
This is an in-depth study of a particular area of interest chosen by the student. In addition to the East-West Psychological Approaches and other areas of study available at the Institute, students can create specializations in areas such as Shamanic Studies.

MA Integrative Seminar and Portfolio
Students are guided in the compilation of a portfolio, which includes their curriculum vitae, two papers of publishable quality, and an individually tailored set of documents or activities depending on their personal and professional goals. These might include a brochure or flyer, business cards and stationery, the creation of a syllabus for a course offering, a PowerPoint presentation, the design of a workshop, the draft of a presentation at a conference, and/or a simulated teaching experience.

MA Admissions Requirements
Applicants must meet the general admissions requirements of the Institute and submit an outstanding academic writing sample. Applicants to the MA program in EWP 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 MA. These courses are drawn from the EWP programs or other Institute programs.

Successful candidates for admission to the program typically have the following qualifications: a vision that is compatible with the program’s mission, a path of personal and/or spiritual 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, basic scholarly writing skills, and an openness to multiple ways of knowing and whole-person learning.

Curriculum

MA in East-West Psychology—36 units

I. Core Requirements—3 units
   EWP 6000   EWP Community Retreat
   EWP 6001   Introduction to East-West Psychology
   EWP 6015   MA Integrative Seminar

II. Directed Electives—21 units
   A. East-West Psychological Approaches—9 units
      9 units from within three of the following approaches:
      1. Depth Psychology
         a. Foundational Course:
            EWP 7311   Jungian Psychology and East-West Spirituality
         b. Electives
            Select from among the following:
            EWP 6248   Archetypal Mythology
            EWP 6544   Alchemy as Gnosis of Nature, Elements, and Landscapes
            PARP 7008   James Hillman and Archetypal Psychology: An Introduction
            EWP 7731   Dreaming the Soul: Dancing the Dream—A Jungian Dream Catcher
      2. Transpersonal Psychology
         a. Foundational Course:
            EWP 6752   Transpersonal Psychology
         b. Electives
            Select from among the following:
            ICP 6501   Transpersonal Psychotherapy
            PARP 7001   Psyche and Cosmos I: Transpersonal Psychology and Archetypal Astrology
            PARP 7400   Psyche and Spirit: From the Psychology of Religion to Transpersonal Theory
            EWP 9405   Contemporary Transpersonal Theory
      3. East-West Spiritual Counseling
         a. Foundational Course:
            EWP 7792   East-West Spiritual Counseling
         b. Electives
            Select from among the following:
            EWP 6011   Nondual Perspectives in Spiritual Counseling
EWP 6556 Contemplative Psychology
EWP 7793 Spiritual Counseling Skills
EWP 7799 The Psychology of Spiritual Guidance

4. Ecopsychology
   a. Foundational Course
      EWP 6108 Ecopsychology: Foundations, Applications, Frontiers
   b. Electives
      EWP 6107 Ecopsychology and Expressive Arts
      EWP 6111 Planetary Psychology
      EWP 6112 Wilderness Rites of Passage
      PARA 7260 Ecology and Yoga

B. Spiritual Traditions—6 units
   Select two courses from the following:
   EWP 6051 Eastern Theories of Self, Mind, and Nature
   EWP ____ A course in Western mystical traditions
   EWP ____ A course in indigenous and shamanic traditions

C. Psychospiritual Practice—3 units
   EWP 6077 Transformation of Emotions through the Heart
   EWP 6204 The Body in the Transformation of Consciousness
   EWP 6205 Embodied Spiritual Inquiry
   PARP 6800 Integral T'ai Chi
   EWP 7515 Holistic Sexuality
   CT 7585 Spirit, Compassion, and Community Activism

D. Psychology and Spirituality—3 units
   EWP 6261 The Psychology of Death and Dying: An East-West Exploration
   EWP 6556 Contemplative Psychology
   EWP 7592 Nonduality and the Self
   EWP 7606 Integral Psychology
   EWP 6231 The Psychology of Spiritual Awakening

III. Area of Specialization—12 units
   Students can choose one of the EWP approaches or another area of study—for example:
   A. Shamanic Studies
      EWP 6536 Shamanic Journeying in Global Perspective
      EWP 6537 Entheogenic Shamanism
      EWP 6539 Shamanism and the Origins of the Sacred
      EWP 7011 Indigenous Traditions: Ancestral Consciousness and Healing
      PARA 7200 Buddhism Meets Shamanism
      TSD 8007 Traditions of Ecstatic Shamanism

About the PhD Program
Students complete 36 units of coursework and write a dissertation. The program of study consists of a foundational course, research methods courses, research 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 research colloquia to articulate their dissertation research project.

PhD Admissions Requirements
Applicants must meet the general admissions requirements of the Institute. Applicants must have an MA in EWP or its equivalent (for example, 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, up to 15 units of courses drawn from the MA in East-West Psychology core requirements and directed electives will be required, minus equivalencies. (Equivalency for graduate courses previously taken is determined by the EWP Admissions Committee on an individual basis.) Two letters of recommendation are required from individuals familiar with the applicant’s academic work and preparation for graduate work, as is a writing sample (e.g., an outstanding essay, article, or selected chapter from a master’s thesis).

Successful candidates for admission in the program typically have the following qualifications: a vision that is compatible with the program’s mission; a path of personal growth and/or spiritual growth; sufficient maturity and stability to pursue independent self-inquiry and sustained research; demonstration of respect for a diversity of viewpoints; an openness to multiple ways of knowing and whole-person learning; the ability to clearly articulate educational, professional, and research goals; outstanding scholarly writing skills; 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 and spiritual depth to their practice or becoming qualified for new professional opportunities such as teaching.
Alternative Multipaper Dissertation Format

In addition to the standard format for doctoral dissertations, the Department of East-West Psychology allows for the use of an alternative format that consists of three peer-reviewed papers (two of which are to have been published; the other is to be either published or under review) as the main basis for the dissertation. Students wanting to pursue the multipaper dissertation format are assessed by the faculty program committee on a case-by-case basis. As with the traditional dissertation, a dissertation proposal is submitted, a committee of three members is formed, and a dissertation defense is held according to existing policies.

Curriculum

PhD in East-West Psychology—36 units

I. Foundational Courses—2 units
   EWP 6000 EWP Community Retreat
   EWP 6001 Introduction to EWP

II. Research Courses—10–11 units
   A. Required
      EWP 7034 Qualitative Research Methods
      EWP 8100 Research Colloquium A
      EWP 8101 Research Colloquium B
      EWP 8510 Theoretical Research Methods
   B. Research Electives
      Select from among the following:
      EWP 7300 Narrative Research
      EWP 7815 Heuristic Research
      EWP 7878 Phenomenological Research
      EWP 9566 Comparative Mysticism
      PARA 7003 Methodologies in the Study of Spiritual Traditions
      PARW 8012 Women’s Spirituality Research Methodologies
      TSD 7057 Integral Methodology: Integral Methodological Pluralism

III. Advanced PhD Seminars—6 units
    Two of the following, one to fulfill comprehensive exam requirement:
    EWP 9002 Contemporary Psychoanalysis and East-West Spirituality
    EWP 9104 Principles of Healing
    EWP 9405 Contemporary Transpersonal Theory
    EWP 9411 Spiritual Counseling
    EWP 9431 Jung
    EWP 9566 Comparative Mysticism

IV. Area of Specialization—17–18 units
    Possibilities include:
    • Depth Psychology
    • Transpersonal Psychology
    • Consciousness Studies
    • East-West Spiritual Counseling
    • Ecopsychology
    • Shamanic Studies
    (See MA for descriptions and course listings.)

V. Dissertation Seminar—0 units
   EWP 6900 Dissertation Proposal Completion
   EWP 7900 Dissertation Seminar

Certificate in East-West Spiritual Counseling

About the Certificate Program

The East-West Spiritual Counseling Certificate is a two-semester program that provides mental health professionals and pastoral counselors with the foundational background and skills in East-West spiritual counseling. The program enables therapists to broaden the scope of their practice to include the central role of spiritual and religious experiences and beliefs; and it teaches Eastern and Western meditative techniques and teachings that are helpful in bringing about a deep sense of well-being.
Curriculum Overview
Students are required to complete 18 units, consisting of 6 units of core courses and 12 units of directed electives. The certificate is taken over two consecutive semesters.

Dual MA/PhD and Certificate Students
Courses taken for the East-West Spiritual Counseling Certificate can apply toward the East-West Psychology MA and PhD requirements. By enrolling in the certificate program, a student can fulfill most of the units needed in the area of specialization.

Certificate Admissions Requirements
The goal of this program is to provide mental health professionals and pastoral counselors with the foundational background and skills in East-West spiritual counseling, thereby enabling them to broaden the scope of their practice. Licensure as a mental health professional or training and experience in pastoral counseling is thus a prerequisite for admission. Applicants who are not yet licensed but have training and experience in mental health or pastoral counseling will be considered on a case-by-case basis. A personal interview with EWP core faculty members is part of the application process.

For more details on the EWP’s Certificate Program in East-West Spiritual Counseling, visit http://www.ciis.edu/Academics/Graduate_Programs/East_West_Psychology_.html.

Curriculum
Certificate in East-West Spiritual Counseling (doctoral level)—18 units

Fall Semester
EWP 7792  East-West Spiritual Counseling
EWP ____  Spiritual Counseling Directed Elective
EWP ____  Spiritual Counseling Directed Elective

Spring Semester
EWP 7799  Psychology of Spiritual Guidance
EWP ____  Spiritual Counseling Directed Elective
EWP ____  Spiritual Counseling Directed Elective

Sample Spiritual Counseling Directed Electives
EWP 6011  Nondual Perspectives in Spiritual Counseling
EWP 6205  Embodied Spiritual Inquiry
EWP 6235  Integral Approaches to Dreams
EWP 6556  Contemplative Psychology
EWP 7311  Jungian Psychology and East-West Spirituality
EWP 7515  Holistic Sexuality
EWP 7565  Self/No-Self/Authentic Self: The Buddhist Psychology of Self Experience
EWP 7592  Nonduality and the Self
EWP 7793  Spiritual Counseling Skills

Course Descriptions

EWP 6000: East-West Psychology Community Retreat (1 unit)
This is an off-campus retreat for all new MA and PhD students. Emphasis placed on community building, storytelling, interactive exercises, and interpersonal communication skills.

EWP 6001: Introduction to East-West Psychology (1 unit)
This course provides new students with an introduction to the field of East-West psychology, pedagogical approaches, and departmental standards of scholarship for both MA and PhD levels. Students also become familiar with historical foundations and selected issues of the East-West-North-South encounter in psychology and spirituality.

EWP 6011: Nondual Perspectives in Spiritual Counseling (3 units)
Students (a) explore traditional methods of directly apprehending nonduality, (b) reflect on the effects on their own psychology, and (c) integrate their understandings into therapeutic schools and methods.

EWP 6015: Integrative Seminar (1 unit)
Taken during their last semester of coursework, this seminar provides the opportunity for MA 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 6039: Living the East-West Vision (1 unit)
Barely 10 percent of the Eastern archive on spiritual teachings has been translated. This course examines how this fact has contributed
to historical biases and creates the need to revision our understanding of Eastern philosophy and religion. Topics discussed include an
examination of the spiritual value of the 60s; Satyagraha, or engaged political truth-power from Gandhi to Obama; Grihasthya, or the path of
lifelong relationships; Kundalini and Tantra Yogas; and Vasudhaiva kutumbakam, or “the one world ecology.” Students are invited to reflect
on their personal East-West history.

**EWP 6048: Deep Psychology (3 units)**
Pierre Janet’s explorations of dissociated trauma and William James’s of “transmarginal” psychical activity opened an era of investigation for
Fechner, Freud, Jung, Adler, Homey, Maslow, Rogers, May, and other explorers of the mind’s relationship to itself and its environment. We will
learn about and apply their key findings to inner work, relationships, organizational life, cultural life, and politics to see what we can discover
about the real-life depths of the human heart.

**EWP 6051: Eastern Theories of Self, Mind, and Nature (3 units)**
This course discusses the spiritual tenets common to religious traditions and disciplines originating in India, such as Advaita Vedanta,
Samkhya Yoga, and Buddhism. It offers the foundation necessary to understand Eastern approaches to psychology and spirituality. The
course includes experiential components centering on meditation and spiritual practice.

**EWP 6077: Transformation of Emotions through the Heart (2 units)**
This course offers students an experiential review of dual and nondual approaches to working with emotions. The exploration starts with
the study of models based on the conceptual mind, but then moves beyond it, allowing students to become familiar with nonconceptual
approaches that emphasize working with the energy of emotions to facilitate deep insight and psychospiritual growth.

**EWP 6107: Ecopsychology and Expressive Arts: Reawakening the Wild Heart of Being (1 unit)**
From deep within our perceiving, sensing, feeling, and imagining body arises the knowing of the intimate indwelling of our body within the
Earth body. Students in this course will engage in creative expressive modalities to evoke and celebrate an embodied, Earth-embracing
consciousness. These practices will unfold within an exploration of the growing field of ecopsychology and its urgent appeal to develop an
ecological self.

This course provides students with an overview of the field of ecopsychology. After explicating the foundations of the discipline,
emphasis is placed on contemporary applications and challenges in light of the current ecological crisis. The course includes training in
wilderness practices.

**EWP 611: Planetary Psychology (2 units)**
This course surveys such diverse fields as environmental psychology, conservation psychology, ecopsychology, deep ecology, ecotherapy,
bioregionalism, and integral ecology to see what they can tell us (and what they cannot) about nature, culture, mind, and sustainability. It also
explores how to enhance active participation in ecologically sensitized modes of consciousness that foster grounded growth in ourselves, our
fellow species, and the land whose presence supports our lives and sense of selfhood.

**EWP 6112: Wilderness Rites of Passage (3 units)**
Ancient cultures performed rites and ceremonies as a way of renewing their connection with the Earth and their communities. This
course introduces ancient rites of passage while giving students the opportunity to experience themselves the initiatory threshold in a safe yet challenging way with a solo vision quest in the wilderness. The ceremony follows the traditional stages of a rite of passage: severance (leaving behind what is familiar), threshold (the actual solitude and fasting), and reincorporation (return to the community with gifts and insights).

**EWP 6117: Ec spiri tuality and Creative Expression: Touching the Sacred Within and Without (1 unit)**
Enlivening and embodying our deepest spiritual apprehensions of the cosmos and our place in it might be our most urgent task indeed. This experiential course explores human intimate relationship with the fabric of the living Earth, in which spirit and matter take form in the unfathomable dance of being.

**EWP 6133: Science and Living Systems (2 units)**
This course will introduce the systems paradigm, with emphasis on Living Systems Theory and various excursions and explorations of
cybernetics, general systems theory, Family Systems, the latest discoveries in neuroscience, chaos, fractals, and a dash of complexity theory.
We will look at how all this applies to sense of self, family systems (including psychotherapy case examples), organizations, and ecosystems.
A dominant image for this class will be the resonant archetype of the Web.

**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 6156: Interreligious and Intermonastic Dialogue: From Conversation to Contemplation and Mutual Transformation (3 units)**
This course explores the efforts undertaken over the last century in the field of interreligious dialogue. The first half concentrates on the
history, theory, and practice of interreligious dialogue throughout the twentieth and twenty-first centuries. The second half focuses on the
sharing of contemplative traditions and experiences that has characterized the East-West intermonastic dialogue.
EWP 6204: The Body in the Transformation of Consciousness—Awakening Joy at the Heart of Being (1 unit)
In this course, and students will engage body, mind, emotions, and imagination in creative practices such as expressive movement, kinesthetic awareness practices, and 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 6219: Integrating Sex and Spirit: An Embodied Inquiry (1 unit)
While sexuality is fundamental to bringing us a sense of embodied vitality and organic growth, spirituality is central to fostering our evolution from an awareness that lies beyond mental understanding. In the spirit of embodied inquiry, we will explore the importance of integrating sex and spirit in order to foster the unfolding of our deepest potentials in our daily lives. The course includes “interactive embodied meditations,” which involve structured and respectful physical contact among participants. Through these meditations, we will explore the personal aspects that shape us in either connecting to or separating from our sexuality and spirituality, as well as open a path of self-reflection aimed at their integration.

EWP 6230: Psychology of Consciousness: An Integral Approach (3 units)
This course explores the variety of scholarly approaches that have contributed to the contemporary understanding of consciousness. The integral perspective is crucial in terms of the methodologies we apply, the levels of explanation that are appropriate, and—most important—our personal sense of exploration. The course integrates material from areas as diverse as cognitive neuroscience, quantum physics, philosophy, depth psychology, and mysticism in arriving at these conclusions.

EWP 6231: The Psychology of Spiritual Awakening (2 units)
Psychological transformation and spiritual awakening are inseparably one process. The emergence of an unprecedented amount of spiritual possibilities in the Western world has been accompanied by an equally unparalleled amount and variations of spiritual pathologies. This course surveys the key spiritual pathologies, as well as the integrative possibilities that emerge in contemporary spirituality. Students will be exposed to cutting-edge psychospiritual technologies, as well as important evolutionary understandings in contemporary spirituality.

EWP 6248: Archetypal Mythology (3 units)
This course explores the role, weight, and significance of life’s mythic dimension from the standpoint of depth psychology. Freud, Jung, Hillman, Campbell, Downing, and a host of theorists and thinkers and writers have claimed that mythic presences, events, and situations are not dead or extinct, but alive and addressing us continually. This course examines this claim through discussions, dreamwork, film, and other media that disclose deep myth-making layers of the psyche.

EWP 6261: The Psychology of Death and Dying: An East-West Exploration (3 units)
This course allows students to develop a deeper understanding of death and dying and, through that exploration, a more mindful experience of living. Emphasis on the study of East-West theories of death and dying, the spiritual potential of life-threatening illness, and psychospiritual counseling for the dying and their caregivers.

EWP 6273: Ethnoautobiography as Indigenous-Based Research (2 units)
Ethnoautobiography is an indigenous-based research method that decolonizes the modernist self. It takes ethnic origins (genealogy) as a pivotal starting point for critical autobiographical inquiries; it grounds itself in time (smaller and larger planetary and celestial cycles), place (ecology, history of place), history (stories and myths), ancestry, and stories of origin and creation. Ethnoautobiography is moral and politico-historical discourse, enlivened by the subjectivity of the inquirer, as it strives to overcome modern strictures and reimagine a native sense of self-actualization and sovereignty during its transformative learning process. This course will explore the applications of ethnoautobiography to the deconstruction of Whiteness, ecology, society, gender, shamanism, and transpersonal psychology.

EWP 6532: Asian Religions in America (2 units)
This course considers the ways in which the practice of Asian religions in America has both reflected and continued the insidious legacy of colonialism and Orientalism, and the ways in which it has challenged and subverted Western ethnocentrisms and dominant narratives. It traces the various ways that Asian religions (particularly Hinduism and Buddhism, but also Daoism, Jainism, and Sikhism) have been received in America, as well as explores Asian religions in America from the perspective of Asian Americans themselves.

EWP 6536: Shamanic Journeying in Global Perspective (3 units)
This class provides the historical and cultural background, as well as the psychological dynamics, of various traditions of shamanic practice. Students will be initiated into the ancient shamanic practice of the shaman’s journey. Discussions will also explore how to integrate this practice into one’s daily life and the practice of psychotherapy and spiritual counseling.

EWP 6537: Entheogenic Shamanism (3 units)
This course explores the fundamentals of shamanic traditions whose practices are based on sacred visionary plants, with a deeper focus on Amazonian ayahuasca shamanism. Cultural, philosophical, and psychological questions will be addressed, concerning, for example, the “dark side” of entheogenic shamanic practices, the ontological status of visionary experiences, the spread of entheogenic shamanic practices into the West, and the issue of integration.
EWP 6539: Shamanism and the Origins of the Sacred (3 units)
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 6544: Alchemy as Gnosis of Nature, Elements, and Landscapes (2 units)
This course begins by introducing the basics of Jung’s understanding of alchemy, emphasizing how he translated the major operations of alchemy into psychological language. Then it discusses what the alchemists themselves had in mind with their explorations: deep transformation of human consciousness toward matter and, by extension, things, Earth, and cosmos.

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 6551: Cross-Cultural Psychology (3 units)
Cross-cultural psychology is a comparative study of psychologies of different cultures. This course surveys contemporary cross-cultural research on important aspects of psychological functioning: sense of self, values, thinking, perception, emotions, development, relationships, and spirituality.

EWP 6552: 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, Almaas, and others. Students learn the nature and significance of transpersonal phenomena and work with experiential exercises to integrate this understanding.

EWP 6900: Thesis or Dissertation Proposal Completion (0 units)
Provides support for thesis or dissertation proposal writing after all coursework and research colloquia are completed.

EWP 7011: Indigenous Traditions: Ancestral Consciousness and Healing (3 units)
Indigenous traditional knowledge is every person’s birthright. This course provides students with an opportunity for reclaiming their indigenous heritages, allowing them to make breaks with beliefs, tradition, extended family, community, and homeland. Students focus on aspects of their individual ancestral heritages and family lineages that call for healing.

EWP 7034: Qualitative Research Methods (3 units)
This class offers an introduction to methods of qualitative research, with special emphasis on including the personhood of the researcher as an integral part of the research process. Heuristics, phenomenology, case study, and theoretical are a few of the approaches surveyed and explored through various exercises and work with film.

EWP 7300: Narrative Research (2 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 7347: The Soul as Artist: Jungian Art Therapy (1 unit)
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 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 (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; and the Zen teachings on self and no-self. Key practices that have evolved from these understandings of the self and of suffering including mindfulness, tonglen and other relational compassion practices, zazen, and work and other engaged ethically based practices.
EWP 7592: Nonduality and the Self (3 units)
The purpose of this course is to give students a traditional experience of Advaita Vedanta as a means of self-knowledge, as well as an academic understanding of the basic tenets of Advaita Vedanta, with emphasis on the meaning and lived experience of nonduality. The course is designed to be personally useful to students in their understanding of themselves and their psychology.

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. Integral philosophy provides an integrative framework for the 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.

EWP 7731: Dreaming the Soul: Dancing the Dream—A Jungian Dream Catcher (1 unit)
This course offers a reflective and experiential exploration of dreamwork from a Jungian ecopsychological perspective, as a process of befriending the soul. The soul, in turn, is understood as world soul in which the human psyche dwells. Students engage their dream images through creative movement and painting, enactment, story making, active imagination, and a creative dream journal. Through such creative embodied engagement, dream images disclose new insights; evoke rich, intuitive resonances; and instill the experience of a deeper belonging.

EWP 7792: 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 7793: Spiritual Counseling Skills (3 units)
This course will explore—through experience and reflection—the meaning, purpose, and practice of the transformative art of spiritual counseling. This inquiry unfolds within a creative dialogue about Eastern wisdom traditions, Jungian psychology, and the evolving perspectives of ecospirituality and integral spirituality, characterized by the celebratory awareness of human embeddedness in the community of Earth and the sacredness of being.

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.

EWP 7815: Heuristic Research (2 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 7878: Phenomenological Research (2 units)
In-depth study of the phenomenological method applied to psychological inquiry.

EWP 7900: Thesis or Dissertation Seminar (0 units)
The advanced student’s research and writing of a dissertation progresses with the mentorship of, and in close consultation with, his or her dissertation chair and committee.
Prerequisite: Advancement to candidacy.

EWP 8100: 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 Methods (3 units)
Introduction to the logic of theoretical research and overview of different theoretical approaches, such as hermeneutics, comparative analysis, critical theory, integrative studies, deconstruction, and feminist research. Emphasis is placed on approaching research and writing as transformative spiritual practices.

EWP 8799: Independent Study (1–3 units)
Coursework that extends a student’s field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and approved by the Program Chair.

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 (1–3 units)
Applied psychological work in an approved off-campus setting under individual professional supervision.

EWP 9002: Advanced PhD Seminar: Contemporary Psychoanalysis and East-West Spirituality (3 units)
This seminar explores changing psychoanalytic views of spiritual experience and religious traditions, including Vedanta, Buddhism, Judaism, Christianity, and mysticism. It offers doctoral students the opportunity to present their own research on the relationship between psychology, spiritual experience, and religion in the light of contemporary psychoanalytic thinking.

EWP 9104: Advanced Ph.D. Seminar: Principles of Healing (3 units)
An in-depth study of the principles of healing as practiced by therapists, shamans, artists, and spiritual counselors. Spiritual, emotional, philosophical, and psychological perspectives on healing are discussed. Students participate in a selected experiential healing method.

EWP 9109: Sri Aurobindo and Jean Gebser on the Evolution of Consciousness (3 units)
This seminar explores the evolution of consciousness, with a focus on the thinking of Jean Gebser and Sri Aurobindo. It traces the function of consciousness in the cosmic and planetary evolution; discusses the interplay of consciousness, perception, culture, and technology in the evolution of humanity; looks at our current psychological constitution as a stage in the evolution of consciousness; and contemplates the current mutation of human consciousness through which we are now living.

EWP 9405: Advanced PhD Seminar: Contemporary Transpersonal Theory (3 units)
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 9411: Advanced PhD Seminar: Spiritual Counseling (3 units)
This advanced seminar is designed for students who have completed Spiritual Counseling I and/or II, 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 9431: Advanced Seminar: Jung (3 units)
The purpose of this advanced seminar is threefold: first, to increase students’ knowledge of Jung by immersion in his writings; second, to create a forum that allows for an in-depth inquiry personalized to the Jungian interests of each student; and third, to give students an opportunity to present their research and facilitate group inquiry and discussion.

EWP 9566: Advanced PhD Seminar: Comparative Mysticism (3 units)
An examination of the different models in the field of comparative mysticism: perennialist, constructivist, feminist, contextualist, and participatory. Students select and compare two mystical traditions, applying one of these models or developing their own comparative approach.
INTEGRATIVE HEALTH STUDIES
MA IN INTEGRATIVE HEALTH STUDIES

Department Chair and Core Faculty
Meg A. Jordan, PhD, RN, CWP
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Mutombo Mpanya, PhD
Beverly Rubik, PhD
Phillip Scott, MA
John W. Travis, MD, MPH
Allyson Washburn, PhD
Liz Lipski, PhD, CCN, CHN

About the Degree
Integrative Health Studies (IHL) explores a new paradigm for health and healing that emphasizes health promotion and wellness, client-centered care, primary prevention, and collaborative practice among supportive networks. Because the integrative health model integrates East with West, modern with ancient, and explores personal, multicultural, and global healing systems, it relies on the latest discoveries of biomedicine side by side with time-honored perspectives on mind-body-spirit wholeness. The in-depth course of study focuses on the integration of conventional medicine and science-based principles of health and healing with complementary and alternative medicine (CAM) therapies.

Our unique and leading-edge program captures the essence of CIIS integral education through intellectual rigor, applied learning, and embodied practice. Students build professional knowledge and skills, honor multicultural perspectives, address the needs of vulnerable populations, develop necessary competencies for integrative wellness program design and implementation, and expand their knowledge in emerging theories from the quantum to the macrocosmic.

In addition, IHL offers a deeper level of understanding for conventional and holistic practitioners, skills for those seeking administrative positions, as well as opportunities for collaboration in clinical settings, nonprofit organizations, and public and global health initiatives. The program creates integrative health practitioners and leaders sensitive to health disparities and social justice issues. 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.

CIIS graduates are poised to work as integrative wellness coaches or sound and healing practitioners with professionals and organizations who are actively resolving significant challenges, such as rising medical costs and fragmentation of care, through innovative models of integrative health care.

Finally, the CIIS model of integrative health and medicine emphasizes health promotion and wellness, as well as disease identification and treatment; it fosters patient participation and responsibility in client-centered models of care that promote collaboration and trust among clients, supportive networks, and providers. The IHL program promotes this new model among health-care providers, policymakers, corporations, 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.

Program Overview
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-hour internship focused in one or more of the following areas: Alternative and Complementary Healing, Health Advocacy, Organizational Wellness Programming, Vulnerable Populations, Spirituality and Healing, Global Health Issues, Integrative Health Research, Sound and Healing, and Integrative Health Administration.

Students may choose between two fields of study: the regular IHL curriculum or the Sound and Healing Focus. In addition, a Certificate in Integrative Wellness Coaching can be earned by students who complete the full module of coursework listed below.
Required courses introduce students to the philosophy and methodologies of integrative health systems; investigate the integration of conventional medical practices with alternative modes; review the relevant social and scientific theories explaining contemporary human and organizational behavior in local and global settings; and examine multicultural concepts in health and healing. These courses 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 expressive arts, somatic psychology, women's studies, anthropology, integral philosophy, psychology, and spirituality. In addition, students may transfer 6 units of academic credit from approved graduate institutions.

**Integrative Wellness Coaching**

Students learn integrative wellness coaching skills within the MA program. The courses designed to build competency in this area include the following: Integrative Wellness Coaching, Advanced Wellness Coaching, Integrative Wellness Management, Integrative Nutrition, Movement and Stress Management, Mind/Body Approaches, and Healthy Aging. These courses provide the theoretical and practical skills for designing, implementing, and evaluating wellness programs for individuals and organizations, and are appropriate for either clinical or nonclinical students.

Coaching is a rapidly growing profession that is a way for people to be in supportive relationship that results in a more effective, meaningful lived experience for the client. The Integrative Wellness Coach teaches proper diet, exercise, supportive relations, and stress management, but also goes the extra measure of creating an empowering relationship that reawakens and supports notions of belonging, spiritual connection, meaning and purpose, recognized in health promotion research as necessary antecedents for improved self-care. Students also gain competencies in participant enrollment, assessment of needs and interests, program design and implementation, biomarker marker collection, and program evaluation. The coaching curriculum is based on the best practices employed by Fortune 100 corporations and reviewed by the National Wellness Institute.

The CIIS Integrative Wellness Coach can either work independently or follow through with the recommended regimens from licensed health professionals. For a society struggling with unaffordable models of health care, coaching provides support at accessible, bottom-up strategic positions. Coaches offer a destigmatized means for friendly, “level playing field” support for the critical task of reducing lifestyle-generated illness among diverse populations. Many people recognize the need to change personal health habits in order to halt or reverse a chronic condition, but they don’t believe that medical or psychological counseling is warranted. However, they welcome a coach to help them demystify the steps required for successful change. Opportunities exist with the internship program for applied learning and professional skill development.

**Sound and Healing Focus**

IHL also provides a Sound and Healing Focus for interested students who intend to bring sound healing arts and technologies into their integrative practice. In addition to much of the regular coursework in IHL, students take six more Sound and Healing courses totaling 12 units, including a Music Practicum and a 200-hour internship set in a variety of community and health-care settings. Providing enhanced knowledge and skills for using sound, voice, and music to improve quality of life for health and wellness clients, the focus curriculum offers the study of ancient and contemporary oral traditions integrated with modern sound healing technologies. The core faculty is joined by acknowledged leaders from multiple disciplines who are specialists in the science of sound healing, spiritual songwriting, mantra chanting, sonic meditations, drumming, and the use of other indigenous instruments. The focus is open to students who have completed the CIIS Sound and Healing Certificate program, as well as to new students.

Graduates can expect to work as integrative sound healing practitioners. The coursework in ethics, the real-world internship, understanding of complementary and alternative modalities, and added skills in designing wellness programs and health coaching should adequately prepare graduates to work in a variety of settings.

**Integrative Health Studies Program Electives**

Students take 6 units of 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 1–5 units of additional classes in complementary and alternative modalities or conventional health sciences.

**Internships**

Integrative Health internships are located in complementary, alternative, and integrative health practices; public health clinics; corporations; research facilities; faith-based organizations; and socially engaged nongovernmental organizations. Each setting focuses on one of the following areas: integrative health practice, research, global health, integrative health research, wellness coaching, wellness design and management, sound and healing, and integrative administration.

**Admissions Requirements**

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 the health sciences, communication, or the social sciences; 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 not required.

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

**Curriculum**

**MA in Integrative Health Studies—40 units (Regular Curriculum)**

I. Required Courses—34 units

- IHL 5000  Integrative Anatomy and Physiology
- IHL 6021  Epidemiology and Environmental Health
- IHL 6031  Integrative Wellness Coaching
- IHL 6034  Mind/Body Approaches
- IHL 6035  Movement and Stress Management
- IHL 6036  Complementary, Alternative, and Integrative Medicine
- IHL 6049  Integrative Wellness Management
- IHL 6052  Advanced Wellness Coaching
- IHL 6100  Communication Practicum
- IHL 6550  Integrative Nutrition
- IHL 6558  Multicultural Perspectives in Health-Care Delivery
- IHL 6600  Ethics of the Healing Relationship
- IHL 6784  Healthy Aging
- IHL 6909  Internship
- IHL 6998  Integrative Seminar I
- IHL 6999  Integrative Seminar II

II. Electives—6 units

6 units from among the following:

- CT 6017  Scholar's Toolkit
- IHL 6024  Creativity and Healing
- IHL 6030  Integrative Health Research Issues
- IHL 6037  Consciousness, Spirituality, and Healing
- IHL 6046  Ecology of Food
- IHL 6053  Health and Disease
- IHL 6410  Health-Care Administration
- IHL 6421  Global Health Systems
- IHL 6512  Indigenous Medicine
- IHL 6540  Grant Writing
- IHL 6590  Music and Healing: African Traditions in Global Perspectives
- IHL 6785  Women's Embodiment, Sexuality, and Healing
- IHL 6790  Contemporary Issues in Women's Health
- IHL 7200  Coming Alive: Rosen Movement and Bodywork
- IHL 8799  Independent Study
- IHL 8888  Special Topics

III. Required Courses for the Sound and Healing Focus—34 units

- IHL 5000  Integrative Anatomy and Physiology
- IHL 6031  Integrative Wellness Coaching
- IHL 6035  Movement and Stress Management
- IHL 6036  Complementary, Alternative, and Integrative Medicine
- IHL 6100  Communication Practicum
- IHL 6236  Sound Science and Sound Therapies I
- IHL 6237  Sound Science and Sound Therapies II
- IHL 6238  Ancient and Contemporary Sound Healing
- IHL 6242  Auditory Stimulation
- IHL 6290  Music Practicum
- IHL 6299  Sound Healing Capstone
- IHL 6558  Multicultural Perspectives in Health-Care Delivery
- IHL 6909  Internship
- IHL 6600  Ethics of the Healing Relationships
- IHL 6784  Healthy Aging
- IHL 6998  Integrative Seminar I
- IHL 6999  Integrative Seminar II
(Additional electives can be chosen from courses in Philosophy, Cosmology, and Consciousness; East-West Psychology; Asian and Comparative Studies; Transformative Leadership; or Women's Spirituality.)

**Curriculum Comparison: IHL Regular Coursework and IHL Sound and Healing Focus**

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<tr>
<td>IHL 5000 Int. Anatomy &amp; Physiology (2)</td>
<td>IHL 5000 Integrative Anatomy &amp; Physiology (2)</td>
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<td>IHL 6021 Epidemiology &amp; Environmental Health (2)</td>
<td>IHL 6035 Movement and Stress Management (1)</td>
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<td>IHL 6550 Integrative Nutrition (3)</td>
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<td><strong>Philosophies of Healing</strong></td>
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<td>IHL 6600 Ethics (2)</td>
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<td>IHL 6558 Multicultural Persp. in Health-Care Del. (3)</td>
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<td>IHL 6052 Advanced Wellness Coaching (2)</td>
<td>IHL 6909 Internship (2) (200 hours in field)</td>
</tr>
<tr>
<td>IHL 6100 Communication Practicum (1)</td>
<td>IHL 6998 Int. Seminar 1 (2)</td>
</tr>
<tr>
<td>IHL 6909 Internship (2) (200 hours in field)</td>
<td>IHL 6999 Int. Seminar 2 (2)</td>
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<tr>
<td>IHL 6998 Int. Seminar 1 (2)</td>
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<tr>
<td>IHL 6999 Int. Seminar 2 (2)</td>
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<tr>
<td><strong>Focus Sound-Healing Courses</strong></td>
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<tr>
<td>IHL 6236 Sound Science &amp; Sound Therapies I (1)</td>
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<tr>
<td>IHL 6237 Sound Science &amp; Sound Therapies II (1)</td>
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<tr>
<td>IHL 6242 Auditory Stimulation (2)</td>
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<td>IHL 6290 Music Practicum (3)</td>
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<tr>
<td>IHL 6299 Sound Healing Capstone (2)</td>
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<tr>
<td>Required Courses = 34 units</td>
<td>Required Courses = 34 units</td>
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<tr>
<td>Electives = 6 units</td>
<td>Electives = 6 units</td>
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<tr>
<td>IHL 6030 Int. Health Research (2)</td>
<td>Same as IHL Regular Curriculum</td>
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<tr>
<td>IHL 6037 Consciousness, Spirituality, Healing (2)</td>
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<td>IHL 6046 Ecology of Food (2)</td>
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<td>IHL 6053 Health &amp; Disease (3)</td>
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<td>IHL 6421 Global Health Systems (3)</td>
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<tr>
<td>IHL 6512 Indigenous Medicine (1)</td>
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<tr>
<td>IHL 6540 Grant Writing (1)</td>
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<tr>
<td><strong>Total Units</strong> 40</td>
<td><strong>Total Units</strong> 40</td>
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**Course Descriptions**

**IHL 5000: Integrative Anatomy and Physiology (2 units)**
This course introduces students to a new understanding of anatomy and physiology as homodynamic systems that strive for balance when supported by optimal genetic, personal, cultural, and environmental factors. A basic knowledge of functional anatomy and physiology is supplemented with a new blend of perspectives incorporating biomedicine with non-Western models of healing.
This course will unlock the mysteries of academic literature research, for a term paper or a dissertation literature review. It covers not only “consuming” research (how to identify, find, and evaluate other scholars’ writings) but also “producing” research (strategies for getting your own work published). These skills will be grounded in discussions of labyrinth learning, learning styles, and other pedagogic theories, with discursions into using technology efficiently, recent politics and economics of the information industry and intellectual property, and strategies for academic success.

IHL 6021: Epidemiology and Environmental Health (2 units)
This course reviews major links between environmental contamination, human illness, and disease, and references those links through an epidemiologic lens, or the quantitative measurement of health and illness in local and global human populations. The widespread distribution of environmental pollutants found in the natural environment, foods, the workplace, our homes, and the human body is a major contributor to disease, disability, and death among humans and other species in the biosphere. 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 6024: Creativity and Healing (1 unit)
This course focuses on the healing and therapeutic dimensions of the creative process. Students will explore emerging scientific research that links creative expression with psychoneuroimmunologic benefits. They will have experiential practice in tapping into imaginal realms for optimizing individual, social, and societal well-being.

IHL 6030: Integrative Health 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 6031: Integrative Wellness Coaching (2 units)
A foundational course for developing coaching skills to work with individual or teams. Students will learn professional coaching skills based on national standards from science-based models, and learn how to enhance those models with integral, psychospiritual philosophy from several wisdom traditions. As a result, this course exceeds the customary format of traditional coaching models that have a narrower focus on diet, exercise, stress, career, and relationships. Through an expanded awareness of how cultural, spiritual, and planetary factors affect life-enhancing behavior, students will explore their personal mindset and capacity for empathy required to assist individuals in making lasting behavior change. Students will develop increased self-awareness, effective communication and relationship skills, and emotional, spiritual, and social intelligence practices.

IHL 6034: Mind/Body Approaches (2 units)
This course examines emerging theories and practical applications in the fields of subtle energy medicine, mind/body healing, and behavioral medicine. New evidence-based research methods and technologies for investigating the human biofield will be examined. Critical reviews of stress-reduction practices such as mindfulness meditation, Reiki, qigong, and support groups will explore how effective such practices are in changing personal lifestyle habits, increasing self-efficacy, improving health outcomes, or preventing chronic illness. The course offers experiential as well as didactic learning opportunities.

IHL 6035: Movement and Stress Management (1 unit)
This course serves as a foundational preparation to coach clients on the benefits of physical activity, daily movement, and regular fitness training. We will examine the clinical research behind the psychophysiology of chronic stress and explore how to employ movement as an effective strategy for reducing its debilitating effects. Students will prepare case studies for working with specific conditions, such as weight management, diabetes, osteoporosis, cardiovascular disease, asthma, and other chronic conditions. They will examine modalities such as qigong and dance as physiological de-stressors.

IHL 6036: Complementary, Alternative, and Integrative Medicine (3 units)
This course explores the founding principles and emerging scientific evidence for integrative health and medicine. It presents an overview of various alternative, complementary, integrative, and traditional healing modalities, and reviews research and scope of practice related to each healing modality. Students will engage with practitioners in some of the modalities, and discuss challenges and strategies for providing complementary, alternative, and integrative health care to diverse populations.

IHL 6037: Consciousness, Spirituality, and Healing (2 units)
This course offers advanced twenty-first-century ways of knowing about health and healing—concepts that include yet go beyond ordinary mathematical and logical biomedical science. While ordinary biomedical science relies upon circumscribed, quantitative, and objective data, the new sciences additionally include wholeness, qualitative, and subjective elements of healing. In this way, “evidence-based medicine” can become truly holistic. This course will apply these new transcendent ways of knowing to wellness, prevention, and both “conventional” and “alternative” or “complementary” healing practices, exploring such diverse phenomena as spontaneous remission of disease, cellular memory in organ transplants, and advanced research and practice methods. This course also covers ethics in medicine.

IHL 6046: Ecology of Food (2 units)
This course prepares students to be advocates of healthy food delivery systems, and to understand the evolutionary relationship between
people and food, and the role of those relationships on holistic health. Students will explore how we create sustainable networks of regionally supported, locally grown food markets. Fieldwork and action-oriented, community-based visits will be conducted with small Marin County sustainable growers and urban gardens. Ecological and nutrition-oriented treatment of food delivery issues is emphasized, along with the education, training, and sociopolitical conditions that affect what we purchase, what we eat, how food travels from source to table, and how well we are nourished. The course is ideal for students who wish to work as nutritional and food industry consultants.

IHL 6049: Integrative Wellness Management (3 units)
This course brings the foundational skills in coaching into a larger organizational setting, and focuses on professional competencies for designing, implementing, and sustaining work-site wellness programs. Students learn how to perform organizational culture audits, enlist senior management support, assess needs and interests of populations, evaluate feedback, design and administer program models, access evaluation instruments, deliver return-on-investment reports, and perform ongoing evaluations and program updates and incentives. Students may pursue opportunities for public health externships.

IHL 6052: Advanced Wellness Coaching (2 units)
Building on the coaching fundamentals taught in the prerequisite course IHL 6031: Integrative Wellness Coaching, this course will deepen the student’s knowledge and skills for coaching clients in lifestyle improvement. Students will learn techniques and professional development protocols for working with clients recently diagnosed with health challenges such as diabetes, obesity, and cardiovascular disease. The course includes instruction in establishing appropriate referral systems and coach-support communications with licensed health-care personnel. Taught through a combination of webinars, online materials, and telephonic training sessions, students will practice advanced behavioral coaching strategies for helping clients to go beyond compliance with lifestyle medicine prescriptions, and address ambivalence, strengthen resiliency, and engage in overall wellness planning.

IHL 6053: Health and Disease (3 units)
By learning how the human body adapts to stress and trauma, integrative health and medicine researchers are forging a new understanding of interventions and lifestyle strategies to circumvent the disease process. This course will examine the design of novel approaches in CAIM (complementary, alternative, and integrative medicine) such as nutrigenomics, somatics, subtle energy therapies, and chi movement that affect the onset of chronic inflammatory conditions from Alzheimer’s disease to obesity and gastrointestinal disease. Utilizing a strategy map developed by Functional Medicine researchers, students will examine how imbalance in one system can lead to problems in another.

IHL 6100: Communication Practicum (1 unit)
This course 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 are 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, qigong, and so on) in order to support the students’ physical, spiritual, and mental health.

IHL 6236: Sound Science I (1)
The class explores the historical overview of sound healing and Cymatics, the study of wave phenomena, sound and molecular science, and sonic anatomy. Lectures focus on the science of music and sound healing and its applications in different settings. Emphasis will be placed on BioSonic Repatterning™, a method of healing that uses tuning forks to attune the nervous system and repattern mind, body, and spirit. Students will witness through demonstration how this form of energy medicine, based on sonic ratios inherent in nature, has practical applications in the healing arts and is becoming the most accepted and natural form of sound healing. The course will also discuss sound healing-related topics, such as the alchemy of mind, the art of still point, cranial anatomy, sonic fields, chaos theory, and sacred geometry.

IHL 6237: Sound Science II (1 unit)
This course is a clinic practicum and extends the learning in Sound Science 1, which is the prerequisite. Students will review the Five Element model in relationship to modern stress science and established traditional medical practices. The model will be further developed into a universal methodology of evaluating and working with sound via the voice, movement, music listening, and music improvisation. Students will learn how to use tuning forks as musical instruments to work with the five elements and tune their nervous systems in order to stimulate positive biochemical changes. Special emphasis will be given to using music and sound to stimulate euphoric states of consciousness in order to work with addictions and depression.

IHL 6238: Ancient and Contemporary Sound Healing (3 units)
The course focuses upon psycho-acoustic applications that have been developed using evidence-based research in medicine and psychology. It will explore the historical overview and social development of these global sound healing systems: shamanism, Native American and indigenous healing, and clinical uses of sound in many settings and populations. Such settings will include auditory stimulation programs, creative music therapies, music in the treatment of Alzheimer’s and attention deficit disorders, music in the birth process and at the end of life, hospice programs, music to heal stress for caretakers, music and geriatric care, music in health education, music and sound in community building and outreach, sustainable societies and environmental sound health.

IHL 6242: Auditory Stimulation (2 units)
This course explores the research on and clinical applications of the Tomatis Method and related auditory stimulation technologies used nationwide in learning centers, schools, clinics, and homes. Since the 1940s, auditory stimulation has been used for the reeducation of the ear. This field has grown to include methods that address listening and learning disabilities, including dyslexia, attention deficit disorders, speech problems, and poor reading comprehension and communication skills.
This course reviews integrative systems of music, healing, and community building in historic and contemporary African Diasporan cultures. It
IHL 6590: Music and Healing: African Traditions in Global Perspectives (1 unit)
systems analyses to review the development of health care in America. (consumers), paying particular attention to intersections and conflicts among sociocultural variables. It uses historic, multicultural, and populations locally and globally. It reviews health-care issues of mainstream and majority communities (such as women and the elderly),
This class explores the relationships 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 (such as women and the elderly),
This course presents Indigenous perspectives—principles and practices—related to the healing arts. It is designed to introduce and inform the student of the rich, complex worldviews, life, death, and healing ways of Native peoples, as well as to cultivate religious/cultural sensitivity and to foster personal healing. Exposed to and immersed in the sacred traditions, dreaming and healing practices of Indigenous cultures, the
IHL 6512: Indigenous Medicine (1 unit)
Indigenous medicine is the most ancient form of healing on the planet. Its elegant, sophisticated methods remain potent and efficacious to this day. Practitioners honor the cycles of Nature and cultivate intimate relationships with the Earth and Unseen realms. This experiential course presents Indigenous perspectives—principles and practices—related to the healing arts. It is designed to introduce and inform the student of the rich, complex worldviews, life, death, and healing ways of Native peoples, as well as to cultivate religious/cultural sensitivity and to foster personal healing. Exposed to and immersed in the sacred traditions, dreaming and healing practices of Indigenous cultures, the student will directly benefit in all manner of health, particularly through a deepening of relationship to the Source, the Ancestors, Earth, and all of our relations. Furthermore, an appreciation and honoring of the diversity of other cultures will result.
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. This cross-cultural approach explores how music and sound therapies for the end of life can be enhanced by the insights of yoga and Buddhist philosophy, in particular its mindfulness and compassion practices, chanting, contemplative listening methods, and guided imagery.
IHL 6299: Sound Healing Capstone (2 units)
This course represents the final integration of professional, academic, and personal learning within the focus in Sound Healing in the Integrative Health Studies MA. This course is designed to provide students with multiple opportunities to integrate and demonstrate their learning over the course of study in the Sound and Healing Focus. In this course, students reflect upon their professional plan of action after completing their coursework within the IHL degree. The instruction in this course will provide the student with tools and techniques that will be helpful in accomplishing their future scholarly and professional goals.
IHL 6410: Health-Care Administration (2 units)
This course offers theoretical and practical knowledge in regard 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.
IHL 6512: Indigenous Medicine (1 unit)
Indigenous medicine is the most ancient form of healing on the planet. Its elegant, sophisticated methods remain potent and efficacious to this day. Practitioners honor the cycles of Nature and cultivate intimate relationships with the Earth and Unseen realms. This experiential course presents Indigenous perspectives—principles and practices—related to the healing arts. It is designed to introduce and inform the student of the rich, complex worldviews, life, death, and healing ways of Native peoples, as well as to cultivate religious/cultural sensitivity and to foster personal healing. Exposed to and immersed in the sacred traditions, dreaming and healing practices of Indigenous cultures, the student will directly benefit in all manner of health, particularly through a deepening of relationship to the Source, the Ancestors, Earth, and all of our relations. Furthermore, an appreciation and honoring of the diversity of other cultures will result.
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 (3 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 6558: Multicultural Perspectives in Health-Care Delivery (3 units)
This class explores the relationships 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 (such as women and the elderly), as well as those of marginalized minority communities (such as 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 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.
IHL 6600: Ethics of the Healing Relationship (2 units)
Beginning with the deep roots of healing, this course will explore the sometimes-paradoxical ethics involved in the profound intersubjectivity of healing relationships. It will review “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 6784: Healthy Aging (2 units)
This online course reviews a broad range of topics relating to personal, interpersonal, societal, and global aspects of aging. The goal of this multidisciplinary course is to foster the development of the conceptual and philosophical foundation necessary to engage in an intentional exploration of the existential, as well as pragmatic, concerns each of us faces as we age. Students will engage both in self-inquiry as midlife and older adults and in cooperative inquiry that examines the challenges and opportunities presented by aging populations.

IHL 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 and literature of women of color, we will review and reenvis 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.

IHL 6790: Contemporary Issues in Women’s Health (3 units)
This class offers a personal, multicultural, feminist exploration of women’s health issues. We begin with a review of female anatomy and physiology, followed by an examination of diverse cross-cultural, trans-historic notions regarding the innate health, illness, and normalcy of the female body. The class explores the marginalization of women’s health issues within dominant sociocultural or scientific frameworks, and their implications for health policy and planning. Readings drawn from science and medicine, feminism, psychology, and the writings and literature of women of color, along with the student’s own experience, will be used to review topics and controversies in contemporary women’s health, such as the following: reproductive health rights; women, cancer, and environmental pollution; health issues and inequalities among socially marginalized female populations; local and global violence against women; women’s roles in scientific and biological health fields; complementary, alternative, and integrative health care for women; social and ethical issues of the new reproductive technologies; menstruation, childbirth, aging, and menopause; and body image and eating disorders. The class includes a visit to a local health facility.

IHL 6795: Internship (2 units)
This course supports the work of the IHL internship. We will examine various models of integrative medicine in the U.S. and abroad. Students will use these models to analyze the internship site and the efficacy of organizational processes and structures, and to identify gaps or areas in need of improvement. An assessment of the internship is included in the student’s final project.

IHL 6998: Integrative Seminar I (2 units)
This supportive course facilitates the IHL students who are completing their final projects through a seminar-style exchange, examining their evolving work, issues, and challenges as they complete their final projects. The final project encompasses the particular focus of each student in a professional portfolio format. The portfolio displays the practical and theoretical knowledge gained during the student’s course of study, including modified thesis, assessments of the internship experience, integrative wellness program evaluations, two critical analysis papers, professional goal statement, curriculum vitae and résumé, and self-reflective reviews of the student’s academic experience.

IHL 6999: Integrative Seminar II (2 units)
This supportive course facilitates the IHL students in completing their final projects through a seminar-style exchange, examining their evolving work, issues, and challenges as they complete their final projects. The final project is presented in written form, and an e-portfolio (Web-based) format is also built during this course. Finally, an oral presentation of the final project is also required. Successful completion of these elements is required to achieve the Master of Arts degree.

IHL 7200: Coming Alive: Rosen Movement and Bodywork (3 units)
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, our 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 that had been obscured within the holding patterns of the body.

IHL 8799: Independent Study (1–3 units)
Coursework that extends a student’s field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and approved by the Program Chair.

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.
Philosophy and Religion

Asian and Comparative Studies
Philosophy, Cosmology, and Consciousness
Women’s Spirituality

About the Department
Composed of a transdisciplinary variety of distinguished scholars, the Department of Philosophy and Religion at CIIS is dedicated to the critical study of and contemporary engagement with the diverse philosophical and religious inheritance of our globe. In our rapidly globalizing and often volatile world, the study of philosophy and religion can no longer be treated merely as a luxury or an activity reserved for those with the leisure to ask “the big questions.” While the Department of Philosophy and Religion is committed to academic excellence, the cultivation of wisdom, and the careful study of the religious and philosophical traditions of the world, our faculty is equally distinguished by its integral and participatory approach to philosophy and religion as we seek to address the demands, crises, and opportunities of our own day.

The Department of Philosophy and Religion offers the MA and the PhD in three different areas of concentration: Asian and Comparative Studies; Philosophy, Cosmology, and Consciousness; and Women’s Spirituality. Each concentration enjoys its own accomplished faculty and curriculum. Nevertheless, the concentrations are not isolated from one another, and students in each concentration are encouraged to benefit from the rich resources spread throughout the Department of Philosophy and Religion.

The Department of Philosophy and Religion is rapidly expanding its offerings and vision as it prepares itself to meet the challenges of our new century. In addition to the excellence already visible in our three existing concentrations, the department is actively cultivating new sources of expertise and offerings in the fields of Religion and Ecology, Gender and Sexuality, Contemplative Studies, and the study of Interreligious Relations, Conflict, and Dialogue.

Admissions Requirements
All applicants must meet the general admissions requirements of the Institute. At present, students are admitted to the Department of Philosophy and Religion via one of our three concentrations.

Core Faculty
Elizabeth Allison, PhD
Steven Goodman, PhD
Mara Lynn Keller, PhD
Sean Kelly, PhD
Robert McDermott, PhD
Arisika Razak, RN, CNM, MPH
James Ryan, PhD
Jacob Sherman, PhD
Rina Sircar, PhD
Charlene Spretnak, MA
Brian Swimme, PhD
Yi Wu, PhD

Course Descriptions

EWP 6156: Interreligious and Intermonastic Dialogue: From Conversation to Contemplation and Mutual Transformation (3 units)
This course explores the efforts undertaken over the last century in the field of interreligious dialogue. The first half concentrates on the history, theory, and practice of interreligious dialogue throughout the twentieth and twenty-first centuries. The second half focuses on the sharing of contemplative traditions and experiences that has characterized the East-West intermonastic dialogue.

PAR 5028: Religion and Contemporary Society: Diversity, Challenge, and Opportunity (3 units)
This course is designed to introduce students to the critical challenges and opportunities facing the world’s religions today. Set within the new global recognition of the irreducibility of religious diversity, this course is organized topically around a series of six key themes facing religions in the twenty-first century: ethics, conflict, gender, ecology, dialogue, and spirituality. The course will address such questions as: What is the role of religion in democratic societies? How do we make sense of religious violence? Can the religions collaborate in the service of the good? What is the relation between religion and human rights? How do religions reinvent themselves? What is the relation between religion and spirituality?

PARW 6756: Islam, Women, and Reform (2 units)
Islam and women has been a topic of fascination in the West for quite some time. Still much of the research and media portrayal lacks historical depth, textual coherence, and cultural accuracy. This course will introduce the foundational sources of Islamic thought, its sacred texts, methods of interpretation, and politics of implementation as the background to looking at Muslim women’s movements. What is gender in Islam? It will examine multiple aspects of identity development for Muslim women globally, including spiritual identities, cultural identities, sexuality, and citizenship. Finally, it will look at the strands of transformation used by Muslim women themselves to achieve the
goal of voice and empowerment within their own communities and the world. There are three major strands of conversation. The secular feminist movement seeks to remove religion from the discourse and mostly relies upon International Human Rights standards. The Islamist neoconservative perspective seeks to maintain Islam as the center of the debate based upon a patriarchal model or interpretation that lacks critical examination. Between these two, a third, radical, paradigmatic alternative has emerged at the end of the twentieth century, known as Islamic feminism. While often attacked by both the other two strands for being “like” the opposition, it seeks to create and sustain an understanding of religion as dynamic and open to new, more gender-friendly interpretation and the resulting practices.
PHILOSOPHY AND RELIGION: ASIAN AND COMPARATIVE STUDIES
MA in Philosophy and Religion with a concentration in Asian and Comparative Studies
PhD in Philosophy and Religion with a concentration in Asian and Comparative Studies

Program Chair
James Ryan, PhD

Core Faculty
Steven Goodman, PhD
Rina Sircar, PhD
Yi Wu, PhD

About the Program
This graduate program is distinctive in its recognition that spiritual discovery and practice can contribute to academic rigor in the study of Asian religious and philosophical traditions. 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. Students choose one of four areas of emphasis: Buddhist Studies, Chinese Studies, Hindu Religion and Philosophy, or Comparative Studies. They examine sacred texts and writings, practices and disciplines, historical contexts and sociocultural issues. Language study and research methods complete the curriculum. 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 also benefit from an academic environment that includes guest lecturers, public programs, and workshops that feature topics such as Creativity in Tibetan Buddhism and Sanskrit Mantra. 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.

Research resources for the students include both the CIIS Laurance S. Rockefeller Library and the University of California, Berkeley’s premier East Asian and South Asian collections.

Admissions Requirements
Prospective students must meet the general admissions 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 MA program, strong preference is given to those with a BA in philosophy or religion. Applicants with a BA in the humanities or in social science or with a science or professional degree 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 PhD program, preference is for students with an MA in religion, philosophy, anthropology, or appropriate area studies. Master's degrees in Asian literatures 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.

MA Curriculum Overview
The master's program requires two years of full-time coursework for the 36-unit curriculum. Three areas of concentration are available:

1. 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.

2. Chinese Philosophy
   Chinese Philosophy provides a structure for the rigorous study of Chinese philosophies. Daoist, Confucian, and Chinese Buddhist topics are covered. The concentration includes Chinese-language study in its classical form.

3. Hindu Religion and Philosophy
   Hindu Religion and Philosophy offers a wide ranging set of offerings that, while giving due emphasis to traditional schools and views, point toward the wide diversity of viewpoints within Hinduism over time. "Integral" aspects of Hinduism are highlighted here, particularly in regard to how Hindu practice and philosophy creatively engage modernity. Students may study Sanskrit language.
Curriculum

MA in Philosophy and Religion with a concentration in Asian and Comparative Studies—36 units

I. Core Requirements—9 units
   PARA 5100 Essence and Development of Hinduism
   PARA 5102 Essence and Development of Buddhism
   PARA 5501 Essence and Development of Chinese Philosophy

II. Asian and Comparative Studies Electives—9 units
   A. One course in Hinduism. Possibilities include the following:
      PARA 7235 The Bhagavad Gita: Ancient and Modern Perspectives
      PARA 7275 Orthodoxy, Heterodoxy, and Dissent in Indian Traditions
      PARA 7280 The Hindu Goddess
      PARA 7285 Hindu Tantrism
   B. One course in Buddhist philosophy. Possibilities include the following:
      PARA 7125 Theravada Buddhism
      PARA 7554 Buddhist and Western Philosophies: The Search for Meaning
      PARA 7560 Buddhism Meets Shamanism
      PARA 7600 Ch'an Buddhism (Chinese Zen)
   C. One course in Chinese philosophy. Possibilities include the following:
      PARA 5501 Essence and Development of Chinese Philosophy
      PARA 7344 Confucianism and Neo-Confucianism
      PARA 7605 Life Wisdom of Lao Tzu and Chuang Tzu
      PARA 7654 The Divination and Wisdom of the I Ching

III. Philosophy and Religion Electives—3 units
    Either 3 units from the Philosophy and Religion with a concentration in Women’s Spirituality program or 3 units from the Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness program

IV. General Electives—15 units
    15 units from any CIIS program.

V. Thesis (optional)—0 units
   PARA 6900 Thesis/Dissertation Proposal Completion
   PARA 7900 Thesis/Dissertation Seminar

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 students to apply who have strong backgrounds in non-Asian philosophies or religions and who are motivated to pursue comparative work.

The PhD consists of a minimum of 36 semester units of coursework and requires a minimum of two years of full-time coursework. (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. (Students admitted to the PhD with an MA in another area may be required to take additional units.)

The study of Asian classical languages trains the student to gain 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. Other languages, such as Arabic or Persian, may be substituted for those whose work is with material not written in the classical Asian languages.

It is expected that the two years of language study will be taken before entering the PhD program. If the two years of language are taken after entering the PhD program, the units for this language study will not count toward the 36 units needed for graduation. Students who have not taken any relevant language preceding entry to the PhD program will therefore need 48 units to graduate. Classical Sanskrit, Chinese, Tibetan, and Pali are offered by CIIS faculty members. For training in other languages, this may be undertaken, upon approval by the program, at sister institutions.
Curriculum

PhD in Philosophy and Religion with a concentration in Asian and Comparative Studies (without language requirement)—36 units

I. Core Requirements—15 units
   A. PARA 7003 Methodologies in the Study of Spiritual Traditions
   B. Area of Specialization
      Select 12 units in one of these areas (additional options may exist):
      1. Buddhist Studies
         PARA 61__ Pali Language
         PARA 62__ Classical Tibetan Language
         PARA 6560 Buddhist Cosmology
         PARA 7141 Mahayana Abhidharma
         PARA 7210 Buddhist Meditative Traditions in India and Tibet
         PARA 7214 Mahayana Buddhism: The School of the Middle Way
         PARA 7215 Mahayana Buddhism: The School of Mind Only
         PARA 7216 Buddha Nature in Mahayana Buddhism
      2. Chinese Philosophy
         PARA 66__ Classical Chinese Language
         PARA 7344 Confucianism and Neo-Confucianism
         PARA 7570 The Life of Chinese Philosophical Terms
         PARA 7600 Ch’an Buddhism (Chinese Zen)
         PARA 7605 Lao Tzu and Chuang Tzu
         PARA 7654 The Divination and Wisdom of the I Ching (I Ching 1)
         PARA 7655 Confucianism: Classic Texts and Philosophy
         PARA 8030 Seminar on Chinese Philosophy
      3. Hindu Religion and Philosophy
         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

II. Electives—21 units
    21 units from any CIIS program.

III. Comprehensive Projects—0 units
    PARA 9600 Comprehensive Project (two projects)

IV. Dissertation—0 units
    PARA 6900 Thesis/Dissertation Proposal Completion (usually takes three semesters)
    PARA 7900 Thesis/Dissertation Seminar

Curriculum

PhD in Philosophy and Religion with a concentration in Asian and Comparative Studies (with language requirement)—48 units

I. Core Requirements—15 units
   A. PARA 7003 Methodologies in the Study of Spiritual Traditions
   B. Area of Specialization
      12 units within one of these areas (course options may vary):
      1. Buddhist Studies
         PARA 61__ Pali Language
         PARA 62__ Classical Tibetan Language
         PARA 6560 Buddhist Cosmology
         PARA 7141 Mahayana Abhidharma
         PARA 7210 Buddhist Meditative Traditions in India and Tibet

II. Electives—21 units
    21 units from any CIIS program.

III. Comprehensive Projects—0 units
    PARA 9600 Comprehensive Project (two projects)

IV. Dissertation—0 units
    PARA 6900 Thesis/Dissertation Proposal Completion (usually takes three semesters)
    PARA 7900 Thesis/Dissertation Seminar
II. Language Courses—12 units
12 units from among the following:
- PARA 6101 Beginning Pali I
- PARA 6102 Beginning Pali II
- PARA 6103 Intermediate Pali I
- PARA 6104 Intermediate Pali II
- PARA 6105 Advanced Pali I
- PARA 6106 Advanced Pali II
- PARA 6107 Advanced Pali III
- PARA 6108 Advanced Pali IV
- PARA 6201 Beginning Tibetan I
- PARA 6202 Beginning Tibetan II
- PARA 6203 Intermediate Tibetan I
- PARA 6204 Intermediate Tibetan II
- PARA 6205 Advanced Tibetan I
- PARA 6206 Advanced Tibetan II
- PARA 6207 Advanced Tibetan III
- PARA 6208 Advanced Tibetan IV
- PARA 6301 Beginning Sanskrit I
- PARA 6302 Beginning Sanskrit II
- PARA 6303 Intermediate Sanskrit I
- PARA 6304 Intermediate Sanskrit II
- PARA 6305 Advanced Sanskrit I
- PARA 6306 Advanced Sanskrit II
- PARA 6307 Advanced Sanskrit III
- PARA 6308 Advanced Sanskrit IV
- PARA 6601 Beginning Chinese I
- PARA 6602 Beginning Chinese II
- PARA 6603 Intermediate Chinese I
- PARA 6604 Intermediate Chinese II
- PARA 6605 Advanced Chinese I
- PARA 6606 Advanced Chinese II
- PARA 6607 Advanced Chinese III
- PARA 6608 Advanced Chinese IV

III. Elective Courses—21 units
21 units from any CIIS program.

IV. Comprehensive Projects—0 units
- PARA 9600 Comprehensive Project (two projects)

V. Dissertation—0 units
- PARA 6900 Thesis/Dissertation Proposal Completion (no more than three semesters)
- PARA 7900 Thesis/Dissertation Seminar
Students doing a PhD under the “Comparative” rubric will have courses in their specialization decided by agreement with the advisor. All other aspects of their course of study will be the same as the other specializations.

Course Descriptions

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 its 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 6101: Beginning Pali I (3 units)
PARA 6102: Beginning Pali II (3 units)
PARA 6103: Intermediate Pali I (3 units)
PARA 6104: Intermediate Pali II (3 units)
PARA 6105: Advanced Pali I (1–3 units)
PARA 6106: Advanced Pali II (1–3 units)
PARA 6107: Advanced Pali III (1–3 units)
PARA 6108: Advanced Pali IV (1–3 units)
PARA 6201: Beginning Tibetan I (3 units)
PARA 6202: Beginning Tibetan II (3 units)
PARA 6203: Intermediate Tibetan I (3 units)
PARA 6204: Intermediate Tibetan II (3 units)
PARA 6205: Advanced Tibetan I (1–3 units)
PARA 6206: Advanced Tibetan II (1–3 units)
PARA 6207: Advanced Tibetan III (1–3 units)
PARA 6208: Advanced Tibetan IV (1–3 units)
PARA 6301: Beginning Sanskrit I (3 units)
PARA 6302: Beginning Sanskrit II (3 units)
PARA 6303: Intermediate Sanskrit I (3 units)
PARA 6304: Intermediate Sanskrit II (3 units)
PARA 6305: Advanced Sanskrit I (1–3 units)
PARA 6306: Advanced Sanskrit II (1–3 units)
PARA 6307: Advanced Sanskrit III (1–3 units)
PARA 6308: Advanced Sanskrit IV (1–3 units)

PARA 6358: Ecology and the Yoga Tradition (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 6601: Beginning Chinese I (3 units)
PARA 6602: Beginning Chinese II (3 units)
PARA 6603: Intermediate Chinese I (3 units)
PARA 6604: Intermediate Chinese II (3 units)
PARA 6605: Advanced Chinese I (1–3 units)
PARA 6606: Advanced Chinese II (1–3 units)
PARA 6607: Advanced Chinese III (1–3 units)
PARA 6608: Advanced Chinese IV (1–3 units)
PARA 6900: Thesis/Dissertation Proposal Completion (0 units)
Proposal completion is not to exceed three semesters of work.

PARA 7003: Methodologies in the Study of Spiritual Traditions (3 units)
Major modern approaches to the study of religions and spiritual traditions.

PARA 7005: Visual Imagination of India (3 units)
This online course (with a few museum visits) takes a novel approach to the introduction of Indian art history by isolating the major philosophemes (seed philosophical ideas) manifesting in the visual culture of India and its aesthetics. In this, it treats the history of Indian art and culture as an expanding discourse, where continuity and change are assimilated and often undergo transformations in terms of these ideas. The time period covered by the course stretches from 2700 BCE to the modern period.

PARA 7043: Hindu Mythology (3 units)
In this course, we will study literary and religious aspects of Hindu myths. Through the reading of primary sources in translation, the course covers the main divinities and many mythological themes of early Vedic as well as later Puranic literature. We will follow the development of mythology from the Rig Veda to the epics—the Mahabharata and the Ramayana—and up to the classical mythology of the Sanskrit Puranas.

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 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 7145: The Mother of Integral Yoga, Mirra Alfassa: Life and Spiritual Practice (3 units)
This course will look at the life and spiritual development of Mirra Alfassa (Mira Richard), the spiritual partner of Sri Aurobindo (also known as the Mother) in the grand experiment of the Integral Yoga. It was the Mother who inspired Haridas Chaudhuri to found in 1951 (the year of Sri Aurobindo’s death) the Cultural Integration Fellowship in San Francisco, to be a meeting place of cultures and spiritual traditions. And it was a powerful spiritual conjunction that took place in 1968 when Dr. Chaudhuri founded the California Institute of Asian Studies (now CIIS) and Mother broke ground in India for the new city of Auroville.

PARA 7157: Working with Emotions: Buddhist Perspectives (3 units)
What are emotions? Friends or enemies? This course will focus on the cognitive and affective dimensions of emotions (Sanskrit: klesha) in Buddhist literature and practice using Theravada, Mahayana, and Vajrayana sources, with special attention to how emotions are valued in the context of personal transformation. Additionally, this topic will be explored comparatively, with readings in Western philosophical and psychological literature.

PARA 7158: Buddhist Philosophical Systems: Study and Practice (3 units)
What is the existential role of philosophy in the study and practice of Buddhism? How does an examination of one’s basic outlook or viewpoint clarify the existential pursuit of spiritual transformation? What is the final goal of such transformation? These and allied questions will be explored with respect to the Indian philosophical genre known as siddhanta—i.e., philosophical systems.
PARA 7195: Visionary Traditions of India and Tibet (3 units)
An inquiry into the “hidden treasure” teachings (terma) of Tibet, with parallels to Western traditions.

PARA 7208: Sacred Vibration in India and Tibet (3 units)
What is sacred vibration and its manifestations as sacred sound and music in India and Tibet? We will explore the theory and practice of sacred vibrations with special attention to the function of mantra and sacred music in the spiritual transformation of mundane embodiment. The central presence for this exploration will be the Indian Goddess Sarasvati (“She who flows”)—the source of music and wisdom.

PARA 7210: Buddhist Meditative Traditions in India and Tibet (3 units)
General introduction to the topic of contemplation and meditation in traditions of spiritual transformation, especially practices of calm (shamatha) and insight (vipashyana).

PARA 7211: Mahayana Buddhist Literature: Guide to Bodhisattva Conduct (3 units)
The eighth-century Indian Buddhist master Shantideva composed his classic text “Entrance into the Conduct of the Bodhisattva” (Bodhicaryavatara) in response to a challenge to “say something new and inspiring.” He chose as his topic the relation of compassion (karuna) for living beings in relation to the mystical insight into the open-ended (shunya) and interconnected nature of Being. In this course, we will explore these key spiritual concepts from the perspective of the Indo-Tibetan Buddhist rubrics of (1) the ground (of Being itself), (2) the Path (for experientially accessing that ground), and (3) the Result (which is fully awakened and liberated presence, or Buddhahood). The approach for this course will be an in-depth study of this text and a number of its commentaries, both Indian and Tibetan. We shall use several English translations and compare them with reference to the Sanskrit and Tibetan originals. The method of inquiry will be Socratic, philosophical, and experiential.

PARA 7212: Sacred Imaginal Traditions in Indo-Tibetan Spirituality (3 units)
Imaginal realms—whether static (sculptures, images, paintings) or dynamic (dances, rituals)—are central to the living traditions of Buddhist practice in Indic and Tibetan contexts. We will explore the theories and ritual applications of sacred space and sacred time, consecration, and initiation in Buddhism.

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, Uttaratantra, and others.

PARA 7219: Spiritual Classics of Indo-Tibetan Literature (3 units)
Come explore the wondrous adventures of Indian and Tibetan mystics, yogis, and madcap adventurers and rascals as recounted in their poetry and narrative tales. We will read their own accounts of battles with demons and encounters with divine wisdom beings—the joys and sorrows along the path to spiritual transformation.

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 7231: The Pali Literature of the Theravadin Buddhists (3 units)
This class introduces students to the Pali literature of the Theravadin Buddhists. By slowly reading well-known excerpts from primary sources in translation, as well as essays composed by modern authors from various fields of study, students will gain knowledge of the cultural, economic, political, social, and religious environment of India and Ceylon wherein Theravadin Buddhist literature arose.

PARA 7235: The Bhagavad Gita: Ancient and Modern Perspectives (3 units)
The Bhagavad Gita is a source book of ontological, ethical, and religious theories of Indian thought with practical applications in the modern world. The course looks in depth at the Gita itself and then surveys the traditional ancient commentaries and the modern commentators and interpreters.

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 interpretation.

PARA 7261: Environmental Ethics in Asian Religions (3 units)
In this course, we will examine the historical roots of environmental ethics in Hinduism, Buddhism, and Jainism, as well as ways in which contemporary practitioners draw on these traditions to address the current environmental crisis. Students will study the foundational ethic
of ahimsa (nonharming), and the unique yet intersecting ways in which it manifests in various Asian paths. We will consider nonviolence to the five elements, plants, animals, and other humans lived by exemplar practitioners as well as texts. Case studies—drawn from communities in the United States and in Asia—will illuminate tensions between theoretical values and the attempt to live these values fully.

PARA 7275: Orthodoxy, Heterodoxy, and Dissent in Indian Traditions (3 units)
This course examines the tension between orthodoxy and heterodoxy in Indian spiritual movements in India beginning from about 1500 BCE until the twentieth 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 7276: Indian Music Appreciation (1 unit)
Through recordings and direct experience, students become familiar with the modal structure of the ancient ragas, which are the most important components of Indian classical music. The Hindi/Urdu word *rag* is derived from the Sanskrit *raga*, which means “color” or “passion.” Ragas, therefore, may be thought of as an acoustic method of coloring the mind of the listener with an emotion. Students will distinguish the alap, or the introductory melodic movement, of several ragas; discover the beauty of the shrutis (micro-tones that are revealed in the space between the notes); and experience the power of the rasas or moods (that which gives “taste” to the mind), aesthetic sentiments such as love, peace, joy, fear, devotion, wonder, aversion, heroism, compassion, and detachment conveyed by the rendering of the ragas. Special focus will be given to appreciating the subtlety of raga styles—Dhrupad, Khyal, and Tarana—and how they relate to Kirtana and devotional chanting.

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 also to several important local and cult goddesses.

PARA 7285: Hindu Tantrism (3 units)
This course surveys the basic historical and social background of Hindu Tantrism, touching on basic Tantric concepts such as mantra, yantra, siva-sakti, and diksa, and begins the discussion of the more subtle elements of Tantric philosophy as shown in the Kashmir Shaiva systems.

PARA 7286: Tantric Transformation: The Revolutionary Psychology of Osho (2 units)
This course explores the path of Tantra based on the teachings of the Indian spiritual teacher Osho. His unique, brilliant, and highly effective approach of personal transformation was particularly developed to help Western individuals with their psychological and spiritual self-explorations. Following the *The Book of Secrets*, we will investigate Osho’s relevant description of the science of meditation. As an experiential part of the class, students will learn about various meditation techniques such as Dynamic and Kundalini. Part of the class discussions will also include the rebellious and controversial nature of Osho’s personality and the challenges of his community.

PARA 7331: The I Ching II—Metaphysics and Cosmology (3 units)
This course is a study of both part 2 of the Book of Changes and the Great Commentary (the Ten Wings). Students will gain an understanding of Chinese metaphysics and cosmology and also of how to integrate these with daily life through the I Ching’s philosophy.

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: The Search for Meaning (3 units)
A critical inquiry into the encounter between Western philosophical and Buddhist traditions.

PARA 7560: Buddhism Meets Shamanism (3 units)
An introduction to the varieties of Buddho-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 7570: The Life of Chinese Philosophical Terms (3 units)
A study of the key terms and their different meanings and practices in Confucianism, Daoism, and Chinese Ch’an (Zen) school.

PARA 7574: Concerned Mind Tea (2 units)
“Concerned mind tea” is a colloquium for the discussion of Chinese philosophy as it relates to the philosophy and questions of life. It is the quiet exploration of deeper issues of existence with a group of interested souls whose thirst for understanding is deep and abiding. This is an early-morning class that includes tea and cookies, as the atmosphere is intended to be congenial and open.

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.

PARA 7605: Life Wisdom of Lao Tzu and Chuang Tzu (3 units)
The principal texts of Daoist thought and practice.
PARA 7654: The Divination and Wisdom of the I Ching (I Ching 1) (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 7656: T’ai Chi: Practice and Theory (1 unit)
This course combines the practice of t’ai chi with guidance on the deeper philosophical principles underlying the practice.

PARA 7900: Thesis/Dissertation Seminar (0 units)
The advanced student’s research and writing of a thesis or dissertation progresses with the mentorship of, and in close consultation with, one’s thesis or dissertation chair and committee.
Prerequisite: Advancement to candidacy.

PARA 8030: Seminar on Chinese Philosophy (3 units)
Daoist and Buddhist texts will be studied and discussed. Course content varies.

PARA 8799: Independent Study (1–3 units)
Coursework that extends a student’s field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and approved by the Program Chair.

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 Project (0 units)
PHILOSOPHY AND RELIGION: PHILOSOPHY, COSMOLOGY, AND CONSCIOUSNESS
MA in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness
PhD in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness

Program Chair
Robert McDermott, PhD

Core Faculty
Elizabeth Allison, PhD
Sean Kelly, PhD
Brian Swimme, PhD
Richard Tarnas, PhD

Adjunct Faculty
Christopher Bache, PhD
Kerry Brady, MA
Blair Carter, MA
Lisa da Silva, MA
Susan Griffin, MA
Stanislav Grof, MD, PhD
Keiron LeGrice, PhD
Joanna Macy, PhD
Rodney O’Neal, PhD
Rachel Rivers, M.Div
Jennifer Selig, PhD
Eric M. Weiss, PhD, MFT
Kerri Welch, PhD
Kathy Anne Woodruff, MA

About the Program
Philosophy, Cosmology, and Consciousness (PCC) is a graduate program dedicated to reimagining the human species as a mutually enhancing member of the Earth community.

The heart of the PCC program is its focus on knowledge that is transformative—of ourselves and of our civilization. It attracts intellectually engaged individuals who are to varying degrees dismayed by what they see happening in industrial societies and who are striving to find meaningful ways to develop their gifts to serve the future of the world. Inspired by Alfred North Whitehead’s view that the function of the university is to enable the future to appear, first in conceptual thought, the PCC faculty and graduate students hold in mind three fundamental goals:

1. To open our consciousness, through learning and imagination, to those creative and evolutionary energies suffusing the Earth, the Universe, and the deep psyche that will enable us to participate fully in the regeneration of human communities and their enveloping life systems
2. To analyze the current devastation of planetary life and to strive to liberate ourselves and our communities from the underlying causes of alienation, consumerism, militarism, androcentrism, and unsustainable modes of life
3. To draw from the deep wells of philosophical and religious wisdom together with other scholarly and scientific insights in order to bring forth a profound vision of a vibrant planetary era

Scientists, scholars, and visionaries recognize that the Earth community is facing an unprecedented evolutionary challenge, the most severe degradation of life in the last 65 million years. This multifaceted crisis requires a fundamental reorientation of our civilization, one in which a compassionate humanity becomes a mutually enhancing presence within Earth’s complex systems of life. Cultural historian Thomas Berry has called this task “the Great Work.”

The PCC program is committed to shaping the leadership necessary for profound, progressive transformation of social institutions and individual consciousness. Drawing upon some of the most powerful ideas of Western intellectual and spiritual traditions, together with insights from Asian spiritual philosophies and indigenous worldviews, the faculty has constructed a multidisciplinary course of study to help accelerate each student’s journey into his or her particular leadership role within this work:

Philosophy: To free philosophy from its contemporary commitments—narrowly analytic, reductionist, and cosmologically alienated—and revive the original essence of Western philosophy as the love of wisdom. Philosophy in PCC explores new ways of thinking and being that are both visionary and pragmatic, and resist the paradigm of fragmentation that continues to dominate Western thought and culture.

Cosmology: To pursue a multidisciplinary study of cosmology with a focus on the evolutionary unfolding of the Universe and the Earth community. Cosmology in PCC includes reflection on the discoveries of the natural sciences, as well as cosmological and ecological perspectives emerging in contemporary culture, including especially the arts and religion.
Consciousness: To explore the inner worlds of consciousness and the deep psyche, particularly by research concerning archetypal structures and their formative expression in individual lives and culture. Consciousness studies in PCC focus on transpersonal and Jungian psychology, the evolution of consciousness, Western esotericism, and new paradigm studies.

In the last several years, the PCC faculty and students have collaborated in creating a strong emphasis on integral ecology. The new Integral Ecology track focuses on ecology in the context of the transdisciplinary vision of philosophy, cosmology, and consciousness that characterizes the PCC program as a whole. The word integral suggests that ecology is relevant to the full range of human knowledge and action. Integral Ecology includes the study of the natural and human sciences as well as the world’s spiritual traditions.

In the end, the perspectives studied and developed within the PCC community are tested in the fire of one’s own experience. PCC offers students a challenging and supportive learning community in which to find their voice and vision as leaders.

Integral Ecology Track
Both the MA and PhD curricula offer the option of an Integral Ecology track, where students study the complex character of the Earth community, the factors that threaten it, and possibilities for a better way forward. They explore some of the vital links between ecology and such fields as philosophy, religion, psychology, and cosmology, and learn strategies for a sustainable future in a creative community of planetary citizens.

The gravity and complexity of the global ecological crisis calls for an integral approach to ecology. At a minimum, such an approach would broaden and deepen the study of ecology through active engagement with the humanities and social sciences. In its more fully realized sense, the word integral here suggests that ecology is relevant to the full range of human knowledge and action. At the same time, an integral ecology must draw from the whole spectrum of human inquiry, from the sciences (human, social, and natural), from the world’s spiritual traditions (Asian, Western, and indigenous), from collective wisdom and the insights of individual experience.

The Integral Ecology track focuses on ecology in the context of a transdisciplinary vision, central to which is the recognition that the key factor determining the health of the Earth’s biosphere is the behavior of human beings, and therefore many of the most important issues in the study of a truly integral ecology lie in the areas of human thought, psychology, and culture. The search for solutions to ecological problems must include as a central concern the transformation of human conceptual, psychological, and cultural patterns that have become an imminent danger to the health of the entire Earth community, and the cultivation of new structures of human experience and action that are more harmoniously aligned with the natural world and the larger cosmic order within which we dwell.

Faculty and students in the PCC Integral Ecology track will explore together questions such as the following: What is the nature of the human? Does the Earth have a purpose? How can transdisciplinary thinking and perspectives assist us in envisioning ecological solutions? How do myths and symbols affect our attitude to the natural world? Do the world’s religions and esoteric traditions have a contribution to make to the task of restoring ecological balance? Why are our philosophies divorced from the Earth? Why do our universities fragment knowledge? What kinds of direct experience and engagement with nature could help us become more aware and effective in dealing with the planetary emergency? What is the relationship between ecology and social justice?

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

1. To understand and articulate the unprecedented evolutionary challenge of the ecological, cultural, and spiritual crisis that is currently facing the Earth community
2. 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
3. To clarify and deepen the relevance of ideas studied to one’s personal life and aspirations

MA Integrative Seminar
The purpose of the integrative seminar is to give students in their last semester structure and support to assimilate their journey in the MA program. It also helps them to prepare their next steps following graduation. In a spirit of collaborative inquiry, and through a combination of lecture, dialogue, and experiential exercises, students review their work to date—including course materials, papers, extracurricular readings and experiences, journal entries, etc.—with particular attention to the master’s learning goals. Students who plan to graduate in the summer or fall semester should plan to take the Integrative Seminar in the preceding spring.

MA Thesis Option
Faculty normally recommend against the thesis option unless the student expects, upon completion of the MA, 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. Because the requirements for a thesis are rather demanding, a student wishing to write a thesis should consider taking PARP 6898 and 6899, Proposal Writing I and II.

MA Admissions Requirements
Applicants must meet the general admissions 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.
MA in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness —36 units

I. Foundational Course—1 unit
PARP 6004 Introduction to Philosophy, Cosmology, and Consciousness

II. Philosophy, Cosmology and Consciousness Electives—18 units
Select from the following courses (course options may vary):
PARP 6110 Cosmological Powers
PARP 6225 Synchronicity and Its Implications
PARP 6270 Asian Spiritual Masters
PARP 6285 Modern Western Esotericism: Theosophy and Anthroposophy
PARP 6315 Epic of the Universe
PARP 6391 The Alchemy of Permaculture
PARP 6500 History of Western Worldviews I: From the Greeks to the Enlightenment
PARP 6506 The Great Turning
PARP 6522 Science, Ecology, and Contested Knowledge(s)
PARP 6523 Environmental Ethics
PARP 6525 Perspectives on Integral Ecology
PARP 6538 Krishna, Buddha, and Christ
PARP 6540 A History of Western Worldviews II: From the Romantics to the Postmodern
PARP 6557 A Cosmological Perspective on the Modern World
PARP 6743 Hill of the Hawk I
PARP 6744 Hill of the Hawk II
PARP 6746 The Earth Journey
PARP 6748 Nature and Eros
PARP 6754 Rudolf Steiner and Anthroposophy
PARP 6821 Archetypal Process: Whitehead, Jung, and Hillman
PARP 7001 Psyche and Cosmos I: Transpersonal Psychology and Archetypal Astrology
PARP 7002 Psyche and Cosmos II: Transits in Depth (Practicum)
PARP 7012 American Philosophy
PARP 7014 James Hillman and Archetypal Psychology: An Introduction
PARP 7015 Teilhard and Stein
PARP 7016 The Mysticism of Swedenborg
PARP 7017 Archetypes, Art, and Culture
PARP 7018 Advanced Seminar: Interpretation of Science
PARP 7034 Integral Cosmology: Sri Aurobindo and Whitehead
PARP 7400 Psyche and Spirit: From the Psychology of Religion to Transpersonal Theory
PARP 8150 Advanced Seminar: Nietzsche’s Life and Work
PARP 9568 The Planetary Era: Toward a New Wisdom Culture

III. General Electives—15 units
15 units from any program.

IV. Culminating Coursework—2 unit
PARP 7701 Integrative Seminar

V. Optional Thesis—0 units
Advisor approval required.
PARP 6900 Thesis/Dissertation Proposal Completion
PARP 7900 Thesis/Dissertation Seminar

MA in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness (Integral Ecology track)—36 units

I. Required Courses—4 units
PARP 6004 Introduction to Philosophy, Cosmology, and Consciousness
PARP 6525 Perspectives on Integral Ecology

Curriculum
II. Philosophy, Cosmology and Consciousness Electives—9 units
Select from the following (course options may vary) or those in section III:
PARP 6225  Synchronicity and Its Implications
PARP 6270  Asian Spiritual Masters
PARP 6285  Modern Western Esotericism: Theosophy and Anthroposophy
PARP 6500  A History of Western Worldviews I: From the Greeks to the Enlightenment
PARP 6538  Krishna, Buddha, and Christ
PARP 6540  A History of Western Worldviews II: From the Romantics to the Postmodern
PARP 6557  A Cosmological Perspective on the Modern World
PARP 6754  Rudolf Steiner and Anthroposophy
PARP 6821  Archetypal Process: Whitehead, Jung, and Hillman
PARP 7001  Psyche and Cosmos I: Transpersonal Psychology and Archetypal Astrology
PARP 7002  Psyche and Cosmos II: Transits in Depth (Practicum)
PARP 7007  American Philosophy
PARP 7008  James Hillman and Archetypal Psychology: An Introduction
PARP 7078  Teilhard and Steiner
PARP 7079  The Mysticism of Swedenborg
PARP 7105  Archetypes, Art, and Culture
PARP 7107  Advanced Seminar: Interpretation of Science
PARP 7134  Integral Cosmology: Sri Aurobindo and Whitehead
PARP 7400  Psyche and Spirit: From the Psychology of Religion to Transpersonal Theory
PARP 8150  Advanced Seminar: Nietzsche’s Life and Work

III. Integral Ecology Electives—6 units
Select from the following (course options may vary):
PARP 6110  Cosmological Powers
PARP 6315  Epic of the Universe
PARP 6391  The Alchemy of Permaculture
PARP 6506  The Great Turning
PARP 6522  Science, Ecology, and Contested Knowledge(s)
PARP 6523  Environmental Ethics
PARP 6743  Hill of the Hawk I
PARP 6744  Hill of the Hawk II
PARP 6746  The Earth Journey
PARP 6748  Nature and Eros
PARP 9568  The Planetary Era: Toward a New Wisdom Culture

IV. General Electives—12 units
12 units from any program.

V. Fieldwork/Internship—3 units
Select an internship in consultation with the Integral Ecology advisor.

VI. Culminating Coursework—2 units
PARP 7701  Integrative Seminar

VII. Optional Culminating Coursework—0 units
Advisor approval required.
PARP 6900  Thesis/Dissertation Proposal Completion
PARP 7900  Thesis/Dissertation Seminar

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

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.
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.
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.
4. Graduates will be capable of writing with intellectual clarity at a high level of scholarly competence, stylistic precision, and rhetorical persuasiveness.
PhD Language Requirement
If it is deemed relevant to dissertation work, 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 ETS.

PhD Comprehensive Examinations
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 coursework must be completed (though it is possible to do one of the examinations concurrently with a last course). See the PCC Program Handbook for more details.

The PCC general comprehensive exam consists of a 20-page essay 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 PCC PhD learning goals.

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

PhD Dissertation
The PCC faculty direct dissertations in two specializations: Integral Ecology and Cosmology, and Archetypal and Consciousness Studies. After successfully completing both comprehensive exams, the student may begin working on the dissertation proposal by enrolling in the Proposal Writing courses, PARP 6988 and PARP 6989. The two courses are intended to take the student through the proposal writing process in two semesters. The dissertation proposal must be finished in two semesters; a student may petition his or her mentor in writing for an extra semester, but it should not be assumed that such an extension would be granted. If an extension is granted, the student would elect one semester of the supervised Proposal Completion Seminar (PARP 6900). Once the proposal is completed and approved by a three-person committee, the student may begin writing the dissertation proper. Throughout the dissertation writing process, the student registers for 0 (zero) units/flat fee.

PhD Admissions Requirements
Admission to the Philosophy, Cosmology, and Consciousness PhD program is increasingly selective. It is independent of admission to the MA program, and requires a separate admissions application. An applicant for the PhD must have done outstanding work at the MA level (see “MA Program Goals,” above). In addition, the PhD applicant must (1) identify at least one PCC core faculty member who would be appropriate to serve as a mentor in the PhD program and a second faculty member who would be able and willing to serve on the dissertation committee; (2) show close familiarity with that faculty member’s particular 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 MA from CIIS in Philosophy, Cosmology, and Consciousness may be required to complete up to an additional 18 units of coursework (minus equivalencies) from the core section of the MA curriculum.

Curriculum

PhD in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness—36 units

I. PARP 6004 Introduction to Philosophy, Cosmology, and Consciousness—1 unit
   Not required for graduates of the MA in Philosophy, Cosmology and Consciousness program, who should fulfill this unit requirement with an alternate.

II. Philosophy, Cosmology and Consciousness Electives—18 units
   Select 18 units from the following (course options may vary):
   PARP 6110 Cosmological Powers
   PARP 6225 Synchronicity and Its Implications
   PARP 6270 Asian Spiritual Masters
   PARP 6285 Modern Western Esotericism: Theosophy and Anthroposophy
   PARP 6315 Epic of the Universe
   PARP 6391 The Alchemy of Permaculture
   PARP 6500 A History of Western Worldviews I: From the Greeks to the Enlightenment
   PARP 6506 The Great Turning
   PARP 6522 Science, Ecology, and Contested Knowledge(s)
   PARP 6523 Environmental Ethics
   PARP 6525 Perspectives on Integral Ecology
   PARP 6538 Krishna, Buddha, and Christ
   PARP 6540 A History of Western Worldviews II: From the Romantics to the Postmodern
III. General Electives—15 units
Select 17 units from any program.

IV. Dissertation Research and Writing—2 units
PARP 6898 Proposal Writing I: Beginning
PARP 6899 Proposal Writing II: Completing

V. Foreign Language Proficiency—Noncredit (required depending on dissertation topic)
Proficiency demonstrated by one of the following:
A. Two years of successful college coursework
B. Satisfactory score on the ETS Foreign Language Reading Exam
C. Additional language study (depending on dissertation topic)

VI. Comprehensive Exams—0 units
PARP 9600 Comprehensive Exam (two times maximum)

VII. Dissertation—0 units
PARP 6900 Dissertation Proposal Completion (two times maximum)
PARP 7900 Dissertation Seminar

Curriculum

PhD in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness (Integral Ecology track)—36 units

I. PARP 6004 Introduction to Philosophy, Cosmology, and Consciousness—1 unit
Not required for graduates of the PCC MA program. PCC MA graduates should select an additional 1 unit of course offerings.

II. Philosophy, Cosmology and Consciousness Electives—18 units
Select from the following (course options may vary) or those in section III:
PARP 6225 Synchronicity and Its Implications
PARP 6270 Asian Spiritual Masters
PARP 6285 Modern Western Esotericism: Theosophy and Anthroposophy
PARP 6500 A History of Western Worldviews I: From the Greeks to the Enlightenment
PARP 6538 Krishna, Buddha, and Christ
PARP 6540 A History of Western Worldviews II: From the Romantics to the Postmodern
PARP 6557 A Cosmological Perspective on the Modern World
PARP 6754 Rudolf Steiner and Anthroposophy
PARP 6821 Archetypal Process: Whitehead, Jung, and Hillman
PARP 7001 Psyche and Cosmos I: Transpersonal Psychology and Archetypal Astrology
PARP 7002 Psyche and Cosmos II: Transits in Depth (Practicum)
PARP 7007 American Philosophy
PARP 7008 James Hillman and Archetypal Psychology: An Introduction
III. Integral Ecology Electives—9 units
Select 9 units from the following (course options may vary):
PARP 6110 Cosmological Powers
PARP 6315 Epic of the Universe
PARP 6391 The Alchemy of Permaculture
PARP 6506 The Great Turning
PARP 6522 Science, Ecology, and Contested Knowledge(s)
PARP 6523 Environmental Ethics
PARP 6525 Perspectives on Integral Ecology
PARP 6743 Hill of the Hawk I
PARP 6744 Hill of the Hawk II
PARP 6746 The Earth Journey
PARP 6748 Nature and Eros
PARP 9568 The Planetary Era: Toward a New Wisdom Culture
PARW 6520 The Ecosocial Vision

IV. General Electives—6 units
Select 8 units from any program.

V. Dissertation Research and Writing Electives—2 units
PARP 6898 Proposal Writing I: Beginning
PARP 6899 Proposal Writing II: Completing

VI. Comprehensive Exam—0 units
PARP 9600 Comprehensive Exam
PARP 9600 Comprehensive Exam (on Integral Ecology topic)

VII. Dissertation—0 units
PARP 6900 Thesis/Dissertation Proposal Completion (two times maximum)
PARP 7900 Thesis/Dissertation Seminar

Course Descriptions

PARP 6004: Introduction to Philosophy, Cosmology, and Consciousness (1 unit)
This course is a required introduction for all master's and doctoral PCC students in their first year of coursework. The purpose of the course is twofold: First, it allows students to become familiar with the scholarly work and worldview of the core PCC faculty, each of whom presents the key ideas and insights that he or she most wishes to emphasize as his or her contribution to the academic content and larger vision of the PCC program. Second, students meet each other at a critical time and gain a sense of their cohort and the PCC community. Each of the six PCC faculty members assumes responsibility for one of the six classes. The course includes lecture, discussion, and some experiential exercises.

PARP 6059: Introduction to Philosophy, Cosmology, and Consciousness (2 units)
This course is a required introduction for all masters and doctoral PCC students in their first year of coursework. It allows students to become familiar with the scholarly work and worldview of the core PCC faculty, each of whom will present the key ideas and insights that he or she most wishes to emphasize as his or her contribution to the academic content and larger vision of the PCC program. Additionally, students will meet each other at a critical time and gain a sense of their cohort and the PCC community. Each of the six PCC faculty members will assume responsibility for one of the six classes; one faculty member will serve as coordinator. The course will include lecture, discussion, and some experiential exercises.

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 6116: Archetypal Cosmology (2 units)
This course examines the origins, fundamental concepts, historical development, and theoretical implications of the new discipline of archetypal cosmology, which has arisen from the confluence of ancient Greek thought, astrology, depth psychology, and the new paradigm sciences. In particular, we will consider the historical evolution of the new discipline's fundamental concept, archetypal principles, starting with the concept's origin in ancient Mesopotamian, Greek, and Hellenistic thought. Building on that foundation, we will examine how major figures of Western intellectual history have contributed to our developing understanding of the nature of archetypes, including Plato, Aristotle, Ficino, Kant, Schopenhauer, Nietzsche, Whitehead, Freud, Jung, Hillman, Grof, and Tarnas. We will also explore how the theoretical contributions of the new paradigm sciences support the overall vision of archetypal cosmology. Finally, we will consider the implications of archetypal cosmology for our understanding of the relationship between the psyche and the cosmos, and the relevance of this emerging field for leading us beyond the disenchanted worldview of the modern era.

PARP 6225: Synchronicity and Its Implications (2 units)
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 6234: The Dimensions of Subtle Worlds (1 unit)
The "subtle" worlds are part of the wholeness of the earth's ecology where life and consciousness express in nonphysical ways. Often regarded as "spiritual worlds," they have been part of humanity's folklore, mythology, and religious practices for millennia. However, the designation "spiritual" may be misleading in our effort to understand and relate to these dimensions as part of a natural order of planetary life. In this class, based on fifty years of contact and research with these worlds, David Spangler offers personal insights into their nature, the beings within them, and the role they may play in partnership with us in shaping the future of the earth.

PARP 6247: The Experience of the Feminine Through Philosophical Inquiry and Emotion (3 units)
In this course, we will explore different perceptions of the feminine. We will look at the Jungian archetypes such as the anima and Greek goddesses and how we are able to transform our femininity in the alchemical process of individuation. Then we will go deeper into a philosophical phenomenological inquiry working with Edith Stein's understanding of the feminine emotional quality of empathy. In the final part of the course, we will consider the broader existential aspect of the eternal feminine in relation to love as it was perceived by Hannah Arendt.

PARP 6270: Asian Spiritual Masters (3 units)
A companion course to Western Spiritual Masters, this course studies twentieth-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.

PARP 6282: Implications of Modern Consciousness Research for Psychiatry and Psychology (2 units)
In the last five decades, psychedelic therapy and other avenues of modern consciousness research have revealed a rich array of “anomalous” phenomena that have undermined some of the most basic assumptions of modern psychiatry, psychology, and psychotherapy concerning consciousness and the human psyche in health and disease. Many of these observations are so radical that they question the basic philosophical assumptions of materialistic science. In this course, we will review these remarkable data and explore the most important major revisions that would have to be made in our understanding of consciousness, of the human psyche, and of the nature of reality to respond to these conceptual challenges. These radical changes in our thinking would fall into the following categories: the cartography of the human psyche; the architecture of emotional and psychosomatic disorders; effective therapeutic mechanisms; the strategy of psychotherapy and self-exploration; the role of spirituality in human life; the nature of reality: psyche, cosmos, and consciousness; and the relevance archetypal psychology and astrology.

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 nineteenth and twentieth 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 6315: The Epic of the Universe (3 units)
In the modern form of consciousness, the connotation of “Universe” is “stars and galaxies and planets and life.” But this objectivism no longer serves to orient us in the quantum evolutionary Universe we have discovered through contemporary scientific methods. Though it is approximately true to say that we can store within us an objective knowledge of a Universe out there, it is even more accurate to say that our knowledge of the Universe is one of the ways in which the Universe awakens to its own ongoing creative development. In our post-Heisenberg, post-Einstein world, each human is the autobiography of the Universe. Each rosebud is the epic of the Universe. This course is an inquiry into the ways in which the Universe has developed as us. Our overall aim is to participate in the awakening of a nondual, integral form of humanity.
PARP 6342: The Inner Life of Democracy (3 units)
Before the U.S. Constitution was ever written, democracy lived in the hearts and minds of Americans. In this course, we will explore the psychology and soul of democracy, the spirit that led to a revolution and that still sustains government by and for the people. We will look at how and why democracy has expanded, while exploring the psychological and spiritual dimensions of resistance to this change. Through collaborative research and our own stories, we will aim to chart and understand the deeper resonances of the democratic process both within ourselves and in society.

PARP 6388: Toward 2012: An Interdisciplinary Exploration (3 units)
This course will investigate from a variety of disciplinary perspectives (history, philosophy, social theory, astronomy, design science, religious studies, psychology, esotericism, anthropology, cognitive science, etc.) the recent emergence in our culture of a collective focus on the year 2012 as a symbolic threshold of transformation. In addition to learning the facts about the influential phenomenon of the “2012 meme,” students will acquire an appreciation of how and why a multidisciplinary approach is essential for fully understanding any complex human phenomenon, and will also gain practice in balancing respect and critique when engaged in dialogue about one’s own culture and beliefs.

PARP 6391: The Alchemy of Permaculture (4 units)
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, and, most important, explore a 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 a variety of readings on permaculture and deep ecology.

PARP 6392: Plants and People: Understanding the Plant World Through Relationships (3 units)
Through this course you will learn about the plant world from an interdisciplinary, relationship-based perspective. Doorways into relationship include gardening, farming, conservation, and restoration; philosophies rooted in indigenous wisdom, bioregionalism, deep ecology, and Gaia; and celebrations of these relationships found in imaginal practices, Earth-based rituals, and direct communion/meditation with the plant world. The above relationships and philosophies form a rich tapestry of experience from which we will draw inspiration and tools for connecting to ourselves and the Earth. Explored concepts will find embodied expression as you cultivate your own unique relationship with the plant world and express that relationship through direct engagement and creative expression.

PARP 6498: Science and the Transphysical Worlds (3 units)
The transphysical worlds are the places where we go to have dreams, lucid dreams, out of body experiences—and also where we hang out, at least for a while, after death. Many of us have vivid memories of experiences in these domains. In this course, we will consider the actuality of these places in relation to the ideas of modern physics. Our primary question will be this: How can we understand the existence of the transphysical worlds in the same universe where physicists get just the results that they do to their experiments? We will answer this question by a critical examination of science itself, and through the introduction of an expansion of science based on ideas largely drawn from Alfred North Whitehead's process philosophy. A familiarity with Whitehead's ideas will be helpful, but not necessary.

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 6506: The Great Turning (2 units)
This intensive is devoted to facilitating the “Great Turning,” that is, the shift toward a life-sustaining society and a culture in harmony with the long-term interests of the wider Earth community. Through experiential exercises, lectures, and dialogue, students will gain insight into such topics as deep time, ecological guardianship, and the systems view of life.

PARP 6517: History of Western Thought and Culture: An Archetypal Perspective (3 units)
This course explores and analyzes the history of Western thought and culture from the ancient Greeks to the present. Using the narrative provided by The Passion of the Western Mind as the basic text, we will examine the major figures, ideas, and eras of Western intellectual and cultural history both on their own terms and as aspects of a larger unfolding drama that has shaped our own historical moment. To help illuminate that history, this course will apply the insights of archetypal astrological analysis, examining the correlations between planetary alignments and the archetypal patterns of history and biography. Each week we will explore a particular era (such as the Hellenistic age, the Renaissance, or the scientific revolution) in terms of the major planetary cycles of the time, the birth charts of leading figures (Descartes, Nietzsche, de Beauvoir), and personal transits for major turning points (Augustine’s conversion experience, Petrarch’s climbing Mont Ventoux, Galileo’s turning his telescope to the heavens). We will also strive to discern the deeper significance of this long historical trajectory when seen through the lens of an archetypal evolutionary perspective.
Prerequisite: PARP 7001 or PARP 7002 or permission of instructor.

PARP 6522: Science, Ecology, and Contested Knowledge(s) (3 units)
Using frameworks from science and technology studies (STS) and sociology, this course explores the construction of scientific and ecological knowledge through social processes, paradigms, and institutions. We will then compare the dominant forms of scientific knowledge about the natural world with countervailing epistemological understandings, such as situated knowledge, indigenous knowledge, citizen science, and traditional ecological knowledge, examining the ways that the social construction of knowledge shapes our understanding of the natural world.
PARP 6523: Environmental Ethics (3 units)
This course surveys ethical approaches to the natural environment, with particular focus on the American context. We will trace the ways in which the natural environment has been theorized over time and the ethical approaches that derive from various views of the natural environment. The goal of the course is for students to construct, articulate, and argue for their own theoretically rigorous environmental ethics.

PARP 6525: Perspectives on Integral Ecology (3 units)
This course is considered foundational for those in the Integral Ecology track in PCC, whose mission is to study the complex character of the Earth community, the factors that threaten it, and possibilities for a better way forward (see http://www.ciis.edu/pcc/integralecology.php). Following a review of the state of the Earth, lectures and dialogue will engage such topics as Gaia Theory, the relation of ecology to religious and philosophical worldviews, the spectrum of eco-activism, and theoretical alternatives for a more integral approach to ecology.

PARP 6531: Buddhism and Ecology (3 units)
This seminar surveys the diversity of Buddhist thought and practice to identify points of resonance between Buddhism and modern ecological concerns. Through an examination of Buddhist perceptions of nature, understandings of self and other, and cosmological perspectives, we identify the resources of Buddhism for addressing the unfolding ecological crisis. Case studies of Buddhist-inflected environmental activism illuminate the ways that religions can contribute to ecological sustainability and resilience.

PARP 6532: Christianity and Ecology (3 units)
What is the relationship between Christianity and ecology? How have various aspects of Christian thought and theology contributed to the present ecological crisis? In what ways might Christian thought and practice help to heal our present crisis? By focusing both on the scriptural, theological, and spiritual background as well as on recent articles and monographs, this course seeks to provide students with an introduction to the way that Christians respond to the current concern over the human relationship to the Creation in order to come to a fuller understanding of some of the spiritual, philosophical, social, and economic forces that have shaped this relationship and to imagine how Christian wisdom might contribute to answering many of the pressing ecological concerns of our time.

PARP 6533: Touch the Earth (3 units)
Touch the Earth is a 3-unit Integral Ecology Internship Seminar/Practicum in which Integral Ecology students participate in internships around the San Francisco Bay Area, and meet as a group five times over the course of the semester to analyze and discuss their work experience in the context of the theory and practice of Integral Ecology. Each class meeting will have a short reading/writing assignment drawn from the literature on integrating theory and practice, service-learning, and experiential education.

PARP 6538: Krishna, Buddha, and Christ (3 units)
This course provides an opportunity for students to deepen their relationship to Krishna, to 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 Jungian interpretation of Christ as a symbol of the Self; 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, and 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 6541: Wisdom and the Sacred: An Introduction to Philosophy of Religion (3 units)
What is the relation between reason and the sacred, intellectual pursuits and religious insight, careful argument and contemplative elevation? Although Western philosophy has often been presented as disenchanted and disenchanting, this course will explore the sometimes surprising way that a range of Western philosophers have sought to respond to these questions and the implications that these different responses hold for our intellectual, sociopolitical, and spiritual lives. The course is roughly divided into two halves, one historical, the other contemporary. Beginning with the birth of modern philosophy of religion in the seventeenth century, the historical half looks at key philosophers from early modernity through the Romantic period in order to consider three approaches to the philosophy of religion: integration, opposition, and separation. Historical readings will include primary and secondary sources on the Cambridge Platonist Anne Conway, the Enlightenment thinkers Immanuel Kant and David Hume, and the Romantic philosopher and poet Samuel Taylor Coleridge. In the second half of the course, we turn our attention to contemporary twentieth- and twenty-first-century options, paying special attention to questions of politics, gender, secularity, violence, language, truth, and metaphysics within the philosophy of religion. Contemporary readings will treat analytic, phenomenological, and feminist approaches to the philosophy of religion, as well as texts by figures such as Rene Girard, Gianni Vattimo, Slavoj Zizek, and Jurgen Habermas. Throughout both halves of the course, we will focus on the possibility of retrieving, in our own day and for our own time, a genuinely sapiential, participatory, and transformative approach to the philosophy of religion.

PARP 6542: The Archetypal Structure of Western Religion (3 units)
This course will investigate the archetypal patterns underlying the formation of Western religious mythology from the Neolithic age to the conclusion of the biblical period. The course will focus on the complex interaction between (1) the evolution of self-reflective consciousness—which, according to C. G. Jung, is the hidden dynamic that produced the foundational religious mythologies of the West—and (2) the alienation of Western culture from the natural world, which in Jung's view has in modern times reached such crisis levels that it threatens the very integrity of the Earth's living systems. The goal of the course will be to explore the extent to which an understanding of
the archetypal structure of Western religious mythology can help us today in formulating effective responses to the unconscious processes that are putting the health of the Earth at risk, and in creating instead a culture that is in harmony with the living world on which our well-being depends.

PARP 6543: Joseph Campbell: Creative Mythology and the Hero's Journey (1 unit)
This course examines the life and work of Joseph Campbell, the eminent interpreter and charismatic popularizer of myth. It considers the major influences on Campbell’s thinking—including Schopenhauer and Nietzsche, Freud and Jung, James Joyce, and Pablo Picasso—and assesses Campbell’s specific contribution to the field of mythological studies. Concentrating primarily on the transformation of myth in the modern Western world, in this course we will identify and discuss the factors that have led to the emergence of what Campbell calls the new era of “creative mythology.” We will also explore the contemporary relevance and psychospiritual significance of the hero’s journey as a mythic model for our time, drawing on popular cinematic portrayals of this myth in Star Wars, Lord of the Rings, Jason and the Argonauts, and elsewhere. We will next consider the possible form of a new mythology, looking at Campbell’s reflections on the new physics, the Space Age, the moon landing, schizophrenia, transpersonal psychology, and the emerging awareness of the Earth as our planetary home. We will conclude by considering the relationship of Campbell’s work to the emerging field of archetypal cosmology.

PARP 6552: Foundations of Integral Philosophy: Ernst Cassirer and Jean Gebser (3 units)
In this course, we will explore the structure and history of consciousness. We will begin the course with an introduction to the ideas of Ernst Cassirer, a twentieth-century post-Kantian philosopher who explored consciousness from an epistemological point of view. Cassirer helps us to explore the role of language in the structuring of conscious experience, and helps us to explicate and to coordinate various forms of knowledge—artistic, historical, mythical, and scientific—as they have developed over the course of Western civilization. In the second half of the course, we will deepen our exploration by reading the work of Jean Gebser, a twentieth-century Swiss cultural historian. He deepens Cassirer’s analysis by illuminating the history of consciousness in what he terms the various “mutations”—archaic, magical, mythical, and mental. Having explored the ideas of these two philosophers, we will work together to understand how they point to an emerging Integral Mutation, and we will evaluate that vision as a way forward for us as individuals, and for us as a species.

PARP 657: A Cosmological Perspective on the Modern World (3 units)
This class begins with a cosmological examination of the current evolutionary crisis now unfolding on our planet. We then open up to a larger temporal horizon and place the current crisis in relation to Gebser’s Mutations of Consciousness. Finally, we look ahead and get a glimpse of the unfolding Integral/Aperspectival Civilisation—its metaphysics, its cosmology, and its technology.

PARP 6582: Art, Psyche, and Cosmos (3 units)
This course explores deeper understandings of major works of art through the insights of depth psychology and archetypal astrology. In turn, we will study how such works of art can illuminate deeper aspects of the human psyche. The multimedia-illustrated lectures offer the opportunity to compare insights of different schools of depth psychology and to clarify fundamental principles of both psychological and archetypal astrological analysis.

PARP 6583: The Tree of Brilliant Fruit: Finding Spiritual Wisdom Through the Arts (3 units)
In this class, we will explore the spirituality found in the process of both creating and appreciating art. Using examples from literature, theater, dance, film, and the visual arts, including photography, painting, and sculpture, we will look at how the arts have preserved spiritual wisdom from ancient and diverse traditions through the very medium of the work, the way art is made, the direct sensual experience of art, and the aesthetic principles that guide the process. We will also experiment with creating works of art in various forms.

PARP 6584: Comic Genius: A Multidisciplinary Approach (3 units)
In this three-weekend intensive, we will explore the nature of comedic creativity from several overlapping perspectives: cultural history, biography, depth psychology, archetypal astrology, performance, and writing. We will examine the complex role that comedy plays in cultural life, from broad popular entertainment to subversive social critique, and its unusual capacity to express archetypal complexes, both individual and collective, in ways that articulate otherwise suppressed energies and tensions. Films will be assigned in advance and clips of individual performances viewed in class as a basis for the analysis. The focus will be on major figures in the history of modern comedy, beginning with Chaplin, Keaton, W. C. Fields, and the Marx Brothers, and including Mike Nichols and Elaine May, Woody Allen, Lily Tomlin, Monty Python, Robin Williams, Jon Stewart, and Stephen Colbert.

PARP 6651: Integral Gaia: Ecology for the Planetary Era (3 units)
Though we are now in the sixth century of the Planetary Era, it is only in our own times that a wider consciousness of the fact has begun to emerge. Global climate change, a looming mass extinction of species, widespread habitat loss, and increasing pressures of global economic and political interdependence are all forcing us as never before to “think (and sense, feel, and imagine) globally.” Standard Gaia theory and established schools of ecology are the most important attempts to do so from the perspective of contemporary science. The unparalleled character of our historical moment, however, also calls for more integral approaches to ecology and to Gaia. Drawing from the work of leading scientists, visionaries, and activists, this course considers a wide range of perspectives on this most critical phase of the Planetary Era and the complex and mysterious being that is Gaia.

PARP 6741: World as Lover, World as Self: The Work That Reconnects (1 unit)
There are powers within us for the self-healing of our world. They arise from the dynamics generating the intricacy and intelligence of the living Earth. The Work That Reconnects helps us understand and open to these intrinsic powers. It draws from Buddhist teachings and living systems theory to evoke our interexistence in the web of life and our authority to act on its behalf. It has helped people around the globe to
find insight, solidarity, and courage, despite rapidly deteriorating conditions. Its interactive exercises help us to see more clearly the roles we can play in the Great Turning to a life-sustaining civilization. Come prepared to fall in love again with life.

**PARP 6743 and 6744: Hill of the Hawk I and II (1 unit each)**
These two courses will take place on the Hill of the Hawk, an inspiring farm and retreat center between Route 1 and the Pacific Ocean in Big Sur. The surrounding farmland and coast will provide students with a context for the content of the course over the weekend intensive. The course will be a study of David Abram’s ecophilosophy, Rudolf Steiner and Goethe, Waldorf principles, and Spatial Dynamics (conscious movement). Students will learn from the land, lectures, and discussion. Both of these one-weekend, 1-unit courses are independent of each other but are also continuous.

**PARP 6746: The Earth Journey (3 units)**
The major contribution of modern science for the emergence of a planetary civilization is the detailed articulation of the evolutionary sequence beginning with the cosmic flaring forth 13.7 billion years ago and continuing through the appearance of the stars and galaxies and all the adventures of our living planet. This new empirically based creation story is simultaneously a radical expansion of our knowledge base and a deconstruction of the very form of consciousness that gave birth to it. The dualistic, reductionistic, univocal modern consciousness can now be understood as the scaffolding that enabled the construction of an integral awareness capable of feeling in the ordinary events of one’s day the vast unfolding of the Earth Journey.

**PARP 6754: Rudolf Steiner and Anthroposophy (3 units)**
This course is an introduction to the spiritual-scientific research of Rudolf Steiner, the twentieth-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 Steiner’s writings anthologized in Steiner—An Introduction; a reading and discussion of Steiner’s foundational text for spiritual practice; and books on the implications and applications of Steiner’s insights and method for the attainment of higher knowledge.

**PARP 6761: Nature and Eros (3 units)**
This course will be an ongoing experiment in holistic education. During the industrial era, education was understood primarily as the transfer of knowledge and information from teacher to student. The widely assumed cosmology of the industrial era regarded nature as something out there, something inferior to the human, something that humans learned about in their classrooms. But in the new ecological-evolutionary cosmology, nature is understood as both our primary matrix and our primary teacher. Nature is the source of existence and is an ongoing wellspring of wisdom for what it means to be human. This six-day intensive retreat employs conceptual, emotional, experiential, and intuitive learning processes in order to embrace nature as the multidimensional matrix, not only of our bodies, minds, and souls, but of our civilization as well.

**PARP 6821: Archetypal Process: Whitehead, Jung, and Hillman (3 units)**
Two key figures in the twentieth 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 Archetypal Process, based on a 1983 conference that was perhaps the fullest academic anticipation of the concerns and themes that later came to inspire the transdisciplinary focus of the PCC program.

**PARP 6822: Hegel, Wilber, and Morin: System and Method (Advanced Seminar) (3 units)**
This seminar will explore selected works of three highly influential panoptic thinkers. Hegel’s “Science of Wisdom,” both a system of complete knowledge and a method for its (re)creation, played a generative role in such subsequent movements as existentialism, phenomenology, Marxism, and post-structuralism. Ken Wilber, though more popular in tone than Hegel, has produced a still-evolving “theory of everything” with equal pretensions to systematic completeness. While both Wilber and Edgar Morin acknowledge their debt to Hegel, Morin nevertheless renounces the possibility of such completeness, choosing instead to cultivate a “method” or way of knowing that might prove adequate to the complexity of the real. All three thinkers have valuable contributions to make to any serious and transdisciplinary inquiry that seeks to illuminate the shifting landscapes of science, politics, and culture at large in this most critical phase of the planetary era.

**PARP 6823: Milarepa and Eckhart (1 unit)**
A comparative study of two spiritual masters, Milarepa (1052–1136) and Meister Eckhart (1260–1327). The aim of the course is to understand that religion serves differing purposes at different levels of human consciousness. Dealing in this course with Buddhism and Christianity, we will start by noting their striking differences at the “exoteric” level and their even more striking similarities at the contemplative or “esoteric” level. We will propose an outline of the vision of human nature and reality that lies at the “mystical” core of all the great spiritual traditions and philosophies of the world. Reading assignments will be from The Life of Milarepa and the sermons of Meister Eckhart.

**PARP 6824: The Hieros Gamos: Archetype of the Sacred Marriage (3 units)**
This course will explore Jungian interpretations of the archetypal pattern of the sacred marriage in the world’s mythologies, religions, and other products of the collective unconscious. Topics will include the interrelationship of sexuality, culture, and the psyche; the archetypal basis of polytheism and monotheism; the evolution of patriarchy; the dyadic relationship between consciousness and the unconscious and its archetypal expressions; the symbolism of the sacred marriage in art and literature; and the role of sexual and gender symbolism in esoteric systems such as alchemy, astrology, and magic.
PARP 6851: Advanced Seminar: Rudolf Steiner and Anthroposophy (3 units)
This course covers the core texts by Rudolf Steiner, including Philosophy of Freedom, Theosophy, How to Know Higher Worlds, An Outline of Esoteric Science, According to Luke, Start Now!, and Reappearance of Christ in the Etheric. The course includes lectures, discussion, and exercises. As an advanced seminar, the course presupposes that students will have read several books by Steiner (perhaps in PARP 8130 or at least Robert McDermott, ed., The New Essential Steiner, 2009).
Prerequisite: Advanced standing or permission of instructor.

PARP 6898: Proposal Writing I: Beginning (1 unit) (offered only in fall semester)
This is the first course in a two-semester series that will serve as both foundation and framework for doctoral students in the process of developing their dissertations, including the personal and professional factors determining the choice of a dissertation topic, the précis, and the proposal. It is hoped that students will take away from the course a sense that the dissertation process is both manageable and mysterious as we come together in community to support each other through what for most doctoral students is the penultimate challenge of their academic lives.

PARP 6899: Proposal Writing II: Completing (1 unit) (offered only in spring semester)
This is the second of two 1-unit courses. In the first course, we discussed the research proposal and drafted four sections of it; in this course, we will continue working on the proposal, paying special attention to the section on theoretical tools and the chapter breakdown. Beyond the completion of a first draft of the proposal, this course seeks to provide a collegial environment where students feel themselves part of a community of inquirers, supported and encouraged to add their unique voice to the scholarship emerging from the Philosophy, Cosmology, and Consciousness program.

PARP 6900: Thesis/Dissertation Proposal Completion (0 units)
This course is taken after all coursework is completed. Students undertake the proposal writing in consultation with their thesis/dissertation mentor, meeting on a regular basis to discuss progress. This course may be taken for two semesters.

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 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. The course focuses on the archetypal dynamics of human life, expressed both psychologically and in external events, and reflected in the coinciding planetary alignments.

PARP 7005: The Wisdom of Pierre Teilhard de Chardin and Thomas Berry (3 units)
The focus of our course will be the overall vision first developed by Pierre Teilhard de Chardin (1881–1955) and subsequently deepened by Thomas Berry (1914–2009). Teilhard’s great contribution was his synthesis of science and spirituality, drawing especially on evolutionary biology and paleontology, in which he was a world expert. With an intellectual background in cultural history, Berry carried Teilhard’s thought beyond its original Christian formulations and into the more comprehensive context of the world’s religions; in addition, Berry grounded Teilhard’s thought in contemporary ecology and cosmology. This course will cover the major works of Teilhard, including The Human Phenomenon, Activation of Energy, and The Heart of Matter, and the major works of Thomas, including The Dream of the Earth, The Universe Story (co-authored with Brian Swimme), and The Great Work.

PARP 7007: American Philosophy (1 unit)
The first of five classes is devoted to a reading of Emerson’s Nature and a brief consideration of the biographies of a few of Emerson’s contemporaries given in Menand’s Metaphysical Club. The middle three classes are given to a study of the core writings of three classic American philosophers, Peirce, James, and Dewey, along with Menand’s thorough account of their entwined biographies. The last class is devoted to a discussion of essays on pragmatism in the second half of the twentieth century.

PARP 7008: James Hillman and Archetypal Psychology: An Introduction (1 unit)
This brief course offers an introduction to the ideas of James Hillman, the principal founder of archetypal psychology and one of the most influential thinkers in contemporary psychology and culture. From its beginnings in the late 1960s, archetypal psychology has called for depth psychology to move beyond the consulting room to engage the larger cultural, historical, and ecological issues of our time.

PARP 7078: Teilhard and Steiner (3 units)
This is a one-semester, co-taught course on Teilhard de Chardin and Rudolf Steiner, with an emphasis on the evolution of consciousness and on spiritual epistemology. Steiner (1861–1925) was a comprehensive esotericist; Teilhard (1881–1955) was a mystic in the Roman Catholic tradition and a world-class paleontologist. They both wrote extensively on the evolution of consciousness, and they both exemplified and taught ways of attaining spiritual knowledge. The course will be half lecture and half discussion; both professors will participate in every class.
PARP 7079: The Mysticism of Swedenborg (1 unit)
In this weekend course we will explore the place of mysticism in Swedenborg’s thought, Swedenborg’s design of existence, and the relevance of Swedenborg’s revelation for today’s culture and our personal lives. We will use the modalities of presentation, discussion, and personal reflection. Time will be given for students to ask anything they ever wanted to know about Swedenborg, and also to have the opportunity to try on Swedenborg’s view of reality as a way of exploring both one’s relationship with the source of life itself and one’s place in the design of existence.

PARP 7107: Advanced Seminar—Interpretation of Science (2 units)
This course is designed to give advanced students a sense of what science is, of how science operates, and of how to interpret the results of scientific research. The course will draw from diverse thinkers such as Jean Gebser, the ancient Greeks, Popper, Kuhn, and Alfred North Whitehead, among others. We will also explore the inception of an Integral/Aperspectival science in the emerging fields of parapsychology and the study of subtle worlds.

PARP 7114: Advanced Seminar: C. G. Jung (3 units)
This seminar is devoted to an in-depth exploration of the ideas of C. G. Jung, a towering figure in twentieth-century intellectual and cultural history and a formative influence on the Philosophy, Cosmology, and Consciousness program. The instructor will begin by setting Jung in context, in terms of Jung’s life and of the broader history of ideas. The class will then turn to such themes as the nature of the psyche, the archetypes of the collective unconscious, the theory of psychological types, dream analysis, the process of individuation, synchronicity, and the evolution of consciousness. Along with key texts from Jung’s Collected Works, selections from the recently published Red Book will also be considered. Doctoral or advanced master’s students only.

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 7153: Archetypes, Art, and Culture (2 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.

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 worldviews—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 7701: Integrative Seminar (2 units) (offered only in spring semester)
This seminar provides an opportunity for PCC master’s students to create a portfolio documenting their course of study as it comes to a conclusion. All students will synthesize the various threads of their research as expressed in papers of enduring significance in a new essay to be presented to the class, and, after appropriate refinement, to an assembly of PCC faculty and students. In this seminar, students will address each other directly while the instructor provides crucial but minimal direction and instruction.

PARP 7900: Thesis/Dissertation Seminar (0 units)
This individual seminar is selected by students who have advanced to candidacy after proposal completion. Students work on their dissertation manuscript in close consultation with the dissertation committee.

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 8799: Independent Study (1–3 units)
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 9600: Comprehensive Exam (0 units)
The standard format for both exams consists of an annotated bibliography along with a discussion paper that forms the basis for a dialogue between the student and the director of the exam. At least one of the exams must be taken with a PCC faculty member. Ideally, all other coursework must be completed (though it is possible to do one of the exams concurrently with a last course). Comprehensive exams must be completed before the student registers for PARP 6900: Thesis/Dissertation Proposal Completion. The general comprehensive exam consists of a 20–30-page discussion paper drawing from the PCC canon and with specific reference to the first two PCC PhD learning goals. The precise number of texts is to be determined in consultation with the director of the exam. The second/specialized comprehensive exam is specific to the dissertation topic and also consists of a 20–30-page discussion paper and is specific to the student's proposed dissertation topic. The texts (generally between fifteen and twenty) to be discussed are determined in consultation with the director of the exam.
PHILOSOPHY AND RELIGION: WOMEN’S SPIRITUALITY
MA IN PHILOSOPHY AND RELIGION WITH A CONCENTRATION IN WOMEN’S SPIRITUALITY
PHD IN PHILOSOPHY AND RELIGION WITH A CONCENTRATION IN WOMEN’S SPIRITUALITY

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Miryte Meliana, MA
Marguerite Rigoglioso, PhD
Victoria Rue, PhD
Peggy Reeves Sandid, PhD
Jacob Sherman, PhD
Starhawk (Miriam Simos), MA
Luisah Teish, Iyanifa, Initiated Elder
Camille Thomas, MA
Elizabeth Ursic, PhD
Amina Wadud, PhD
Sara Webb, BA, CMT

About the Program
A diverse women’s spirituality movement is emerging that cultivates and supports a wide variety of spiritual and liberatory paths leading to personal transformation and planetary healing. Based in this movement, our academic program seeks to empower individuals of all genders and many different sociocultural and geographic locations as they pursue authentic spiritual quests, effect meaningful individual and cultural change, and engage with the urgent ecocultural issues of our time. CIIS is one of the leading institutions where the transdisciplinary academic study of this contemporary and historic phenomenon is encouraged and taught. In addition to the MA, we offer the first PhD degree centered in women’s spirituality from a fully accredited institution in the United States.

Our distinguished faculty includes many intellectual pioneers in women’s spirituality whose work is internationally known and whose backgrounds span a variety of academic, artistic, and political fields. We support each student's pursuit of academic excellence, even as we encourage and promote personal growth and professional development.

Both the MA and PhD degrees may be earned through “flexible formats,” which include weekly residential classes, online classes, weekend classes, and our nine-day August Intensive. This intensive, which is open to all students, offers four 1-unit classes over nine consecutive days. MA or PhD students who work or live at a distance may complete their studies through combining up to 17 units of online courses with 19 units of residential courses. These residential courses may be taken face-to-face in weekend or weekday venues and/or in our nine-day August Intensive. Semi-distance (nonresidential) students must enroll in the Women’s Spirituality August Intensive cluster of courses that most closely follows the date of their admission (ideally in the August before their first full academic year).

The program’s orientation emphasizes the study of women’s spirituality within multiple disciplines, including world religions, philosophy, cultural history, ecological thought, literature, and the visual and ritual arts. It includes the "submerged" beliefs of subaltern cultures, along with embodied wisdom traditions of indigenous and Earth-based societies. Faculty and students meet together to generate innovative ways to combine rigorous academic scholarship with the passionate pursuit of personal and social transformation.

The Women’s Spirituality community at CIIS joins the emergent chorus of diverse voices from multiple orientations, locations, and perspectives. We speak with womanist, feminist, mujerista, sisterist, queer, and postcolonial voices and are committed to an engaged
spirituality that includes an ecosocial vision of peace, justice, and sustainability. We believe the many brilliant facets of women's spirituality constitute a fertile area within academia and a source of insightful work much needed in the world today!

Our residential courses may be augmented by Independent Studies with core and adjunct faculty who offer Women's Spirituality Journeys to sacred sites abroad. Up to 6 units may be taken as Independent Studies; up to 3 units may be taken through the CIIS Public Programs; and up to 6 graduate-level units may be transferred from another accredited graduate institution as long as those units were not taken as part of a degree earned by the student.

Areas of Emphasis
Our courses are organized into the following three areas of emphasis:

1. **Women and World Religions**
   We review a variety of ancient lineages that document women's spiritual power and religious experience from the ancient world to the present. The study of women and world religions begins with an examination of the evidence for the transmission of signs of reverence for a dark mother of Africa to all continents of the world. We explore the sacred iconographies and diverse roles of women in African, Native American, Meso-American, South American, Old European, and other indigenous, nature-based, Goddess and God spiritual traditions. We examine women’s spiritual roles and practices in historical and contemporary expressions of Judaism, Christianity, and Islam; Hinduism, Buddhism, Daoism, and Shinto; and more. Canonical and orthodox religious beliefs are studied alongside the subterranean, submerged, and heretical streams that run beneath the accepted doctrines of established religions—found in the folklore, heresies, and everyday rituals of diverse subaltern cultures. Women’s spiritual quests and Goddess-God interfaith dialogues are encouraged, and the “sacred feminine” of many traditions is reclaimed and honored.

   These religious studies draw upon the disciplines of mythology, folklore and religion, cultural history and art history, archaeology and anthropology, genetics and linguistics, to generate a multifaceted understanding of the material and spiritual dimensions from the early cultures of the Paleolithic, Neolithic, Bronze, Classical, and Medieval ages, and continuing into the present. Students taking courses in this area study patriarchal, nonpatriarchal, matriarchal, and matriarchal cultures in their ecasocial contexts, as well as the postcolonial dynamics of the North and South, East and West.

2. **Feminist and Ecofeminist Philosophy and Activism**
   Philosophy emerges from a sense of wonder and a desire for wisdom, for living well, for generating happiness in one’s own life and in the lives of others. Feminist philosophy has long emphasized a relational approach to key philosophical issues. This approach seeks to be holistic, moving beyond reductionist and mechanistic dualisms to reconstitute and generate a worldview of dynamic interconnectedness in the web of life. Ecofeminist philosophy explores the embodied, embedded, ecasocial context of philosophical issues, with attention to the emergent field of relational or holistic thought, alongside rational-intuitive thinking. Courses include work with process philosophy and process theology/theology; womanist-feminist worldviews; Luce Irigaray's ethics of sexuate difference; and literary responses to major ecological and philosophical issues. The exploration of womanist and feminist philosophies seeks the wisdom traditions of women from around the world.

   These wisdom traditions include the construction of patterns of greater justice, nonviolence, and a more harmonious world, drawing upon many sources. We combine feminist and womanist analysis and vision—in regard to social, political, and economic systems—with an engaged spirituality that draws on active compassion to create a more equitable and caring world. Women—and other submerged and subaltern populations all over the world—have rejected systems that rationalize violence, choosing instead to create fresh paths to peace and community well-being. We explore cultures that passed long eras in peace; review the causes of structural and other violence; and examine the shifting from dominator systems to values of gender-partnership and community. Other courses examine postcolonial challenges and alternatives, or study constructive initiatives and frameworks that draw on reciprocity and mutuality for problem-solving.

3. **Women's Mysteries, Sacred Arts, and Healing**
   Many elements of language, ritual, 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 the female mysteries of birth, sexuality, death, and rebirth informs our coursework in ritual, music, dance, literature, painting, sculpture, and film. The experiential as well as intellectual study of diverse sacred arts is intended to evoke one’s innate creativity, revealing personal and cultural sources of mystical insight, embodied healing, and artistic blossoming.

   Our program includes an emphasis on the embodied wisdom of women and other subaltern populations, and we focus on the vernacular history that preserves the role of women and other oppressed genders who have served as seers, healers, and nurturers of life. Western culture is slowly emerging from an overly dualistic worldview that devalues the creative responses of the bodymind 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, healing, and wellness; an exploration of diverse views of female embodiment and sexuality; and experiential studies in movement and bodywork.

**Academic Expectations**
Students are advised to take a majority of their Women's Spirituality core courses for a letter grade. For students going on to a PhD, we advise that all core and most directed electives be taken for a letter grade. For students who intend to apply to the Women’s Spirituality PhD program at CIIS or at another institution of higher education, the student will be in much better standing if only letter grades appear on the transcript. According to CIIS regulations, B– (B minus) grades are considered “below average but passing.” While students receiving this grade do not have to repeat the course, they must be aware that if their overall grade point average does not sufficiently compensate so as to maintain a minimum B average, they will jeopardize their ability to make satisfactory academic progress and will be placed on probation. This will affect their financial aid.
Students are expected to be present for all classes. More than two excused absences will jeopardize the student’s grade and may necessitate taking the course over again. In general, incompletes are discouraged, as they may interfere with a student’s satisfactory academic progress (SAP) and/or eligibility for financial aid. The CIIS policy in regard to Incomplete grades states that they are to be given only for documented medical reasons or for personal or family emergencies, and must be requested prior to the end of the semester.

Women’s Spirituality students must use The Chicago Manual of Style plus footnotes for writing their research papers. While we honor many modes of expression, including art, storytelling, and dance, the creation of well-researched, engaged, graduate-level academic writing is a requisite skill for achieving a graduate degree. Where relevant or necessary, courses to enhance a student’s writing skills will be required by the program to support satisfactory academic progress (without which the student will be placed on academic probation).

It is strongly recommended that both MA and PhD students take Library workshops and have individual research consultations with the CIIS Library staff for their various research projects, and some courses may require this. They should take advantage of the online databases of periodicals as well as books and journals in the Library for research papers. It is also recommended that students take advantage of other research libraries in the Bay Area, such as the San Francisco Main Library and the libraries at the University of California, Berkeley; San Francisco State University; and Stanford University.

Students whose academic work within the program does not reflect graduate-level research and writing skills must take one or more academic writing courses. Students who fail to demonstrate sufficient improvement in their academic research and writing skills after two semesters of coursework in this area may be asked to leave the program.

MA Admissions Requirements
Applicants to the MA in Philosophy and Religion with a concentration in Women’s Spirituality program must meet the general admissions requirements of the Institute. Please forward an autobiographical sketch, a statement of educational goals, transcripts, and a sample of your academic writing that demonstrates standard academic research and writing skills.

Individuals who apply to our MA program are often seeking personal, intellectual, and spiritual enrichment and empowerment from our stimulating classes and diverse community. Many of our students plan to pursue new or expanded professional careers in the nonprofit sector or the private sector in such areas as environmental justice, the ministry, psychotherapy, spiritual counseling, women’s health and health advocacy, graphic design, the media, social-change work, public policy, journalism, hospice care, or the arts. Some MA applicants plan to pursue a career in teaching at a college or university, while others plan to become professional writers or public intellectuals.

Curriculum

MA in Philosophy and Religion with a concentration in Women’s Spirituality—36 units

I. Required Foundation Courses—13 units (14 units for semi-distance students)
   A. PARW 6027 Foundational Elements of Academic Research and Writing
   B. PARW 6047 Critical Thinking and Introduction to Methods
   C. PARW ____ Women’s Mysteries, Sacred Arts, and Healing—any 3 units from WS curriculum
   D. PARW 6054 Orientation to Women’s Spirituality: Personal, Academic, and Ecosocial Justice Practice
      (Required only for semi-distance students—counts as a required elective.)
   E. PARW 6500 Contemporary Women’s Spirituality; OR
      PARW 6786 Embodying the Present: Women’s Spirituality
   F. PARW 7585 Spirit, Compassion, and Community Activism
   G. PARW 7609 Womanist-Feminist Worldviews

II. Philosophy and Religion Courses—6 units
    Select 3 units from each of these areas:
    1. Women and World Religions
    2. Feminist and Ecofeminist Philosophy and Activism

III. Women’s Spirituality Areas of Emphasis—3 units
    3 units from within one of these areas:
    1. Women and World Religions
       PARW 6534 Wise Women, Witches, and Intergalactic Crones
       PARW 6571 Mary and Modernity
       PARW 6573 Comparative and Exegetical Studies in Sacred Literature (Jewish, Christian, Islamic)
       PARW 6782 Archaeomythology of Dance
       PARW 6787 Sacred Women of Africa and the African Diaspora
       PARW 6792 Women and Tantra
       PARW 7022 Women and World Religions: Goddess, God, and Interfaith Dialogues
       PARW 7050 Goddesses of Prehistory: An Archaeomythology
       PARW 7118 Women and World Religions: Historical Perspectives
       PARW 7217 Mirrors in History: A Cross-Cultural Exploration
       PARW 7510 Cultures in Balance: Women at the Center
PARW 7520  Matriarchal Elaboration of Matrixial Consciousness
PARW 7536  Holy Women of Judaism, Christianity, and Islam
PARW 7541  The Herstory and History of the Judaic Tradition
PARW 7560  Thealogy/Theology: Goddess/God, Humanity, Nature, and Ethics
PRAW 7572  Women and Judaism
PARW 7573  New Directions for Women in Christianity
PARW 7586  African Black Mother and Black Madonnas
PARW 7640  Goddess and God Civilization of Ancient Crete

2. Feminist and Ecofeminist Philosophy and Activism
PARW 6620  Luce Irigaray: An Ethics of Sexuate Difference
PARW 6630  Feminist Perspectives on Western Culture
PARW 6640  Women’s Leadership in Ecosocial Activism
PARW 6642  Queering the Sacred
PARW 6643  Women, Spirituality, and Social Change
PARW 6791  Women’s Spirituality: Practice and Compassionate Healing
PARW 6794  Matriarchal Studies: An Introduction
PARW 7000  Relational Reality: The Ecosocial Vision
PARW 7002  Ecofeminist Philosophy and Activism
PARW 7004  Womanist Feminist Philosophies: Global Perspectives
PARW 7042  Partnership in Action
PARW 7116  Embodied, Embedded Philosophy
PARW 7201  Peace Is in Our Hands: Rosen Method Bodywork
PARW 7521  Nature as Sacred Text
PARW 7571  Process and Feminist Theology

3. Women’s Mysteries, Sacred Arts, and Healing
PARW 6354  Women’s Visionary Literature: Poetry and Fiction
PARW 6355  Spiritual Dimensions of Modern Art
PARW 6450  Women’s Visionary Film: Magic, Myth, and Mystery
PARW 6605  Literature of Embeddedness
PARW 6779  Embodied Healing Traditions
PARW 6783  Woman as Healer
PARW 6785  Women’s Embodiment, Sexuality, and Healing
PARW 6788  Embodying Praise: Sacred Traditions of Movement
PARW 6789  Foundational Elements of Ritual
PARW 6790  Contemporary Issues in Women’s Health
PARW 6793  Embodied Healing through African Diasporic Percussion, Song, and Movement
PARW 7009  The Poetics of the Female Voice
PARW 7020  Sacred Music of the World: Traditional and Contemporary
PARW 7023  Priestesses of Ancient Greece
PARW 7054  Women’s Spiritual Poetry and Fiction
PARW 7200  Coming Alive: Rosen Movement and Bodywork
PARW 7201  Peace Is in Our Hands: Rosen Method Bodywork
PARW 7420  The Healing Ecstasy of Sound
PARW 7610  The Greater Mysteries: Birth, Sexuality, Death, Rebirth
PARW 7635  The Eleusinian Mysteries of Demeter and Persephone
PARW 7660  Painting and Poetry: Woman as Sacred Symbol
PARW 7690  Women’s Sacred Arts and Cultural Transformation

IV. Electives—11 units (total)
Select any 11 units from CIIS or WSE curriculum; MA and PhD semi-distance students must include the following 1-unit course:
PARW 6054  Orientation to Women’s Spirituality: Personal, Academic, and Ecosocial Justice Practice

V. Culminating Coursework—3 units
Select one of the following (students must choose C plus D plus E if choosing to write a thesis):
A. PARW 6800  MA Integrative Seminar: Portfolio Project
B. PARW 6800  MA Integrative Seminar: Advanced Research Project
C. PARW 7809  Thesis Proposal Writing
   PARW 6900  Thesis Proposal Completion (if needed)
D. PARW 7900  Thesis Writing Seminar
E. PARW 8012  Women’s Spirituality Research Methodologies (if writing a thesis)
About the PhD Program
The PhD in Philosophy and Religion with a concentration in Women’s Spirituality is the first of its kind in the U.S. It will guide the student toward the formation of a dissertation that makes an original contribution to the academic study of women’s spirituality.

The Comprehensive Examinations taken toward the end of the PhD coursework are composed of two take-home bibliographic essays in the student's two areas of emphasis, based on key primary written sources in the designated fields. These exams demonstrate that the student has cultivated broad and deep knowledge of two areas of emphasis before going on to the dissertation work. They also may serve to develop a student's areas of teaching competencies.

The doctoral dissertation—grounded in the literature of women's spirituality, the challenges of our times, and the engaged role of the scholar—brings the student to the creation of an original contribution to the growing body of knowledge of women’s spirituality and philosophy, religion, women’s studies, ethnic studies, or the humanities. The research and writing of a dissertation is done in consultation with one’s dissertation committee (the chair and members) and must meet professional academic standards.

Students whose academic work within the program does not reflect graduate-level research and writing skills must take one or more academic writing courses. Students who fail to demonstrate sufficient improvement in their academic research and writing skills after two semesters of coursework in this area may be asked to leave the program.

PhD Admissions Requirements
Applicants to the PhD in Philosophy and Religion with a concentration in Women’s Spirituality must meet the general admissions requirements of the Institute. The materials required for application are an autobiographical sketch, an academic goals statement, an academic writing sample that demonstrates standard scholarly research and writing skills, two letters of recommendation, and transcripts.

Individuals who apply to our PhD program are often planning to pursue a career in teaching at a college or university. Some PhD applicants plan to become professional writers or public intellectuals. Others seek to enhance existing careers in the nonprofit or private sector in areas such as environmental justice, psychotherapy, the ministry, spiritual counseling, public policy, women’s health and health advocacy, journalism, or the arts.

Students admitted with an MA 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.

Curriculum

PhD in Philosophy and Religion with a concentration in Women’s Spirituality—36 units

I. Required Foundation Courses—19 units (20 units for semi-distance students)
   A. PARW 6054 Orientation to Women’s Spirituality: Personal, Academic, and Ecosocial Justice Practice
      *(Required only for semi-distance students—counts as a required elective.)*
   B. PARW 6500 Contemporary Women’s Spirituality OR
      PARW 6786 Embodying the Present: Women’s Spirituality
   C. PARW 6027-01 Foundational Elements of Academic Research and Writing
      PARW 6027-02 Foundational Elements of Academic Research and Writing (semi-distance version)
   D. PARW ____ Women’s Mysteries, Sacred Arts, and Healing—any 3 units from WS Curriculum
   E. PARW 7118-01 Women and World Religions—Historical Perspectives OR
      PARW 7118-02 Women and World Religions—Historical Perspectives (semi-distance hybrid)
   F. Womanist Feminist and Ecofeminist Philosophies and Activism—3 units—student choice of:
      PARW 7000 Relational Reality: The Ecosocial Vision
      PARW 7002 Ecofeminist Philosophy and Activism
      PARW 7004 Womanist Feminist Philosophies: Global Perspectives
   G. PARW 7609-01 Womanist-Feminist Worldviews OR
      PARW 7609-02 Womanist Feminist Worldviews (semi-distance hybrid)
   H. PARW 8012 Women’s Spirituality Research Methodologies

II. Areas of Emphasis—6 units
   3 units in each of two of the following areas:
   1. Women and World Religions
      PARW 6534 Wise Women, Witches, and Intergalactic Crones
      PARW 6571 Mary and Modernity
      PARW 6573 Comparative and Exegetical Studies in Sacred Literature (Jewish, Christian, Islamic)
      PARW 6782 Archaeomythology of Dance
      PARW 6787 Sacred Women of Africa and the African Diaspora
      PARW 6792 Women and Tantra
      PARW 7022 Women and World Religions: Goddess, God, and Interfaith Dialogues
PARW 7050  Goddesses of Prehistory: An Archaeomythology
PARW 7118  Women and World Religions: Historical Perspectives
PARW 7217  Mirrors in History: A Cross-Cultural Exploration
PARW 7510  Cultures in Balance: Women at the Center
PARW 7520  Matriarchal Elaboration of Matrixial Consciousness
PARW 7531  Women and World Religions: Dark Mothers of Justice with Compassion
PARW 7536  Holy Women of Judaism, Christianity, and Islam
PARW 7541  The Herstory and History of the Judaic Tradition
PARW 7560  Theology/Theology: Goddess/God, Humanity, Nature, and Ethics
PARW 7572  Women and Judaism
PARW 7573  New Directions for Women in Christianity
PARW 7586  African Black Mother and Black Madonnas
PARW 7640  Goddess and God Civilization of Ancient Crete

2. Feminist and Ecofeminist Philosophy and Activism
PARW 6620  Luce Irigaray: An Ethics of Sexuate Difference
PARW 6630  Feminist Perspectives on Western Culture
PARW 6640  Women's Leadership in Ecosocial Activism
PARW 6642  Queering the Sacred
PARW 6643  Women, Spirituality, and Social Change
PARW 6791  Women's Spirituality: Practice and Compassionate Healing
PARW 6794  Matriarchal Studies: An Introduction
PARW 7000  Relational Reality: The Ecosocial Vision
PARW 7002  Ecofeminist Philosophy and Activism
PARW 7004  Womanist Feminist Philosophies: Global Perspectives
PARW 7042  Partnership in Action
PARW 7116  Embodied, Embedded Philosophy
PARW 7201  Peace Is in Our Hands: Rosen Method Bodywork
PARW 7521  Nature as Sacred Text
PARW 7571  Process and Feminist Theology

3. Women's Mysteries, Sacred Arts, and Healing
PARW 6354  Women's Visionary Literature: Poetry and Fiction
PARW 6355  Spiritual Dimensions of Modern Art
PARW 6450  Women's Visionary Film: Magic, Myth, and Mystery
PARW 6605  Literature of Embeddedness
PARW 6779  Embodied Healing Traditions
PARW 6783  Woman as Healer
PARW 6785  Women's Embodiment, Sexuality, and Healing
PARW 6788  Embodiment of Praise: Sacred Traditions of Movement
PARW 6789  Foundational Elements of Ritual
PARW 6790  Contemporary Issues in Women's Health
PARW 6793  Embodied Healing through African Diasporic Percussion, Song, and Movement
PARW 7009  The Poetics of the Female Voice
PARW 7020  Sacred Music of the World: Traditional and Contemporary
PARW 7023  Priestess of Ancient Greece
PARW 7054  Women's Spiritual Poetry and Fiction
PARW 7200  Coming Alive: Rosen Movement and Bodywork
PARW 7201  Peace Is in Our Hands: Rosen Method Bodywork
PARW 7420  The Healing Ecstasy of Sound
PARW 7610  The Greater Mysteries: Birth, Sexuality, Death, Rebirth
PARW 7635  The Eleusinian Mysteries of Demeter and Persephone
PARW 7660  Painting and Poetry: Woman as Sacred Symbol
PARW 7690  Women's Sacred Arts and Cultural Transformation

III. Electives—8 units
Select ANY 8 units from CIIS or WSE curriculum; MA and PhD semi-distance students must include the following 1-unit course:
PARW 6054  Orientation to Women's Spirituality: Personal, Academic, and Ecosocial Justice Practice

IV. Foreign Language Proficiency—Noncredit
Knowledge of a foreign language is highly recommended for all WS PhD students as a demonstration of multicultural awareness in an extremely diverse and pluralistic world. Knowledge of a foreign language is required for WS PhD students if, and only if, it is inherent to the research necessary for the dissertation (e.g., the necessity to read primary sources in the language in which they were written rather than depending on translations).
V. Culminating Coursework—3 units

PARW 6900  Dissertation Proposal Completion (0 units) (if needed; two times maximum)
PARW 7809  Dissertation Proposal Writing (0 units)
PARW 7900  Dissertation Writing Seminar (0 units)
PARW 8019  Advanced Topics in Women’s Spirituality Research Methodology; OR
PARW 9600  Comprehensive Exams (two exams, 0 units)

Another advanced research methodology course that supports the dissertation

Course Descriptions

PARW 6027: Foundational Elements of Academic Research and Writing (1 unit)
We begin by covering important information about how to utilize Library resources and conduct research using the wealth of catalogs and online databases available to the CIIS community. We explore what constitutes primary and secondary sources, particularly in the field of women's spirituality, and what distinguishes appropriate from inappropriate Internet resources for use in scholarly research. We review the WSE program’s research paper guidelines and rubrics, which include clear templates for the structure of a paper, as well as instructions on format and footnoting. We discuss what constitutes doing “original” research, and we clarify how to distinguish and do such original research as opposed to simply reporting on the literature that is already out there.

PARW 6028: Intermediate Elements of Academic Research and Writing (2 units)
We continue the work of the first 1-unit module of this course, providing a more in-depth review of scholarly issues in research and writing for WSE students. Students apply the principles learned to their own papers. We review critical aspects of good writing, such as key elements of style and grammar; how to tighten prose; how to create a thesis statement; how to construct paragraphs and provide transitions in order to achieve coherence; how to develop persuasive (not polemical) arguments; how to use evidence and cite sources carefully; and how to employ academic vocabulary effectively while avoiding jargon. We look at exemplars from scholarly literature, as well as examples of weak writing, to note contrasts and begin the process of absorbing and mimicking good scholarly writing. We gently examine and critique our own work and that of classmates to see where and how we may improve. Finally, we explore research methodology and develop an understanding of the related concepts of ontology, epistemology, and validity, specifically as they relate to women's spirituality. As we gain awareness of the difference between investigatory standpoint and investigator bias, we consider the problem of implicit androcentric norms that govern traditional scholarship.

PARW 6029: Advanced Elements of Academic Research and Writing (3 units)
We begin by covering important information about how to utilize Library resources and conduct research using the wealth of catalogs and online databases available to the CIIS community. We explore what constitutes primary and secondary sources, particularly in the field of women's spirituality, and what distinguishes appropriate from inappropriate Internet resources for use in scholarly research. To assist us in becoming more thoughtful about the processes and products of inquiry, we explore questions such as, how do we know what we know? This course helps us to develop confidence in our ability to be appropriately and constructively critical of presented research and to know if a source is valid, and how to avoid the pitfalls of plagiarism. The course supports students’ efforts to relate to and report the information gathered in the research process and write from their unique perspective persuasively utilizing the WSE program’s research paper guidelines and rubrics. Through online conversation and discussion coupled with writing exercises and assignments, class members have the opportunity to practically apply what they learn about research and development.

PARW 6047: Critical Thinking and Introduction to Methods (2 units)
This required MA course is also recommended for PhD students who wish to refresh or strengthen their critical-thinking skills and introductory-level understanding of graduate methodologies. Students learn how to grasp the essence of a text, and how to crystallize, conceptualize, and distill the key ideas and main intent in their own writing. Critical thinking exercises strengthen academic skills for analyzing text, for constructing well-designed and cogent research papers, and for engaging in dialogue and debate regarding ideas and beliefs. Various means for developing well-substantiated lines of thinking and reasoning will be enhanced, along with the ability to discern patterns of faulty reasoning. Students learn about the differences in worldviews and methodologies among the humanities, social sciences, and physical sciences, and reflect on what it means to develop an interdisciplinary approach to research. Traditional research methodologies will be introduced along with recent schools of thought, including Feminism and Women's Spirituality; Integralism; Critical Theory; Postmodernism; Indigenous and Postcolonial Scholarship; Queer Theory; and Participatory Research.

PARW 6054: Orientation to Women's Spirituality: Personal, Academic, and Ecosocial Practice (1 unit)
An introduction to the some of the major scholars and practitioners, issues and debates, and related fields that contribute to women's spirituality in general and the CIIS Women's Spirituality program specifically. It includes a review of contemporary issues that are especially relevant for CIIS Women's Spirituality students, including feminist spirituality; standards of scholarship; LGBTQIIQ issues; postcolonial religious studies; and diversity, racism, and cultural appropriation. The class also introduces online students to the CIIS Principles of Community and online rules of conduct.

PARW 6354: Women’s Visionary Literature: Poetry and Fiction (1–2 units)
Through the centuries, the life force embodied in women has yearned for expression in artistic utterance. Women have turned to the arts of oral storytelling and the craft of writing to bring to voice their innermost feelings and spiritual visions for a better world. Women authors from diverse cultures who share their insights and wisdom through the media of novels and poems will be studied and celebrated. Students are invited to create and share their own poetry as well.
PARW 6355: Spiritual Dimensions of Modern Art (1 unit)
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.

PARW 6356: Writing Women's Spiritual Quest (2 units)
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, sexuality, social activism, motherhood, community, nature, and much more.

PARW 6450: Women's Visionary Film: Magic, Myth and Mystery (1–3 units)
Women's sacred experience and beliefs too rarely find expression in contemporary culture via film. The inspiring new genre of women's visionary films, created primarily by women about 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 Goddess Remembered, Sorceress, Daughters of the Dust, Monsoon Wedding, Frida, Blossoms of Fire, and Whale Rider will be reviewed.

PARW 6500: Contemporary Women's Spirituality (3 units)
This course 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 women and other subaltern populations from all over the globe, it introduces some of the leading and emerging multicultural and multidimensional voices of the women's spiritual movement in the U.S. and the world. This portal course for Women's Spirituality residential MA and PhD students emphasizes community building and greater awareness and appreciation of diversity. Students are asked to research and share their mother-line heritage.

PARW 6534: Wise Women, Witches, and Intergalactic Crones (2 units)
This course focuses on wise women, their beliefs and practices, the repression they endured, and reconstruction and innovation of their traditions. Beliefs and practices include goddess reverence; veneration of nature and ancestors; seasonal rites; divination, healing, magic. Other topics include African, Indigenous American, and Latina contributions to European Earth/women-centered traditions; spiritual-political activism of Witches and Wiccans; current scholarship on the history, theory, and practice of Witchcraft; future visions of intergalactic crones.

PARW 6548: Women and World Religion: Historical Perspectives (1–3 units)
Religious traditions of the world generally include a mystical reverence for Spirit and Nature, and a sense of the sacredness of human beings. We consider the experience and status of women in nature-embedded tribal/indigenous and Goddess-God traditions, as well as in major religions of the "West" and "East": Judaism, Christianity, and Islam; Hinduism, Buddhism, Daoism, Confucianism, Shinto, and Neo-Pagan religions. We focus on women's roles in the major rites of passage honored in all traditions: birth, sexual union, death, and rebirth. Students are invited to study these rites and sacraments, and to create their own ceremonies for these profound spiritual experiences.

PARW 6571: Mary and Modernity (1 unit)
This course examines the interface of modernity and religion, taking as a case study the Roman Catholic Church's modernizing of the symbolic, mystical, and cosmological aspects of the spiritual presence of the Virgin Mary. The historical emergence of the modern worldview will be presented, as well as the eventually corresponding diminution of the religious sense of Mary as the Maternal Matrix, expressed in art, music, and architecture (many examples will be shown from various historical periods). The course will note the continuity between elements in Mary's biblical narrative, and in grassroots devotion, with the rich lineage of indigenous goddesses who preceded her in various Catholic cultures, including the emergence of the Virgin of Guadalupe. Various religious responses to Mary will be discussed.

PARW 6573: Comparative and Exegetical Studies in Sacred Literature (Jewish, Christian, Islamic) (3 units)
Oral traditions in sacred literature were captured by early writers and editors, which told for posterity about the ways in which their foremothers and forefathers experienced the presence and action of their God Yahweh, Jesus the Christ, or Allah. This course will compare and contrast the sacred literature of Judaism, Christianity, and Islam, collectively referred to as the Religions of the Book. The course surveys the history, geography, and books of the Hebrew Bible (often referred to as the Old Testament), the Christian Bible (referred to as the New Testament), and the Glorious Qur'an. It also introduces students to the tools for studying these sacred texts, through the method of exegesis. To demonstrate a working knowledge of exegesis, students will complete an exegetical exercise on a sacred passage (of their choosing from any of the Abrahamic religions) as part of their final paper project.

PARW 6605: Literature of Embeddedness (1 unit)
This course explores poetry and fiction that addresses, challenges, and corrects the Western philosophical perceptions of a radical discontinuity between humans and nature, between body and mind, between self and the world, and between immanence and transcendence. The selected literature succeeds in various approaches to expressing human experience as embedded in, and indeed constituted by, subtle processes of the Earth community and the entire cosmos. Aspects of orality and literacy are covered. Some of the authors, such as traditional Native Americans, speak from cultures that have never perceived the Western discontinuities. Others create characters who experience a sudden dissolution of false boundaries or gradually find their human-focused consciousness absorbed by and expanded to the far larger dimensions of the cosmological whole.
PARW 6620: Luce Irigaray: An Ethics of Sexuate Difference (1 unit)
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 into 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. Instead, Irigaray advocates developing a culture of intersubjectivity (between the sexes) as well as a culture of female subjectivity (among women). The coursework is organized in the following areas: philosophy, linguistics, spirituality, art, and politics.

PARW 6630: Feminist Perspectives on Western Culture (2 units)
While reviewing feminist critiques in various fields, this course focuses primarily on creative alternatives, grounded in female perspectives, to problematic aspects of the status quo. Topics covered will include differences between the sexes, theories of early cultural development, language and literary expression, time, the visual arts, spirituality and religion, process philosophy, cosmology, and the ecofeminist vision. Students will be encouraged through the creativity of their papers to contribute to the ongoing mission—and sacred calling—of the women’s movement.

PARW 6640: Women’s Leadership in Ecosocial Activism (1 unit)
In the ecosocial “arena,” women often find replications of the same destructive patterns they seek to change in the world at large. How several feminist leaders have addressed this challenge will be the focus of this course. We will orient our exploration by reading an essay by Luce Irigaray and articles by female leaders at local, state, national, and international levels of ecosocial activism. We will have guest speakers from different types of organizations and campaigns, including the coordinator of grass roots groups for Code Pink; a veteran of scores of ecosocial campaigns and organizations, including the state and national levels of the Democratic Party; and a community organizer/activist from the Bay Area. They will share their experiences, observations, and approaches, reflecting on women’s ways of doing political work. We will study female leaders’ experiences in both women-only and mixed-gender organizations, in countries of both the Northern and the Southern hemispheres, and in both alternative and mainstream venues.

PARW 6642: Queering the Sacred (2 units)
This course focuses on the intersection of bisexual and same-sex intimacy, gender diversity, and the sacred (religious, spiritual, mythic, and magical). We will explore ancient, indigenous, and contemporary religions, spiritual traditions, and spiritual movements. We will examine the historically and culturally problematic, alternately hostile and embracing, relationships that persons and groups expressing gender and erotic diversity have experienced in diverse spiritual contexts. We will consider such topics as deities, spiritual practitioners, spiritual autobiography, multiple identities (such as the interface of sexuality, spirituality, and race/ethnicity), theoretical approaches, spiritually inspired arts, and ceremonial expression to this crossroads of spirit and desire. We will pay special attention to the ways in which this intersection relates to the field of women’s spirituality, including studying works by Sappho, Sor Juana Inés de la Cruz, H. D., Judy Grahn, Susan Griffin, Paula Gunn Allen, Monique Wittig, Gloria Anzaldúa, and Audre Lorde.

PARW 6643: Women, Spirituality, and Social Change (1 unit)
This course examines the powerful synergy between spirituality and social action. In the context of current world concerns, we review the lives and wisdom of women from diverse faith traditions and cultures for insight and inspiration. Readings and class explorations include Buddhist, Christian, Hindu, Jewish, Muslim, and indigenous sources. We focus on women who recognized the unity of life and whose love for the Divine in all creation compelled and sustained their work of peace- and justice-making. A highly interactive lecture-discussion format will be complemented by audio and video recordings of several of the women studied, inspirational music, spiritual practices, and resources for ongoing study. Students will be encouraged to incorporate any practices and perspectives that may enrich their own ongoing lifework.

PARW 6655: Queering Eco-Feminism: Erotic and Gender Diversity in Earth-Centered Ecological Feminist Traditions (2 units)
For centuries, persons thought to depart from or to defy normative gendered and erotic behavior or roles were considered “unnatural” by institutional religions, scientists, and others. Many lesbian, gay, bisexual, and transgendered writers and activists and allies have contested this perspective. Their concerns embrace a broad spectrum of views, from ecofeminists and eco-queer theorists who insist that in order to move beyond anti-feminist and anti-LGBTQI perspectives, notions of gender and sexuality must be “de-essentialized”; to biologists who argue that diversity of gender and sexuality are “hard-wired”; to women and LGBTQI persons and groups who celebrate female and queer embodied divinities of nature and who view diversity of gender and eros as gifts of nature.

PARW 6657: Women’s Rites of Passage (1 unit)
This course concentrates on the elements of ritual, seasonal celebrations, and the components of rites of passage as evolved by women’s communities in the indigenous cultures of the world, with emphasis on the African Diaspora. It addresses the elements of individual, family, communal, and global rituals, and provides the student with guidelines for creating rites of passage for every stage of life, from menarche to menopause, from birth to ancestral honoring. It addresses the needs of body, mind, spirit, and community. Students are required to design a ritual, a ceremony, and a rite of passage, and to execute it along with writing a paper discussing its relevance to contemporary life.

PARW 6671: Lady Wisdom—Hagia Sophia: Goddess, Jewish, and Christian Traditions (2 units)
Research into ancient Mediterranean and later European cultures has uncovered thriving wisdom tradition centered on the celebration and presence of Divine Wisdom. Goddesses of Wisdom were praised in Egypt, Israel, Mesopotamia, Anatolia, Greece, and Rome, and addressed by many names: Isis, Hochma, Ishtar, Cybele-Artemis, Demeter-Persephone, Athene-Minerva, Thunder-Perfect-Mind. Although it is often assumed that Christianity had little to do with these goddess traditions, they were in fact preserved, transmitted, and transformed through the important Christian figure of Hagia Sophia. We have forgotten much of this history today, but Sophianic themes played an important part in the early and medieval church, in esoteric Jewish and Christian movements that sometimes flourished and were sometimes suppressed,
and in a number of the most dynamic theological and spiritual developments of the twentieth century. Indeed, although modernity tended to deny her presence, we are in the midst of a renaissance of Sophianic thought and culture, as Hagia Sophia, Holy Lady Wisdom, begins to re-emerge once more.

**PARW 6756: Islam, Women, and Reform (2 units)**

Islam and women has been a topic of fascination in the West for quite some time. Still, much of the research and media portrayal lacks historical depth, textual coherence, and cultural accuracy. This course will introduce the foundational sources of Islamic thought, its sacred texts, methods of interpretation, and politics of implementation as the background to looking at Muslim women’s movements. What is gender in Islam? It will examine multiple aspects of identity development for Muslim women globally, including spiritual identities, cultural identities, sexuality, and citizenship. Finally, it will look at the strands of transformation used by Muslim women themselves to achieve the goal of voice and empowerment within their own communities and the world. There are three major strands of conversation. The secular feminist movement seeks to remove religion from the discourse and mostly relies upon international human rights standards. The Islamist neoconservative perspective seeks to maintain Islam as the center of the debate based upon a patriarchal model or interpretation that lacks critical examination. Between these two, a third, radical, paradigmatic alternative has emerged at the end of the twentieth century, known as Islamic feminism. While often attacked by both the other two strands for being “like” the opposition, it seeks to create and sustain an understanding religion as dynamic and open to new, more gender-friendly interpretation and the resulting practices.

**PARW 6777: Embodied Healing Traditions (2 units)**

This class surveys diverse spiritual and healing modalities for working with traumatic experience—whether it is our own or someone else’s. It reviews Buddhist meditation techniques, ritual practices, movement modalities, and sound healing, as well as writing, art, and storytelling to help us move through experiences of suffering with grace as we invoke our own health and healing.

**PARW 6781: Orisha: Indigenous Philosophy—Experienced Through Song, Drum, and Dance (1 unit)**

In this class, we will experience the philosophy and mythology of Orisha as they were brought to the New World, and especially to Cuba, from Nigeria, during the nineteenth-century slave trade. Orisha are powers of nature: the ocean, rivers, mountains, wind, thunder and lightning, and others. The practice of Orisha worship is an indigenous way of life, and its survival through colonialism is an awesome story preserved through song, drumming, dance, art, and divination. It is a philosophy that has been passed down for centuries and has traveled the globe. We will study this philosophy through the songs, rhythms, and dances that accompany the Orisha.

**PARW 6782: Archaeomythology of Dance (1 unit)**

This weekend intensive begins by presenting an overview of the earliest evidence of communal dance from various cultures of the world. This course takes an archaeomythological approach by combining archaeology, ethnology, anthropology, mythology, and symbolism. The experiential component focuses on the communal ritual dances that have survived in the Balkans containing patterns and symbolism of Earth-based spirituality that have roots in antiquity. Students will learn and experience authentic dances accompanied by traditional music of the region.

**PARW 6783: Woman as Healer (2 units)**

Women have long held official and unofficial roles worldwide as healers, midwives, herbalists, shamans, and transmitters of sacred knowledge in service to the community. This course will explore some of that history, as well as the spiritual practices, processes, and personalities of women in the modern era who are drawing on indigenous and nontraditional healing modalities to bring spiritual harmony, bodily health, and emotional balance to their cultures and the world at large. Among the topics explored will be curanderismo, sacred medicine traditions, herbalism, hands-on healing, midwifery, channeling, psychic healing, clairvoyant diagnosing, and more.

**PARW 6784: 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 Euro-American women and 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.

**PARW 6785: Woman as Healer (2 units)**

This class surveys diverse spiritual and healing modalities for working with traumatic experience—whether it is our own or someone else’s. It reviews Buddhist meditation techniques, ritual practices, movement modalities, and sound healing, as well as writing, art, and storytelling to help us move through experiences of suffering with grace as we invoke our own health and healing.

**PARW 6786: Embodying the Present: Women’s Spirituality (3 units)**

The main purpose of this online portal course for MA and PhD students 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). Students will explore and research their mother-line heritage.

**PARW 6787: Sacred Women of Africa and the African Diaspora (3 units)**

This course explores the lineage of sacred women of power found in the cultural history, spiritual practices, feminine iconography, and ordinary and extraordinary rituals of diverse peoples of Africa and the African Diaspora. We begin with the late-Paleolithic and early-Neolithic cave paintings of northern and southern Africa, tracing the goddesses, divine queens, and holy priestesses of ancient kingdoms in North, West, and Central Africa. We explore the sacred ancestors, holy mothers, ritual leaders, healers, and market women of the Yoruba, Ibo, San, and other African peoples, reviewing the similarities and differences found in images, practices, and concepts of the African
Divine Feminine. Luisah Teish, contemporary author, Ifa Priestess and Chief, leads us in embodied practices from a variety of ancient and modern African traditions. Contemporary writings, novels, films, and scholarly narratives are used to review modern controversies in African women’s empowerment, rituals, roles, and feminism.

PARW 6788: Embodying Praise: Sacred Traditions of Movement (1 unit)
This course is a personal, experiential, and multicultural exploration of historical and contemporary sacred dance traditions. It does not require dance experience or aptitude—just the desire to move together in a safe space. We will review the movements and worldviews of selected African and Asian dance traditions, the praise dance tradition of the modern black Christian church, and contemporary dance practices that invoke and embody Spirit. The class will include group movement and lecture demonstrations led by master teachers who will reflect on their specific dance traditions and the use and performance of these traditions in contemporary times.

PARW 6789: Foundational Elements of Ritual (1 unit)
Ritual is an enacted poem, a sequence of actions designed to awaken powerful emotional and psychological forces. To create effective rituals, we begin by crafting a clear intention. Then we use the template of the four elements: air, fire, water, and earth. Air corresponds to mind, breath, and vision, to techniques of meditation and visualization. Fire links to energy, and the skills of sensing, shaping, and directing our own energies and that of a group. Water connects to emotion, to trancework, music, and storytelling that move us on a deep level of feeling. Earth is embodiment, the physical objects we use, the art we create, the costumes we wear, and the altars we build. In this course, we explore each of the elements and challenge ourselves both to express our creativity and to hone our craft to achieve excellence. We will create personal rituals and rituals for small and large groups, write chants and liturgies, and develop the fine art of priestessing, being fully present in ritual space and time, learning to serve both the needs of a group and of our own deep connection to spirit.

PARW 6790: Contemporary Issues in Women’s Health (3 units)
The class explores the marginalization of women’s health issues within dominant sociocultural or scientific frameworks and their implications for health policy and planning. Readings drawn from science and medicine, feminism, psychology, and the writings and literature of women of color, along with the students’ own experience, will be used to review topics and controversies in contemporary women’s health such as reproductive health rights; women, cancer and environmental pollution; health issues and inequities among socially marginalized female populations; local and global violence against women; women’s roles in scientific and biological health fields; complementary, alternative, and integrative health care for women; social and ethical issues of the new reproductive technologies; menstruation, childbirth, aging, and menopause; and body image and eating disorders. The class includes a visit to a local health facility.

PARW 6791: Women’s Spirituality: Practice and Compassionate Healing (1 unit)
This class is designed to encourage praxis, which reflects compassion and encourages transformation. In meeting our tasks as healers, advocates, and creators of new and respectful paradigms, we must examine our demonstration and embrace our commitment. Students will be supervised in the development of skills useful for working with multidenominational groups of women.

PARW 6792: Women and Tantra (1 unit)
This course is an experiential exploration of Tantra, a sacred embodied tradition. We will review Sakti, the feminine energy; trace her immanence in creation, the Earth, and our bodies through sacred art and yantras; learn how presence, sensuality, and ecstasy are doorways to the Divine; and explore the role of women in Tantra from historical through contemporary times. We will engage with practices of mantra, mudra, and movement to deepen our presence and embodiment.

PARW 6793: Embodied Healing through African Diasporic Percussion, Song, and Movement (1 unit)
In this course, we will theoretically contextualize why the healing traditions of Africa—based in live percussive music, movement, storytelling, shamanism, village circle games, and belly laughter—have now become central to the embodied healing that we humans seek in our lives and planet today. In the last fifteen years, we have been seeing an increased popularization of drumming, as there is more need for immense ethno-cultural vibrational healing essential to our wellness as a species. Through embodied hands-on exploration, everyone in the course will participate together in the creation of traditional and contemporary movement-based live percussive music rhythms, and call and response chants, that support the connection of body, mind, and spirit naturally relaxing into congruent and elevating frequencies. From this embodied place, each person will be able to find his or her own voice and perhaps more entryways for connection, collaboration, and creativity. Bring your drum or use ours.

PARW 6794: Matriarchal Societies: An Introduction (2 units)
A “matriarchy” is not a social structure in which women benefit at the expense of men. Rather, matriarchal cultures are characterized by shared leadership between men and women that results in political harmony, social balance, and emotional well-being. In matriarchal societies, the mother is the central figure, nurturing is a primary value, and the Earth is seen as sacred. What can we learn from matriarchies that might help us to create a more peaceful and environmentally friendly world? This course will explore the fascinating ins and outs of contemporary matriarchies such as the Mosuo of China, the Minangkabau of Sumatra, the Tuareg and Berber of North Africa, the Akan of Ghana, the Juchitán of Mexico, and others.

PARW 6800: MA Integrative Seminar (3 units)
MA students are mentored in the preparation of a portfolio or advanced research paper. Students draw together the knowledge, insights, and skills of their coursework and their chosen areas of study; and work with the Library to refine their research skills. They review relevant methodologies and issues of epistemology in preparation for the completion of the MA degree.
PARW 7000: Relational Reality: The Ecosocial Vision (3 units)
This course presents an overview of emergent ecosocial, postmechanistic analysis and vision, in the West, in the following areas: education (including participatory research); governance and law; economics (political economy); architecture, land use, and planning; critique of technology; health and healing; spirituality and religion; and culture and media. Recent discoveries of interrelatedness in many areas are discussed. Ecosocial solutions to various crises of modernity are now moving into the mainstream, which may or may not result in a deep transformation of modern societies. At this moment in history, a grasp of the interrelatedness of disparate ecosocial developments is key. This course analyzes current events and the assumptions of modernity from the critical perspective of a relational worldview, an ecologically grounded postmodern (or “ecological postmodern”) perspective, which holds and furthers pragmatic visionary solutions and possibilities for ecosocial transformation. The goal of the course is for students to become knowledgeable about the major issues and about the rising counterforce constituted by ecosocial theory and practice.

PARW 7002: Ecofeminist Philosophy and Activism (3 units)
This course will explore the following questions: Does feminism need ecology? Does ecology need feminism? What are the common roots in the subordination of women and nature? Whatever happened to the reverence once paid to Mother Earth? Do women or feminists have crucial roles to play in the struggle to save the Earth? Is the perceived relation between women and nature simply a product of gender binaries and sex-role stereotyping?

PARW 7004: Womanist-Feminist Philosophies: Global Perspectives (3 units—hybrid)
This course highlights the philosophical wisdom and spiritual insight of women from around the world. Spiritual and philosophical teachers include the Queen of Sheba, Lysistrata, Diotima, Hypatia, Rubia, Hildegard of Bingen, Simone de Beauvoir, Simone Weil, and other contemporary authors such as Dhyani Ywahoo, Paula Gunn Allen, Amma, Judith Plaskow, Rita Nakashima Brock, Charlene Spretnak, Carol P. Christ, Susan Griffin, and Starhawk, among others.

PARW 7009: The Poetics of the Female Voice (2 units)
Recent studies in cognitive science, including MRI comparisons, as well as decades of research in psychology, have demonstrated that most female brains tend to register and process information in a more gestalt, associative, relational mode than do most male brains. A few women writers have focused on the challenge of expressing female consciousness (cognitive patterns) as authentic female voice on the page. We will study feminist literary analyses, as well as fiction by three pioneers (Dorothy Richardson, Virginia Woolf, and Katherine Mansfield), and works by several contemporary authors of short stories, novels, spiritual writing, and poetry.

PARW 7020: Sacred Music of the World: Traditional and Contemporary (1 unit)
This is an experiential class exploring traditional and contemporary sacred music from various cultures with a focus on women’s expressions—including traditions of chant, song, shamanistic healing, women drummers, ecstatic practices, and contemporary explorations. The class is an exploration of the power of music to heal, create, and strengthen community; tell the story of a people; and connect to the divine.

PARW 7022: Women and World Religions: Goddess, God, and Interfaith Dialogues (1 unit)
This course is based on a belief in the importance of the growing movement for interfaith dialogues among the diverse religions of the world—exemplified in groups such as the World Congress of Religions—and in the belief that these dialogues will benefit greatly from the inclusion of the voices from the Goddess traditions alongside those of the God traditions. The experience, wisdom, and beliefs of women and other subordinated genders in diverse spiritual-religious traditions will be explored for evidence of contrasts, critiques, and common ground that help provide a stronger basis for the equitable religious valuing of women, men, and other subordinated genders in a just, peaceful, and sustainable world.

PARW 7023: Priestesses of Ancient Greece (1 unit)
The most prestigious role a woman could hold in antiquity in the West was that of priestess. Using primary texts, iconography, epigraphical evidence, and secondary scholarship, we will look at what it meant to be a priestess in ancient Greece. We will also explore how women in Greece more broadly participated in public and secret mystery practices that marked major life transitions, from puberty to death. Special emphasis will be given to the oracles at Delphi and Dodona, and the “divine birth” tradition. We will also examine how women today may look to such ancient women’s roles and practices to develop and reclaim spiritual authority, and toward that end we will integrate some ritual into the classroom experience.

PARW 7042: Partnership in Action (3 units)
Through direct application of the partnership model, this course offers students the opportunity to broaden and deepen their understanding of Partnership and Partnership Studies and put it into greater practice in the larger community. Students may choose from possible projects and associations with nonprofit and community organizations. Sixty hours of community engagement are required. Cross-listed as TLD 7042.

PARW 7050: Goddesses of Prehistory: An Archaeomythology (3 units)
This course explores archaeological and mythological evidence of the veneration of female deities in cultures of the ancient world within Africa, Old Europe, Anatolia, Mesopotamia, the Middle East, Crete and Greece, Asia, and the New World. Slides from the collection of archaeologist Marija Gimbutas are a special resource for the class, providing an in-depth view of the iconography, social structure, and rich ceremonial life of the earliest farming peoples of Europe, Anatolia, and Mediterranean societies. For a working framework of research and interpretation, we incorporate the worldview and methodologies of women’s spirituality with archaeomythology, a methodology that combines archaeology, mythology, cultural history, ethnology, linguistics, genetics, and other disciplines to craft a multidimensional investigation of female iconography and rituals in the prehistoric eras.
PARW 7054: Women’s Spiritual Poetry and Fiction (3 units)

Through the millennia, women have crystallized our spiritual insights, longing, wisdom, and experiences of mystical communion with the Divine in prayers and poems, storytelling and novels. We will consider works by Isabel Allende, Chitra Banerjee Divakaruni, Adrienne Rich, Mary Mackey, Susan Griffin, Alice Walker, Janine Canan, Audre Lorde, Linda Hogan, and Starhawk, among others, with guest speakers from among the local San Francisco Bay Area women’s spirituality writers’ community.

PARW 7116: Embodied, Embedded Philosophy (1 unit)

This course explores possibilities for philosophy with body and nature at the center. After a critique of the disembodied, disembodied assumptions within Western philosophy, the class will identify relevant post-mechanistic discoveries regarding cosmological/quantum processes; ecological processes (humans-in-nature, interactions with bioregions, interactions with animals); inter-human dynamics; and internal body/mind processes (with attention to the dimorphic nature of the human species, evidenced by new discoveries in female physiology). Finally, students will write a paper on recontextualizing an issue in a selected branch of philosophy from a relational, process-oriented perspective.

PARW 7200: Coming Alive: Rosen Movement and Bodywork (1–3 units)

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, our 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 that had been obscured within the holding patterns of the body.

PARW 7217: Mirrors in History: A Cross-Cultural Exploration (3 units) (online)

Mirrors are much more than mere tools of vanity. Throughout the ages they are believed to have predicted the future, captured and transported souls, and reflected far more than the user’s image. Mirrors have served as metaphors with myriad meanings, as symbols of divinity and power, implements of distortion, and tools for self-reflection. The mirror, in its variety of forms and applications, has truly captured the human imagination. This course is an interdisciplinary, selective cross-cultural exploration of the mirror (from c. 7000 BCE to the present). Students will explore the mirror in a variety of contexts: in world religions and spiritual traditions (such as Japanese Shinto, the African American religion of Yoruba, medieval Christianity, or the Aztec religion of Mesoamerica); mythology and folklore from ancient Greece to Africa to Asia; and literature and the visual arts from various historical periods to modern times. Students are encouraged to study an aspect of the mirror in a historical-cultural context of their choosing, and also examine the roles that mirrors play in their contemporary lives. With faculty support, students may explore psychological, scientific, and cosmological perspectives on mirrors as an optional aspect of the course.

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 presentation that serves as a spring music and healing event for the community, where they will share their original creations.

PARW 7510: Cultures in Balance: Women at the Center (2–3 units)

Drawing its title from the groundbreaking work of Peggy Reeves Sanday and her book Women at the Center: Life in a Modern Matriarchy, this course presents the body of knowledge that is developing about contemporary and historical societies where women are seen as the center of culture and where women and men collaborate to create balanced, sustainable societies. These societies show markedly different social customs, artistic expressions, and religious beliefs and practices when compared when cultures where women are disrespected and excluded from leadership roles. The underlying assumptions, biases, and expectations of researchers investigating the beliefs, rituals, and social structures of societies—especially those in the distant past—fuel the interpretation of data, often with dramatically different results.

PARW 7520: Matriarchal Elaboration of Matrixial Consciousness (1 unit)

There has been a recent surge in interest in matriarchal studies among women scholars around the world. These studies focus on the need to redefine the definition of matriarchy in anthropological studies, and on the desirability of bringing ethnographic and historical research on matrincenric, matrific, matristic, matriarchal, gender-balanced and/or gender-equity cultures into the mainstream of academic studies. Anthropologist Peggy Reeves Sanday’s classic text Female Power and Male Dominance: On the Origins of Sexual Inequality presented an environmentally situated study of 156 contemporary tribal societies and their correlated features of inner/outer psychospiritual orientations, gendered distributions of power, worship of female and/or male deities, and the relative incidence of violence against women and children within the group. Sanday’s long-term fieldwork among the Minangkabau of Sumatra in Indonesia (the largest existing matrilineal society in contemporary times) led to her redefinition of the term matriarchy. Her most recent work is on matriarchal cultural and symbolic elaboration of matrixial consciousness in areas such as ancient Ireland, Scotland, Greece, and in the Phrygians of Anatolia. Genevieve Vaughan’s work in Women and the Gift Economy is also an important part of this new area of studies, and of this course.
PARW 7521: Nature as Sacred Text (1 unit)
Whether we are looking to heal and transform our personal hurts or the huge wounds our society inflicts on the Earth and other human beings, the Earth herself is our greatest teacher and healer. The ancient Goddess traditions had no sacred texts or dogmas: instead, their mystics learned to read the book of nature. Understanding how the Earth's cycles work, how change occurs in nature, and how mother Earth designs coevolving, interdependent systems can help us be better designers of the changes we want to see in our own life and the world. Our connection to Earth is our deepest source of hope, renewal, and strength. This course weaves together readings, lecture, and experiential practices from Earth-based ritual traditions with insights from permaculture and nature awareness, to open our ears to nature's communications and to help us connect more deeply with her great transformative powers, and to bring those creative energies fully alive in our lives, homes and communities.

PARW 7536: Holy Women of Judaism, Christianity, and Islam (1 unit)
In this course we deepen our understanding of the holy women of three Abrahamic religions. We examine their religious contributions in the midst of limiting sociopolitical difficulties that curtailed women's expression and spiritual self-disclosure. Studying the time from the ancient 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.

PARW 7541: The Herstory and History of the Judaic Tradition (1 unit)
The Hebrew/Jewish people, who claim Abraham and Sarah as their ancestral parents, make up a multicultural and diverse community. This course will study the roots of the tradition, its matrilineal beginnings, the Mystic teachings of the Kabala, and the teachings of the Talmud and its infusion of feminist thought. In addition, this course will also survey the different types of Judaism that are practiced in the twenty-first century (Orthodox, Conservative, Reform, for example), as well as the different communities that are practicing (Ashkenazi, Sephardic, Mizrahi, for example).

PARW 7560: Thealogy/Theology: Goddess/God, Humanity, Nature, and Ethics (3 units) (online)
This course compares and contrasts feminist approaches to sources of reliable knowledge (how we know), Goddess/God, humanity, nature, and ethics in the contemporary Goddess movement, Judaism, Christianity, Buddhism, and Hinduism. Authors to be studied include Alice Walker, Susan Griffin, Mary Daly, Judith Plaskow, Carol P. Christ, Delores Williams, Rosemary Radford Ruether, Rita Gross, Rita Nakashima Brock, Starhawk, Lina Gupta, China Galland, and Kwok Pui-lan.

PARW 7571: Process and Feminist Theology (2 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 theologies and theologies 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 theologists 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.

PARW 7572: Women and Judaism (1 unit)
The intersection of Jewish cultural and religious identity with the feminist movement has resulted in a flowering of new Jewish liturgies, prayer traditions, midrash, and rituals that are more female-inclusive or female-centered. Some leading Jewish feminist theologians, scholars, and authors to be studied include Judith Plaskow, Marcia Falk, Lynn Gottlieb, Ellen Umansky, and Anita Diamant.

PARW 7573: New Directions for Women in Christianity (1 unit)
New directions in Christianity include several important developments: the ordination of women as ministers and priests; the open inclusion of gays and lesbians in church communities and leadership positions; a growing ecumenical movement extending beyond tolerance to mutuality; the dynamic intersections of faith and feminism; and growing interest in women saints, including Mary Magdalene as a leader in the early Christian Church community and possible bride of Jesus, Anne as the Grandmother of the Mother of God, Mary as a personal-cosmological Being, Black Madonnas, the “feminine face of God,” Christ-Sophia, the Feminine Divine, and Goddesses as divine female archetypes.

PARW 7585: Spirit, Compassion, and Community Activism (1)
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. Students are expected to take 1 unit in conjunction with 60 hours of in-service learning, volunteering with a nonprofit community organization.

PARW 7609-01-02: Womanist-Feminist Worldviews (3 units)
This class for all MA and PhD students examines a diversity of womanist, feminist, mujerista, and postcolonial worldviews, theories, and activism in the U.S. and internationally. It reviews contemporary international dialogues and postcolonial discourses, along with modern and historical womanist-feminist controversies. Topics covered include an examination of the intersectionality of gender, race, class, and sexual identity proposed by African American and Latina feminists; feminism, gender, and activism among local/global/diasporic feminists of Africa, Asia, North and South America, the Middle East, and Europe; dominant and nondominant womanist-feminist discourses on
spirituality, religion, and gender; local and global feminist analyses of gender, violence, and war; the social construction of the self in a variety of social and cultural settings; and a cross-cultural examination of the experience and institution of motherhood as well as the choice not to become a biological mother.

**PARW 7610: The Greater Mysteries: Birth, Sexuality, Death, Rebirth (3 units)**
The primal human rites of passage—birth, sex, death, and rebirth—were celebrated in the rituals of the Mother and Daughter Goddesses throughout Greece every spring and fall. Class participants co-create the ancient nine-day rite of initiation into the Greater Mysteries of Demeter and Persephone as celebrated at Eleusis, which initiate a spiritual death/rebirth. These rites were generated by priestesses, priests, and initiate—as individuals within community, within the cosmological context of the Sacred Marriage of Earth and Sky. The ineffable Mysteries imparted an experience of divine kinship and purpose (Aristotle), and a vision that would “give us a better reason to live with joy; and to die with better hope” (Cicero).

**PARW 7635: The Eleusinian Mysteries of Demeter and Persephone (3 units)**
The ancient mysteries of the Mother and Daughter Goddesses of Greece were expressed through poetry, artwork, architecture, philosophy, and drama. We trace the evolution of the religious festival at Eleusis from the Bronze Age through the Archaic and Classical eras into the early Christian era. Related rituals of the Thesmophoria and the Lesser Mysteries that invoked and celebrated fertility, sexuality, and new life will be discussed, as well as the roots of these rites in the Goddess-and-God-centered culture of ancient Crete. Texts include the “Homeric Hymn to Demeter,” Plato’s *Symposium*, and Aristophanes’ *Lysistrata*.

**PARW 7640: Goddess and God Civilization of Ancient Crete (2-3 units)**
In ancient Crete, the central divinity was a Nature Goddess or Goddesses who shared powers in partnership with a Nature God or Gods. We question how Crete’s nature religion influenced this extraordinary culture, including gender relations of women and men and the social roles each sex played in family, economic, political, and religious life; the naturalistic and exuberant artwork; and expressions of relative harmony and peace in contrast to violence and warfare in neighboring cultures. Using methodologies of archaeology, mythology, history of religion, and archaeomythology, we trace evidence for ritual activity and for Goddesses and God iconography in Neolithic and Bronze Age Crete from c. 7000 BCE to c. 1100 BCE. Interrelations are situated in the specific eras of cultural history on the fabled isle of Crete.

**PARW 7660: Painting and Poetry: Woman as Sacred Symbol (1–2 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.

**PARW 7690: Women’s Sacred Arts and Cultural Transformation (2 units) (studio art course)**
The collective work of an artist constitutes an autobiography of sacred art, and our objective will be to connect meaning to the symbolism of art, as we search areas of our existence, and collage together its different influences. We do this while we focus on letting our art be its own vehicle for discovery, for art is not a vague, transitory, and isolated production, but a power that must be directed to the improvement and refinement of the human soul. It leads to the appreciation of one’s spirituality and to profound cultural transformation. We gather and assemble fragments in an internal search that enables us to release and increase our own creativity, even as we focus on the work of contemporary artists who chose to express sacred themes and transform cultural attitudes.

**PARW 7809: Thesis/Dissertation Proposal Writing (0 units)**
MA and PhD students are taught the basics for writing a good thesis or dissertation proposal. Institute and program guidelines for the thesis and dissertation—as articulated in the “Proposal Rubric,” Institute and WSE program policies and procedures, the Human Research Review Committee application, conscientious work relations and timelines, committee chair and membership, technical review, Library requirements, and graduation requirements—will be discussed.

**PARW 7900: Thesis/Dissertation Seminar (0 units)**
The advanced student’s researching and writing of a thesis or dissertation progresses with the mentorship of, and in close consultation with, one’s chair and thesis or dissertation committee. The dissertation is to be a minimum of 200 and a maximum of 300 pages. Prerequisites: PARW 6900; advancement to candidacy.

**PARW 8012: Women’s Spirituality Research Methodologies (3 units)**
This course—required of all PhD students usually in the second year of study, and strongly recommended for MA students intending to write a thesis—surveys disciplinary and multidisciplinary Women’s Spirituality research methodologies for the three areas of emphasis in Women’s Spirituality: Women and World Religions; Feminist and Ecofeminist Philosophy; Women’s Mysteries, Sacred Arts, and Healing. Students will compare and contrast two types of research methodologies for relevance vis-à-vis a particular research topic. Methods considered include women’s spiritual ways of knowing, hermeneutics of scriptures, comparative studies, feminist standpoint epistemology, philosophical reasoning and conceptual analysis, action research, narrative/organic inquiry/heuristic research, literary criticism, and the creative processes of the arts.

**PARW 8019: Advanced Topics in Women’s Spirituality Research Methodologies (3 units)**
Usually taken in the same semester as the Proposal Writing course, this advanced Women's Spirituality research methodologies course provides an in-depth focus on a methodology central to the research and writing of the student's dissertation. Students may propose a religious/spiritual, theoretical-philosophical, qualitative social science, and/or quantitative science research project for the dissertation. The dissertation topic may be an interdisciplinary study which uses “mixed methods,” combining, for example: feminist/womanist standpoint, hermeneutics of text, narrative research, cultural history, archaeomythology, and/or the creative arts process. (With the
approval of the advisor, the student may take, in lieu of this course, an appropriate advanced methodology course in another department at CIIS; or arrange for independent studies in an advanced research methodology course at another graduate institute.)

**PARW 8799: Independent Studies (1–3 units)**
With permission of their advisor, students may take up to 6 units of Independent Studies courses. These may be particularly useful to a doctoral student who is considering a topic of special interest or who needs a particular advanced research methods course pertinent to the dissertation. They may serve any student who wishes to study with a particular faculty member (perhaps as part of a Women’s Spirituality Journey).

**PARW 9600: Comprehensive Exams (0 units)**
Taken at the end of the PhD coursework, the Comprehensive Exams are composed of two take-home bibliographic essays in the doctoral student’s two chosen areas of emphasis: Women and World Religions; Feminist and Ecofeminist Philosophy and Activism; and/or Women’s Mysteries, Sacred Arts, and Healing. The two 35–50-page take-home exams must demonstrate an understanding of theoretical frameworks, scholarly debates, and the evolution of knowledge in the particular area of each comprehensive exam. The exams ask the student to explore primary texts in the two areas of emphasis, and to demonstrate the cultivation of broad and deep knowledge in these areas before proceeding to the dissertation. The exams also serve to develop a student’s areas of competency for teaching. In consultation with their Comprehensive Exam supervisors, students negotiate approval for three major subtopics in each area of emphasis, and they agree on a list of at least thirty key texts to be reviewed and discussed for each essay. These texts must be deeply researched. Each bibliographic essay needs to be well crafted and must meet the standards of the program. The student has one or a maximum of two semesters to pass the exam. If the exam is not passed, the student cannot continue toward the dissertation and may wish to opt for an MA degree in Women’s Spirituality instead.
SOCIAL AND CULTURAL ANTHROPOLOGY
MA in CULTURAL ANTHROPOLOGY AND SOCIAL TRANSFORMATION WITH AN EMPHASIS IN GENDER, ECOLOGY, AND SOCIETY
PHD in SOCIAL AND CULTURAL ANTHROPOLOGY

Department Chair
Richard Shapiro, MA

Core Faculty
Matthew Bronson, PhD
Angana P. Chatterji, PhD
Mutombo Mpanya, PhD

Affiliated Faculty
Isoke Femi, BA (race, alliance building; United States)
Margaret Mackenzie, PhD (medical anthropology, art; New Zealand, Polynesia)
Will Roscoe, PhD (gender, sexuality, history; Native North America)

Visiting Scholars: 2004–2011 (partial list)
Betsy Apple (law, crimes against humanity; Africa, Europe, United States)
Legal Director and General Counsel, AIDS-Free World, and Former Director, Crimes Against Humanity, Human Rights First, New York, and adjunct faculty, School of International and Public Affairs, Columbia University
Srimati Basu (law, feminisms; South Asia)
Associate Professor of Gender and Women’s Studies (and Anthropology), University of Kentucky, Lexington
Piya Chatterjee (international women’s movements; labor politics; gender and race; South Asia)
Associate Professor, Department of Women’s Studies, University of California, Riverside
Dana Clark (environmental law, international finance institutions; United States)
President and Founder, International Accountability Project
Pablo Gonzalez (U.S./Mexico borderlands; U.S. Latino and Latin American urbanism; race and ethnicity, social movements)
Samia Goudie (Aboriginal cultures; Australia)
Member of the Bundjalung Mununjali Nation/Clan, northern New South Wales
Lamia Karim (development critique; South Asia)
Assistant Professor of Anthropology, University of Oregon at Eugene
Ali Kazimi (documentary filmmaking; North Africa, North America, South Asia)
Assistant Professor of Film, York University
Harsh Mander (human rights law; South Asia)
Center for Equity Studies, New Delhi
Ali Mir (globalization, diaspora studies; South Asia, United States)
Assistant Professor of Business, William Patterson University
Robert Nickelsberg (South Asia; Kashmir; Iraq; urban violence; U.S.)
Freelance photographer
David Naguib Pellow (environmental justice, race and civil rights; United States)
Associate Professor of Ethnic Studies, University of California, San Diego
Jyoti Puri (gender, sexuality, nationalisms; South Asia)
Associate Professor and Chair of Sociology, Simmons College, Boston
Satadru Sen (colonial history, immigration, criminalization; South Asia)
Assistant Professor of History, Queens College, City University of New York
Majid Shihade (politics, conflict studies; Middle East)
Berkeley City College

About the Program
Founded in 1981, the Anthropology Department offers a critical, advocacy approach to education. In 1997, the department expanded to include a doctoral track, and in 1999, it was re-envisioned to prioritize issues of social and ecological justice in the context of a multicultural, postcolonial world. The department engages in cross-disciplinary frameworks, shifting the disciplinary boundaries that traditionally organized anthropology. Learning is empowered through dialogue and engagement, in classes; through community building and extracurricular activities; and through residency in social and political worlds. The department invites participation in shaping scholarship that takes an advocacy position, through rigorous engagement with the historical present. Effective advocacy demands ethical self-reflection, intellectual and affective development, and close alliances with communities of practice and traditions of thought. The Master of Arts and doctoral programs in Cultural Anthropology are concerned with social and ecological justice, advocacy and activism, critical inquiry, new forms of alliance and cooperation, reciprocally beneficial knowledge formation, and cultural diversity. The Anthropology Department utilizes cross-disciplinary, postcolonial, poststructural, and feminist frameworks, and those of indigenous cultural survival, shifting the disciplinary boundaries that traditionally organize anthropology. The department 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 alliance building. The department offers global and situated perspectives at the intersections of thought and action, and a practitioner orientation.
About the MA Program
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, poststructural, 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 how 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 MA 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.

MA Admissions Requirements
Prospective students should have a demonstrated capacity to learn and work both independently and collaboratively, and should 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 department. 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 MA is a residential program.

Curriculum

MA in Cultural Anthropology and Social Transformation with an emphasis in Gender, Ecology, and Society—36 units

I. Required Courses—23 units
   ANTH 5000  Building Alliances across Differences
   ANTH 5200  Language and Culture
   ANTH 6000  Reading and Writing Culture
   ANTH 6057  Critical History of the Human Sciences
   ANTH 6600  Anthropological Research Methods
   ANTH 6601  Applied Advocacy Research: Postcolonial and Feminist Practices
   ANTH 6700  Understanding Global Systems
   ANTH 6800  Engendering and Reframing Development
   ANTH 6850  Cross-Cultural Issues in Social and Environmental Justice
   ANTH 6901  Integrative Seminar

II. Directed Electives—7 units

III. General Electives—6 units
About the PhD Program

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. Graduates are prepared to embrace the challenges and tasks of a scholarly career of research, teaching, and advocacy that is rooted in an action approach to anthropology.

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 multicultural 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; and
- postcolonial, subaltern, feminist, poststructuralist 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, resistance 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.

Part-Time Curriculum

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

Required Coursework

The PhD requires 36 units of coursework. Thirty are for required units, including directed electives, and 6 are for electives. Student should consult with their academic advisor when selecting their directed electives. The six general electives should also be chosen in consultation with an advisor and may be taken from outside the Anthropology program.

Comprehensive Examinations

After completing the PhD Specialization Seminar/Dissertation Proposal Writing, students are required to take the comprehensive examinations before advancing to candidacy. The comprehensive examinations require two essays: one essay to demonstrate mastery in the history, frameworks, methods, and issues in Social and Cultural Anthropology; a second essay to demonstrate mastery in the particular area of study relevant to the student’s dissertation topic. In both cases, the essay addresses questions in scholarship derived from 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 155-page dissertation proposal and a 10-page summary (in the course titled PhD Specialization Seminar/Dissertation Proposal Writing). 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 PhD 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 250–300 pages. If the dissertation includes submissions in other media, the theoretical component is generally 100–150 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.

PhD Admissions Requirements
Entry into the PhD program in Social and Cultural Anthropology requires a master’s degree. Students with an MA from another school or from another department at CIIS may require up to one additional year of coursework as part of their PhD program. Students with an MA 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 PhD 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 department. A goal statement that includes areas of academic interest should be included.

Admission to the PhD without an MA in Anthropology from CIIS
Students entering the PhD without an MA in Cultural Anthropology and Social Transformation from CIIS are required to take an additional 12–15 units of MA-level coursework within the Cultural Anthropology and Social Transformation program. 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 the following:

ANTH 5000 Building Alliances across Differences
ANTH 5200 Language and Culture
ANTH 6057 Critical History of the Human Sciences
ANTH 6700 Understanding Global Systems
ANTH 6850 Cross-Cultural Issues in Social and Environmental Justice

Admission to the PhD with an MA in Anthropology from CIIS
Students entering the PhD with an MA in Cultural Anthropology and Social Transformation from CIIS are required to take 4 units of research courses already taken at the MA level within the Cultural Anthropology and Social Transformation program. Research courses titled Reading and Writing Culture and Applied Advocacy Research allow students to develop advanced capacities in research and writing relevant to their doctoral studies.

Curriculum

PhD in Social and Cultural Anthropology—36 units

I. Required Courses—24 units
- ANTH 6900 Thesis/Dissertation Proposal Completion (maximum of four times)
- ANTH 7225 Teaching Skills
- ANTH 7500 Reading and Writing Culture
- ANTH 7601 Applied Advocacy Research: Postcolonial and Feminist Practices
- ANTH 7625 Postcolonial Studies
- ANTH 7650 Representations of the Other
- ANTH 7727 Academic Writing Skills OR
- ANTH 7800 Engendering and Reframing Development
- ANTH 7890 Directed Seminar in Research
- ANTH 7900 Thesis/Dissertation Seminar
- ANTH 9000 PhD Specialization Seminar/Dissertation Proposal Writing
- ANTH 9210 Advanced Seminar Series B
- ANTH 9310 Advanced Seminar Series A

II. Directed Electives—12 units
Course Descriptions

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, adulthood, anti-Semitism, 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 5017: Scholar’s Toolkit (2 units)
This course will unlock the mysteries of academic literature research for a term paper or a dissertation literature review. It covers not only “consuming” research (how to identify, find, and evaluate other scholars’ writings) but also “producing” research (strategies for getting your own work published). These skills will be grounded in discussions of labyrinth learning, learning styles, and other pedagogic theories, with discussions into using technology efficiently, recent politics and economics of the information industry and intellectual property, and strategies for academic success.

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. The reading of texts as cultural artifacts will deepen and reconfigure current understandings of the Holocaust and the crimes against people with disabilities.

ANTH 6000: Reading and Writing Culture (2 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?

ANTH 6001: Documentary Filmmaking (2 units)
This course will explore film and the craft of filmmaking as interrogation of history and the present. We will explore indigenous struggles for survival within modern nation states and relate this to grassroots movements against systemic global oppression. We will look at immigration laws in relation to empire, resistance, and race; and gender, immigration, law, and state. Relying on film and filmmaking to pose questions of ourselves and others and on the legacies that shape us in relation to landscape, memory, absence, the archive, the course will link the filmmaker’s work with the work of students in the course to explore possibilities for solidarities, invigorate dialogue, and challenge structures of oppression.

ANTH 6002: Academic Writing (2 units)
In this course, we shall approach two tasks simultaneously: how to approach a set of historical narratives and how to produce a historical analysis. More specifically, we shall attempt to generate a history of the work of the amateur anthropologist Maurice Vidal Portman, who worked among the indigenous population of the Andaman Islands in the nineteenth century. We will begin with some introductory exercises, using the Davidson & Lytle textbook on historical methods. We will then do some background reading on the British colony in the Andaman Islands and generally on colonial anthropology. Students will be expected to choose a specific topic and write a 10-page analytical paper.

ANTH 6003: Middle East: Culture, History, Politics (2 units)
Through readings, discussions, films, documentaries, and lectures, the course aims to discuss the making and remaking of the region, and will cover central issues in the region’s history, society, politics, and culture since the late nineteenth century, which have ramifications for the current situation in the region. Among the issues that will be discussed: gender, colonialism, imperialism, Orientalism, and political, social, and cultural identities.

ANTH 6038: The Extrajudicial and the State (1 unit)
How are extrajudicial forms of governance organized and legitimated in democratic states? In what contexts, with what effects, is rule of law legally suspended? What is the role of law in structuring extrajudicial governance? What interventions on human rights and civil liberties do states perform in the name of national security? We will explore such issues through excavating the extrajudicial in contemporary state practice.
ANTH 6041: Writing for Publication (1 unit)
This course facilitates academic writing for publication. Students will develop works in progress; research journals for publication; reflect on relevant scholarship; and experiment with language, voice, and representation. Through this course, advanced students are prepared to develop as writers, thinkers, and scholars.

ANTH 6043: Feminist Theories of Language and Ethics (3 units)
In the past twenty-five years, feminist theories have reorganized their inquiries around questions of language and desire. The concern with a singular woman-as-subject has transformed into a concern with the constitution of subjects of desire (i.e., "ethical subjects"), resulting in a process of constitution conceived of as a discursive process of gendering and sexualization. In this course, we revisit the key texts that have inspired (and that continue to challenge) this turn toward language and ethics, including Gayatri Spivak, Donna Haraway, Judith Butler, Joan Copjec, Lauren Berlant, Elizabeth Povinelli, and Michael Warner. In addition to more recent texts that explore the intersection of domains of the discursive, the gendered, and the sexualized (e.g., Brian Axel, Miyako Inoue), we will look closely at the philosophical and linguistic trajectory that provided the initial impetus for present work (Kant, Austin, Benvenist, Lacan, Derrida). Ultimately, we will read these texts to address a number of key questions—for example: How is a new, radical politics to be pursued on the basis of a feminist theory that resists universalization of a political subject (i.e., "woman")? In what manner does such a project require the relation of thought and action to be reconceived? How may formations of citizenship and race complicate such pursuits and conceptions?

ANTH 6057: Critical History of the Human Sciences (2 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 sixteenth 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? Prerequisite: SCA student.

ANTH 6058: Documentary Filmmaking as Political Practice (1 unit)
What is the role of documentary filmmaking in movements for social justice, cultural survival, and politicization? How can the process of filmmaking and the film as product contribute to grassroots organizing? Relying on filmmaking as act of witnessing and intervention, this course interrogates systemic global oppression and resistance. Dominant and statist narratives of history are challenged through critical and feminist lenses that excavate indigenous/subaltern realities. In this course, students will explore visual representation in documentary films addressing gendered violence, militarism, and dynamics of struggle.

ANTH 6061: Feminist Political Economy (1 unit)
The last thirty years in Latin America have witnessed the emergence of new social movements and modes of governance. Struggles for indigenous cultural survival and Afro-Latino human rights for land, natural resources, and livelihood contest globalizing neoliberal capitalism, local elites, and complex dynamics of power. Attentive to relations of dominance and resistance, this course examines
theoretical and ethnographic literature to chart the continued effects of coloniality. What forces in contemporary Latin America are navigated through subaltern struggles?
Prerequisite: ANTH student.

ANTH 6590: Music and Healing: African Traditions in Global Perspectives (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.

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.

ANTH 6654: Anthropological Research Methods (2 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 6656: Quantitative Methods in Anthropology (1 unit)
Advocacy research is facilitated by strategic relations to diverse methods. Supplemental to qualitative methods studied in Anthropological Research Methods, this course examines quantitative approaches to knowledge production. What uses can be made of statistical analysis, sampling, and data constitution in research allied with community struggles for justice in contexts of systematic social oppression? How can quantitative methods be used within participatory advocacy research to subvert received knowledge, empower critique, and expand spaces where subaltern discourses circulate? What role may quantitative methods play in genealogy that links erudite scholarship with local knowledge to enable counter-memory and destabilize regimes of truth?

ANTH 6700: Understanding Global Systems (3 units)
Notions such as “global village” and “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 Issues in Health (1 unit)
This course examines contemporary issues in health from a global and critical perspective, attentive to issues of culture, power, and history. How is health related to social institutions, political economic structures, and cultural systems of knowledge? How are disease and wellness mediated by realities of race, class, gender, sexuality, nation, and locality? What do epidemiology and science reveal about the organization and distribution of resources as it affects bodies and lives? Through case studies and analysis of world systems, we will link the local and global, challenging the injustices that determine life and death, health and illness.

ANTH 6705: Ecology and Culture (3 units)
Environmental issues such as the loss of rain forest and biological diversity, the depletion of the ozone layer, and toxic waste are related to the use of modern technology and to a certain sense of human and economic progress. A discussion of these issues is essential to a new understanding of the relationship between the physical environment, the cultures of the world, and the modern development project. Equally important is the question of how some traditional cultures around the world have related to their ecological environments in ways that were less destructive, with a sense of balance and sustainability. This course will provide an overview of the basic elements of ecology and cultural strategies used by traditional societies in their relationship to their environmental contexts. We also examine the impact of modern technology on these societies and discuss the cultural value of “progress.” The focus will be on specific case studies from a variety of cultures involving different sectors such as hunting and gathering, animal husbandry, agriculture, and housing in different areas of the world. Students will learn about the impact of modernization on diverse societies. The class will engage in lively discussion with a view toward understanding the ecological context of the twenty-first century. Students will address the issues of sustainability from a diverse range of cultural and ecological perspectives. Topics will include ecological principles, environmental ethics, technological practices, and development policies.
ANTH 6714: Globalization (1 unit)
In this course, we will pursue, over five weeks, an intensive introduction to the study of globalization. The course will be organized around a close reading of Arjun Appadurai’s path-breaking text *Modernity at Large: Cultural Dimensions of Globalization,* and will include supplementary readings that indicate the broader conversation with which Appadurai was engaged when he wrote the text.

ANTH 6731: Epidemiology and Culture: Global Perspectives (1 unit)
In this course, we will explore relations between epidemiology and culture across borders and differences of geography and politics.

ANTH 6732: Frontiers of Conflict (1 unit)
This course examines the conflict between India and Pakistan over Kashmir through visual representations of border locations. How does the production, circulation, and interpretation of images impact political conflict? Through critically engaging photographs from various relevant places representing specific historical events, we will explore issues of conflict, nationalism, foreign relations, and struggles for social justice. Documentation to be “read” will include Punjab and mountain areas along the Pir Panjal range between India and Pakistan, Pakistan’s northwest frontier provinces (NWFP) and Siachen Glacier where military forces face off, and crossings at the Pakistan-Afghanistan and Afghan-Iran borders.

ANTH 6733: Anthropology and Education (2 units)
The crisis in education is by now a well-documented feature of contemporary life. Critical approaches in anthropology illuminate race and class dynamics that structure failure as common experience in high school and college, and organize formal education as disciplinary training for alienated labor and privatized subjectivity. How can anthropology intervene on “business as usual” (the educational enterprise as cultural reproduction) to facilitate critical scholarship enabling practices of resistance? This course will showcase how current anthropological research (in language socialization, bilingual education, and the minority “achievement gap,” in particular) restores the voices and experiences that are usually left out of the official record and counters the wholesale move to standardized testing and the imposition of technocratic management currently associated with “educational reform.” Students will learn how to frame and enact relevant anthropological inquiry in an educational setting of their choice. This course is designed to prepare future scholars and teachers for transformative work in the field of education.

ANTH 6739: Corporations and Human Rights: Struggles for Legal Accountability (1 unit)
Does law operate to hold transnational corporations accountable to international human rights and environmental standards? We will examine corporate complicity in repressive regimes (Germany, South Africa); destructive development projects (Nigeria, Burma); and catastrophic indifference to safety standards (India). We will scrutinize the extent to which corporations, including private security contractors, are subject to international law, as well as efforts to constrain corporate behavior short of laws—e.g., voluntary codes (U.N. Global Compact) and certification schemes (Kimberley Process). The course will focus on the strategies of activists/lawyers to globalize justice for victims and survivors of corporate abuses.

ANTH 6800: Engendering and Reframing Development (2 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 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.

ANTH 6804: Language and Sexuality (1 unit)
How does current inquiry in the fields of linguistics, queer/gender theory, media literacy, psychology, and anthropology engage the relationship between gendered identities, sexuality, and language? In this three-day intensive, we use a range of rigorous learning methodologies, including theoretical discussion, discourse analysis, sociodrama, and embodied, experiential arts practices to explore the nascent interdisciplinary field of language and sexuality. Through critical scholarship, the aim is to problematize identity-based politics and inquire into the relations between sexual, emotional, and erotic experience and dynamics of language.

ANTH 6809: Nietzsche/Foucault: An Archaeology of Western Culture (2 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. 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 6811: Readings in Postmodernism and Poststructuralism: Levinas (1 unit)
Although postmodernism and poststructuralism have been a part of our academic world for several decades, most people do not have a very good grounding in the issues involved with these topics. Often there is a general embrace or rejection without understanding. In this course, we will look at the ways in which postmodernism and poststructuralism have evolved over time. Specifically, we will examine the main questions that trigger these schools of thought and the philosophical debates that surround them. For this section, we will focus on the work of Emmanuel Levinas, including his ideas and social background.
ANTH 6901: Integrative Seminar (3 units)
Postmodernism and poststructuralism are complex, contested discourses generative of rich critique and vibrant controversy in academic worlds and politicized spaces. Issues of truth, power, subjectivity, difference, and ethics organize postmodern and poststructural scholarship linked to social struggles. How have these discourses shifted over time in both their production and circulation? We will examine the main questions that trigger these schools of thought and the philosophical debates that surround them. For this section, we will focus on the work of several modern Italian thinkers, including their ideas and social backgrounds.

ANTH 6826: Human Rights and Accountability (1 unit)
This class explores varied issues in law and human rights, as mediated by issues of nation, gender, class, ethnicity, religion, majority-minority issues, statist and subaltern citizenships, morality, and sovereignty, and parameters in international and national instruments of law via which nations respond to human rights violations, crimes against humanity and genocide.

ANTH 6827: Politics of Witness (2 units)
What does it mean to observe, participate, and organize with people mired in various intersections of violence? How can we engage philosophically, politically, and ethically in conditions where the lines drawn between complicity and resistance are razor-thin? In this class, we will explore the concept and practice of “witness” as one way to explore these burning questions. Using writings from feminist ethnography, philosophy, and theology, we will deepen our understandings of what it means to “translate” the work of witness in contexts where violence appears trenchant and intractable. Texts used will include excerpts from novels, poems, and political essays, as well as more scholarly interdisciplinary engagements, and the class will address students’ specific engagements and interests.

ANTH 6825: 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: Thesis/Dissertation Proposal Completion (0 units)
Prerequisite: ANTH 9000.

ANTH 6901: Integrative Seminar (3 units)
The integrative seminar is a scholarly process designed to demonstrate critical knowledge in the student's area of study. This seminar is the culminating course for the MA 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, produces 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 render invisible, 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 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 firsthand 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?
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 eighteenth century by the modern penitentiary and its various cousins: the reformatory, mental asylum, hospital. In the nineteenth 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 the inescapably gendered ideologies and discursive practices of nationhoods, and mediates the inadequacies 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 7578: International Human Rights Treaties: History and Practice (1 unit)
Multilateral human rights treaties form the core of the international system for the promotion and protection of human rights. Every UN member state is a party to one or more of the eight major human rights treaties, which together make up a universal human rights legal system applying to every child, woman, and man in the world. In this course, we learn how to access and utilize international legal mechanisms to implement human rights, mechanisms available to victims, activists, and citizens alike. Students will conceptualize and complete projects using these mechanisms as applied to their own communities of practice.

ANTH 7565: 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 7560: 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 twentieth-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 7762: Kierkegaard and Heidegger (3 units)
The central themes of this course pertain most generally to the formations and fixations of modernity—the lineaments of which the texts of Kierkegaard and Heidegger track with particular acuity. Included among these themes are questions of desire, temporality, finitude, history, and instrumental reason. Most central is the sacred trinity of modern “thought”: the subject-ethics-epistemology configuration. As Kierkegaard and Heidegger amply demonstrated, the subject of modernity is a subject-supposed-to-know and, concurrently, formations of modernity prohibit inquiry into each of these terms (subject-ethics-epistemology). Through a close reading of selected texts of Kierkegaard and Heidegger, this course will inquire into the possibility of a genealogy of the modern subject—a project that may, ultimately, contribute to understanding the possibility of the impossible (Kierkegaard) or to what Heidegger calls “wakefulness.”

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 7804: Marx/Foucault: Archaeologies of Revolution (2 units)
The works of Karl Marx and Michel Foucault circulate throughout contemporary critical discourses concerned with liberatory practice, informing ethical dissent. Both thinkers excavate the present through historical analysis attentive to dynamics of power, utilizing thought to expand space for critical reflection and social resistance. How might we use their thought to think the present in ways that facilitate creative intervention for justice that sustains diverse worlds and interrupts the normalization and violence of dominance? How might close readings of their works, and contemporary scholarship in conversation with their thought, enable new relations to questions of race, gender, class, power, sexuality, heteronormativity, colonialism/“post”-coloniality, culture, and social change? How might this enable a (re)thinking of justice, of self-determination, of legacy?

ANTH 7855: History and Imagination of Twentieth-Century Revolutions (2 units)
Engaging the imagination that coerced the sacred and the profane within twentieth-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 storied histories of hope and despair, brutality and compassion. This course explores twentieth-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 7861: Readings in Postmodernism and Poststructuralism: Althusser (1 unit)
Postmodernism and poststructuralism are complex, contested discourses generative of rich critique and vibrant controversy in academic worlds and politicized spaces. Issues of truth, power, subjectivity, difference, and ethics organize postmodern and poststructural scholarship linked to social struggles. How have these discourses shifted over time in both their production and circulation? We will examine the main questions that trigger these schools of thought and the philosophical debates that surround them. For this section, we will focus on the work of Louis Althusser, including his ideas and social background.

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 defied 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 fifteenth 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 7877: Science and Storytelling (1 unit)
Science and technology have significantly impacted modern societies. Science and technology are variously interpreted as liberating capacities to control human destiny and produce infinite progress, or forces that will propel massive destruction of human and natural
environments. Others view science and technology as neutral forces open to different uses relative to social actors and systemic priorities. This course explores the relationships between scientific theories and technological practices in historical, cultural, and political contexts. Students will learn about different scientific methods, current thinking about classical physics, relativity, quantum mechanics, string theory, and evolution in relation to modes of thinking and social issues.

**ANTH 7890: Directed Seminar in Research (3 units)**

**ANTH 7900: Thesis/Dissertation Seminar (0 units)**
The advanced student's researching and writing of a thesis or dissertation progresses with the mentorship of, and in close consultation with, one's thesis or dissertation chair and committee.

**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 twenty-first 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. 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 8001: Contours of Violence: Systemic and Everyday (2 units)**
What forms of everyday and epical, epistemic and performative violences structure public and domestic spheres, statist and subaltern discourse, institutionalizing gendered, sexualized, heteronormative, religio-nationalist, raced, and classed dynamics? This course will examine the contours of violence as mediated by historical continuities and discontinuities alive in the present. We will interrogate the governmentalization and normalization of violence, inquiring into the bloodlines and labyrinths, axioms, and protocols that organize domination and resistance across the social, political, and legal body, in local and postlocal contexts.

**ANTH 8020: Global Politics at the Border: Security, Freedom, and the Nation-State (2 units)**
This course will examine the borders/boundaries that enframe history, identity, and “truth” in literal and figurative scope within the modern nation-state. Excavating global dynamics in their discursive and practiced organization of “security” and “freedom,” we will inquire into apparatuses that regulate “territory,” institutions, and population. Using “power” and “violence” as categories of analysis, we will inquire into experiments in national security in Israel-Palestine, India-Pakistan-Kashmir, and China-Tibet as they impact local self-determination.

**ANTH 8021: Islam as Enemy/Other: Methods of Racisms of States (1–2 units)**
This course examines diversity and difference in Muslim and Islamic cultures, politics, and spiritualities. We inquired into subject positions assigned Muslims in Islamic and non-Islamic states, the ways in which spiritual commitments to justice in Islamic traditions are practiced, and where they recede as faith traditions reorganize themselves in response to systemic domination. How is the inflamed Islamophobia in the polities of the West mediated by histories of deterritorialization, religionization, and orientalism that enframe Islam and democracy as incompatible? We engage Muslim polities in Kashmir, India, Pakistan, Palestine, and Indonesia in analyzing relations between Islam, majoritarianism, and the postcolonial state. We inquire into history and the relations between Abrahamic peoples, Muslims, Jews, and Christians, in North Africa and Spain. We examine how westernization, colonization, and nationalism have reconstituted “globalized” Islam and prompted the emergence of misogynist groups. We inquire into the distinctions and experimentations within Islam, and the ways in which they are multiple, contradictory, and discursively diverse.

**ANTH 8022: (Post)Colonization and the Political Economy of Race (1 unit)**
This course explores the racialization of political economies in the colonial era (fifteenth century to the mid-twentieth century). We excavate the structural production of bionationalism and racisms of state (mid-twentieth century onward) in the militarization/globalization of unjust economies of labor and environment. In deconstructive relation to histories of the present, we inquire into the will to knowledge that invisibilizes racisms in liberal institutions, including the present academy, powering new economies of race.

**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, hierarchically 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 8550: History and Anthropology: 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-archaeological 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 experiment (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. Through a deconstructive approach to historiography, students will engage the politics and dynamics of thinking/writing the present in ways that are situated and facilitative of refusal, resistance, and alliance. Apportioning ethics to historiography, we will examine issues in the construction and positioning of history as it undermines or affirms subaltern concerns.

ANTH 8799: Independent Study (1–3 units)
Coursework that extends a student’s field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and approved by the Program Chair.

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 8802: Postcolonial Spaces: Resistance, Grief, Dislocation (1 unit)
Investigating the space of “nation,” this class will focus on power/knowledge configurations that constitute subjects within dominant national imaginaries that distinguish useful bodies from “others” that threaten and contaminate. The class will explore the following: (1) body, nation, and hijra (hijra: some self-identify as third gender, third sex, transgender, eunuch); (2) memory, nation, and “half-widows”; (3) death, nation, and capital punishment; and (4) legacy, nation, and war.

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 twentieth and twenty-first 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 libera
tory 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: Women, Islam, and Modernity (2–3 units)
This course examines how women in predominantly Muslim societies of South Asia and the Middle East encounter Islamization, modernization, development, and democracy. How do Muslim women and Muslim-ness differ 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 postmodern 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 8931: Critical Discourses on Religion (3 units)
What cultural, political, and historical forces collide to produce and organize a sphere named “religion”? How might we think of “religion” in its “actuality,” as multiple, contested discourses and practices intervening in the present? How is “religion” shaped through struggle in ways that resist and reproduce relations of domination? How are notions and activities named “religion” mediated by gender, race, class, sexuality, and nation? What history of the present can be written through an interrogation of religion in relation to colonization, globalization, nationalism, capitalism, subjectivity, bodies, terror, politics, ethics, secularism, and histories of thought? What do these clashes in the present allow us to think, regarding identity, community, knowledge, culture, difference, and justice?

ANTH 8935: Critical Discourses in Feminism (2 units)
What are some of the ethical and political issues within contemporary feminist thought/praxis? How do critical discourses locate oppression and resistance as diverse and contradictory? How is gender as discourse and practice contingent on class, race, power, gender, and sexuality; culture, memory, identity, desire, and experience; borders, nation-nationalisms, institutionalizations, and religion; violence; inevitable and uneven subjectivities? How might gendered counter-memory contravene the present? This course is situated within anthropologies of gender, interrogating the processes of social organization, cultural decentering, reassertion, and resignification to enable complex understandings of postcolonial social relations and political labor.

ANTH 8940: Feminist Jurisprudence (1 unit)
Is it possible to eradicate sexual violence through law? Can marriage/domestic partnerships be inscribed outside the domain of exchange? Is human rights discourse the best solution for mainstreaming gender justice issues? In this seminar, we examine a few discursive trajectories through which feminists have theorized the law, tracing the development and transformation of some core tools in feminist jurisprudence as a lens to understand the imbrications of the law in kinship, sexuality, and the state.

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 8951: Marx, Foucault, and Deconstruction (2 units)
What is the role of deconstruction in the constitution of counter-memory? The works of Karl Marx and Michel Foucault constitute interventions on the present through historical analysis attentive to dynamics of power, utilizing thought to expand space for critical reflection and social resistance. The formulation of present history requires mediated attentiveness to the relation, and continuities and discontinuities between now-time and other and advanced, threadbare, histories. Such attentiveness in writing the present forces a deconstructive relation to the collapses, reconstitutions, fixities, and constituted “originary” moments in culture that implode the logics of static/“true” representation. Through close engagement with critical works of Marx and Foucault, attentive to historical materialist and genealogical-archaeological approaches, we will elaborate on deconstruction as a methodological imperative in feminist and postcolonial practice.

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: PhD 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 department faculty that 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 9210: Advanced Seminar Series B (2 units)
ANTH 9310: Advanced Seminar Series A (3 units)

ANTH 9600: Comprehensive Examinations (0 Units)
The comprehensive examinations are taken after completion of the PhD Specialization Seminar/Dissertation Proposal Writing. Completion of the comprehensive exams, the dissertation proposal, and the language exams allows the student to advance to candidacy. The comprehensive examinations require two essays: one essay to demonstrate mastery in the history, frameworks, methods, and issues in social and cultural anthropology; a second essay to demonstrate mastery in the particular area of study relevant to the student's dissertation topic. In both cases, the essay addresses questions in scholarship derived from the Carnegie Foundation for the Advancement of Teaching. Each essay is 18–20 pages and is read by two core faculty members in the department.
TRANSFORMATIVE INQUIRY
MA IN TRANSFORMATIVE LEADERSHIP
PHD IN TRANSFORMATIVE STUDIES

Department Director
Kathy Littles, PhD

Core Faculty
Leslie Combs, PhD
Daniel Deslauriers, PhD
Urusa Fahim, PhD
Joanne Gozawa, PhD
Constance A. Jones, PhD
Alfonso Montuori, PhD
Shoshana Simons, PhD
Jennifer Wells, PhD

Adjunct Faculty
Gordon L. Anderson, PhD
James P. Armstrong, PhD
Allan Badiner, MA
Hilary Bradbury-Huang, PhD
Guy Burneko, PhD
Susan Carter, PhD
Byron Dan Crowe, MEd, PhD
Riane Eisler, JD
Robert Forte, AMRS
Roger Harrison, PhD
Lewis Jordan, PhD
Lisa Kimball, PhD
Albert Low, LLD
Debbie Joy Nogueras, PhD
F. David Peat, PhD
Gabrielle Pelicci, PhD
Michael Raffanti, EdD, JD
Howard Rheingold
Robin Robertson, PhD
Linda Shepherd, PhD
Kundan Singh, PhD
Philip Slater, PhD
Russ Volckmann, PhD
Wendel A. Ray, PhD

About the Program
These innovative degrees are designed for individuals who wish to be thought leaders as well as action leaders. The PhD in Transformative Studies focuses on the creation of original, leading-edge research in a context where academic research, self-inquiry, and our global context are intimately related. The MA in Transformative Leadership 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.

Both the MA in Transformative Leadership and the PhD in Transformative Studies are offered entirely online. All students in both programs meet in person twice per year, once in August and once in January. At these “intensives,” students and the faculty gather at a retreat setting in the San Francisco Bay Area. Participation in all the intensives is mandatory.

About the MA in Transformative Leadership
In an era of increasing complexity and ambiguity, with ever-multiplying challenges 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 MA in 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.

Learners 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; and (4) by grounding their work with an action project, where they can apply their learning on a continuing basis, culminating in a capstone project.

The mission of the TLD program 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, but also the ability to reflect on why change is needed, how it is conducted, and who is engaged in the process. The TLD 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.

**MA Learning Outcomes**

1. The ability to actively create one’s leadership style, to assess one’s strengths and weaknesses, to engage in an ongoing process of learning and development, and to articulate one’s leadership philosophy
2. The capacity to take the initiative, design and manage a meaningful project, and follow it through to completion
3. The capacity to learn through collaborative reflection and interaction, and to facilitate groups and organizations that learn
4. A knowledge base and basic skills in group dynamics, conflict resolution, influence, and interpersonal communication
5. A knowledge base in the theory and practice of leadership and transformation, an understanding of one’s own implicit theories, and the ability to challenge and expand one’s understanding and practice of leadership in dialogue with the research
6. The ability to assess a system’s current practices, design alternative futures, and foster adaptive change
7. Systems and complex thinking, and the ability to approach complex issues from a plurality of perspectives and metaphors
8. Understanding and developing strategies to leverage creativity in diversity

**MA in Transformative Leadership with a Focus in Partnership Studies**

Students in the MA in Transformative Leadership program can choose a focus in Partnership Studies. The focus is made up of three courses centering on the application of the Partnership model and Cultural Transformation Theory, developed by cultural historian and systems scientist Riane Eisler, to leadership and transformation. This is an innovative program for those who are serious about making a difference in their lives, their organizations, and the world. Students work in a community of like-minded individuals, build a curriculum around their calling and passion, and develop skills to make their visions realities. Students also can earn credit while interning with the Center for Partnership Studies or other change-making nonprofit organizations.

The Partnership Studies focus is ideal for those who enjoy being on the leading edge of social change movements and are looking to further develop and hone skills for meaningful employment and greater effectiveness in nonprofit, not-for-profit, and for-profit community-minded organizations. Designed for people who lead full lives, it is offered in a flexible online format; students will learn how to bring greater partnership into their lives and community groups while being supported by CIIS faculty and a community of co-learners in intensive seminars and a lively online environment.

**MA Admissions Requirements**

Applicants to the MA in Transformative Leadership must meet the general admissions requirements of the Institute. In addition, applicants must submit the following: 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. The program admits students in fall only. Students must follow the course sequence.

**Curriculum**

**MA in Transformative Leadership—36 units**

I. Required Courses—27 units

1st Semester (fall)
- TLD 6555 Residential Intensive (required in person before every semester begins)
- TLD 6125 Introduction to Leadership: Models, Maps, and Metaphors
- TLD 6130 Ways of Relating: Interpersonal and Group Dynamics
- TLD 6300 Ways of Knowing: Systems and Metaphors
- TLD 7996 Integrative Seminar I

2nd Semester (spring)
- TLD 6555 Residential Intensive (required in person before every semester begins)
- TLD 6145 Leadership, Pluralism, and Creativity: Diversity in Action
- TLD 6325 The Leadership Experience: Understanding the Will to Lead
- TLD 7997 Integrative Seminar II

3rd Semester (fall)
- TLD 6555 Residential Intensive (required in person before every semester begins)
- TLD 6145 Leadership, Pluralism, and Creativity: Diversity in Action
- TLD 6635 Transformative Leadership: Leading Ourselves among Others
- TLD 7998 Integrative Seminar III
4th semester (spring)
TLD 6555  Residential Intensive (required in person before every semester begins)
TLD 7999  Capstone: Action Project

II. Electives—9 units
Electives may be taken from both the Transformative Leadership and Transformative Studies programs. Possible electives include the following:
TLD 5200  Creativity and Personal Transformation
TLD 6017  Scholars’ Toolkit
TLD 6136  Life Balance and Stress Management
TLD 6301  From the Inside Out: Tools for Accessing Our Inner World
TLD 6775  Power and Influence
TLD 6778  Spiritual Entrepreneurship: Reexamining Our Approaches to Money, Spirituality, and Economics
TLD 7030  Buddhist Activism and Social Change
TLD 7042  Partnership in Action
TLD 7123  Frodo’s Quest: An Integral Journey Toward Wholeness in The Lord of the Rings
TLD 7562  The Power of Partnership
TLD 7585  Spirit, Compassion, and Community Activism
TSD 8132  Understanding New Religions and Spiritual Movements
TSD 8134  Authority and Leadership in Spiritual Communities

Curriculum

MA in Transformative Leadership with a focus in Partnership Studies—36 units

I. Required Courses—27 units
1st Semester (fall)
TLD 6555  Residential Intensive (required in person before every semester begins)
TLD 6125  Introduction to Leadership: Models, Maps, and Metaphors
TLD 6130  Ways of Relating: Interpersonal and Group Dynamics
TLD 6300  Ways of Knowing: Systems and Metaphors
TLD 7996  Integrative Seminar I
2nd Semester (spring)
TLD 6555  Residential Intensive (required in person before every semester begins)
TLD 6145  Leadership, Pluralism, and Creativity: Diversity in Action
TLD 6325  The Leadership Experience: Understanding the Will to Lead
TLD 7997  Integrative Seminar II
3rd Semester (fall)
TLD 6555  Residential Intensive (required in person before every semester begins)
TLD 6635  Transformative Leadership: Leading Ourselves among Others
TLD 7998  Integrative Seminar III
4th semester (spring)
TLD 6555  Residential Intensive (required in person before every semester begins)
TLD 7999  Capstone: Action Project

II. Partnership Studies Focus Courses—9 units
A. Required
   TLD 7042  Partnership in Action
   TLD 7562  The Power of Partnership
B. Focus Electives
   3 units chosen in consultation with advisor.

About the PhD 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 on 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, 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.

Curriculum Overview
The PhD in Transformative Studies program consists of a minimum of 36 semester units (two years of full-time coursework), plus dissertation. Eighteen of these units are for foundation courses, 6 for research courses, and 12 for electives, which may be taken from both the Transformative Leadership and Transformative Studies programs. Coursework concludes with two comprehensive exams in the form of essays, one addressing the knowledge base of the student's area of inquiry, and the other the chosen research methodology for the dissertation.

PhD Learning Outcomes
Graduates of the PhD in Transformative Studies program will be able to do the following:

1. Make an original contribution to their chosen area of inquiry
2. Demonstrate the ability to write publishable articles and participate in the scholarly discourse of their area of inquiry
3. Approach scholarship and research as a creative processes and an opportunity to create themselves as scholars
4. Understand and apply a systems/cybernetic perspective to inquiry
5. Engage in transdisciplinary research and create a knowledge base that is pertinent to their specific area of inquiry
6. Apply, evaluate, and synthesize multiple theoretical approaches, and understand the ways in which differing approaches construct knowledge
7. Make responsible use of knowledge from multiple disciplines, critically engaging with their literatures, approaches to knowledge, underlying assumptions, and theories
8. 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
9. Work in a collaborative context, and also be self-motivated, self-directed inquirers who take responsibility for their own learning process

PhD in Transformative Studies with a focus in Integral Studies
The Integral Studies focus explores the deep nature of human consciousness, its evolution since the dawn of humankind, its growth and transformation in each human life, and its many expressions in art, science, and society. The Integral Studies focus in the Transformative Studies degree requires three specific courses designed to provide the conceptual foundation for an understanding of integral scholarship and action. Additionally, the dissertation must be developed from an integral perspective. This requirement is flexible, but in general terms it means that the research and scholarship must take some account of first-, second-, and third-person perspectives.

With roots dating back to the early 1950s, CIIS came into being in 1968 as California Institute of Asian Studies. The life and work of the Institute’s original director, Dr. Haridas Chaudhuri, was inspired by the integral philosophy of Sri Aurobindo. Today this integral insight is growing again, reflecting ideas put forth by many great contemporary thinkers, including Ken Wilber, Jean Gebser, Jenny Wade, Richard Tarnas, Sally Goerner, and Edgar Morin, as well as activists such as Rudolph Bahro, Vaclav Hável, and Joanna Macy. These ideas combine first-, second-, and third-person knowledge with spiritual insight and an active engagement in the world.
The integral approach to scholarship and action is an emerging alternative to objective scientific approaches based narrowly on naturalistic “positivism” or the various forms of contemporary social science critical theory. Modern integral approaches recognize and honor a wide range of perspectives. Their purview embraces the usefulness of the hypothetico-deductive method as well as critical theory and other modern, postmodern, and ancient approaches to understanding the human being and the human situation.

**PhD Admissions Requirements**

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. The program admits students in fall only. Students must follow the course sequence.

**Curriculum**

**PhD in Transformative Studies—36 units**

I. Required Courses—27 units

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<tr>
<th>Course</th>
<th>Description</th>
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<tbody>
<tr>
<td>TSD 6555</td>
<td>Residential Intensive (required in person, before every semester begins)</td>
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<tr>
<td>TSD 8005</td>
<td>Introduction to Transformative Studies</td>
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<tr>
<td>TSD 8120</td>
<td>Learning Community I</td>
</tr>
<tr>
<td>TSD 8125</td>
<td>Creative Inquiry: Scholarship for the Twenty-first Century</td>
</tr>
<tr>
<td>TSD 8210</td>
<td>Self, Society, and Transformation</td>
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<tr>
<td>TSD 8130</td>
<td>Transdisciplinarity: Complex Thought and the Pattern That Connects</td>
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<tr>
<td>TSD 8215</td>
<td>Varieties of Scholarly Experience</td>
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<tr>
<td>TSD 8220</td>
<td>Learning Community II</td>
</tr>
<tr>
<td>TSD 6526</td>
<td>The Ecology of Ideas</td>
</tr>
<tr>
<td>TSD ___</td>
<td>Directed Research Course (Permission of Advisor required)</td>
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<tr>
<td>TSD 8320</td>
<td>Learning Community III</td>
</tr>
</tbody>
</table>

II. Electives—9 units

Possibilities include the following:

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<tr>
<th>Course</th>
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<tbody>
<tr>
<td>TSD 6136</td>
<td>Life Balance and Stress Management</td>
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<tr>
<td>TSD 6235</td>
<td>Integral Approaches to Dreams</td>
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<tr>
<td>TSD 6302</td>
<td>Art as a Mirror of Evolving Consciousness</td>
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<td>TSD 6303</td>
<td>Art, Science, and the Sacred</td>
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<tr>
<td>TSD 6524</td>
<td>Contemplative Ecology</td>
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<tr>
<td>TSD 6778</td>
<td>Spiritual Entrepreneurship: Reexamining Our Approaches to Money, Spirituality, and Economics</td>
</tr>
<tr>
<td>TSD 7026</td>
<td>Experiencing Jungian Psychology: A Basic Course</td>
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<tr>
<td>TSD 7027</td>
<td>Working with Your Dreams</td>
</tr>
<tr>
<td>TSD 7029</td>
<td>A Recent History of Psychedelic Drugs—Their Effects on Individuals and Society</td>
</tr>
<tr>
<td>TSD 7030</td>
<td>Buddhist Activism and Social Change</td>
</tr>
<tr>
<td>TSD 7046</td>
<td>Goodness, Evil, Politics, and Change</td>
</tr>
<tr>
<td>TSD 7047</td>
<td>Integral Sustainability: Personal and Social Transformation in a World on the Brink</td>
</tr>
<tr>
<td>TSD 7098</td>
<td>Integral Research: Art and Imagination-Based Methods</td>
</tr>
<tr>
<td>TSD 7149</td>
<td>Integral Society and Politics</td>
</tr>
<tr>
<td>TSD 7419</td>
<td>J. Krishnamurti and Transformation</td>
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<tr>
<td>TSD 7812</td>
<td>Advanced PhD Seminar: Consciousness and Spiritual Growth—Ordinary and Non-Ordinary States</td>
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<tr>
<td>TSD 7814</td>
<td>Advanced PhD Seminar: Spiritual Intelligence</td>
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<tr>
<td>TSD 8014</td>
<td>Creativity and Personal Transformation</td>
</tr>
<tr>
<td>TSD 8132</td>
<td>Understanding New Religions and Spiritual Movements</td>
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<td>TSD 8134</td>
<td>Authority and Leadership in Spiritual Communities</td>
</tr>
<tr>
<td>TSD 8221</td>
<td>From Certainty to Uncertainty: Dancing with the New Sciences</td>
</tr>
</tbody>
</table>
Curriculum

PhD in Transformative Studies with a focus in Integral Studies—36 units

I. Required Courses—27 units
   TSD 6555  Residential Intensive (required in person, before every semester begins)
   1st Semester (fall)
   TSD 6555  Residential Intensive (required in person, before every semester begins)
   TSD 8005  Introduction to Transformative Studies
   TSD 8120  Learning Community I
   TSD 8125  Creative Inquiry: Scholarship for the Twenty-first Century
   TSD 8210  Self, Society, and Transformation
   2nd Semester (spring)
   TSD 6555  Residential Intensive (required in person, before every semester begins)
   TSD 8130  Transdisciplinarity: Complex Thought and the Pattern That Connects
   TSD 8215  Varieties of Scholarly Experience
   TSD 8220  Learning Community II
   3rd Semester (fall)
   TSD 6555  Residential Intensive (required in person, before every semester begins)
   TSD 6526  The Ecology of Ideas
   TSD ____  Directed Research Course (permission of advisor required)
   TSD 8320  Learning Community III
   4th Semester
   TSD 6555  Residential Intensive (required in person, before every semester begins)
   TSD 8420  Learning Community IV
   TSD 9610  Comprehensive Exam: Publishable Essay—Dissertation Literature Review
   TSD 9611  Comprehensive Exam: Essay—Dissertation Research Methodology

II. Integral Studies Focus Courses—9 units
   TSD 6640  Integral Growth and Development: Individual Growth and the Evolution of Consciousness
   TSD 7057  Integral Methodology: Integral Methodological Pluralism
   TSD 8003  The Grand Integral Vision: An Introduction to Integral Thought and Action

III. Electives—3 units (This extra elective not needed if the student takes 9 credits of electives in the Integral focus.)
    Possibilities include the following:
   TSD 6136  Life Balance and Stress Management
   TSD 6235  Integral Approaches to Dreams
   TSD 6302  Art as a Mirror of Evolving Consciousness
   TSD 6303  Art, Science, and the Sacred
   TSD 6524  Contemplative Ecology
   TSD 6778  Spiritual Entrepreneurship: Reexamining Our Approaches to Money, Spirituality, and Economics
   TSD 7026  Experiencing Jungian Psychology: A Basic Course
   TSD 7027  Working with Your Dreams
   TSD 7029  A Recent History of Psychedelic Drugs—Their Effects on Individuals and Society
   TSD 7030  Buddhist Activism and Social Change
   TSD 7046  Goodness, Evil, Politics, and Change
   TSD 7047  Integral Sustainability: Personal and Social Transformation in a World on the Brink
   TSD 7098  Integral Research: Art and Imagination-Based Methods
   TSD 7149  Integral Society and Politics
   TSD 7419  J. Krishnamurti and Transformation
   TSD 7812  Advanced PhD Seminar: Consciousness and Spiritual Growth—Ordinary and Non-Ordinary States
   TSD 7814  Advanced PhD Seminar: Spiritual Intelligence
   TSD 8014  Creativity and Personal Transformation
   TSD 8132  Understanding New Religions and Spiritual Movements
   TSD 8134  Authority and Leadership in Spiritual Communities
   TSD 8221  From Certainty to Uncertainty: Dancing with the New Sciences
TSD 8222 Bateson, Morin, and the Challenge of Complexity
TSD 8223 Global Diversity and Creativity: Self and Society in a Planetary Context
TSD 8224 How We Know What We Know: Explorations in Epistemology
TSD 8225 Evolution of Consciousness
TSD 8218 Basic Qualitative Research
TSD 7070 A Flickering Reality: Cinema and the Nature of Reality

IV. Comprehensive Exams—6 units
TSD 9610 Comprehensive Exam: Essay—Dissertation Literature Review
TSD 9611 Comprehensive Exam: Essay—Dissertation Research Methodology

V. Dissertation—0 units
TSD 6900 Thesis/Dissertation Proposal Writing Completion
TSD 7900 Thesis/Dissertation Seminar
TSD 8720 Learning Community V (0 units) (required for students enrolled in TSD 6900)
TSD 8820 Learning Community VI (0 units) (required for students enrolled in TSD 7900)

Course Descriptions

TLC 8801: TLC Learning Community (0 units)
This course serves multiple purposes. It is designed to continue the community of online learners during the dissertation phase of their work. The online community fosters dialogue, reflection, and the exploration of scholarship as it relates to individual and collective interests.

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)
This course provides an introduction to the larger body of knowledge and research in the area of transformative leadership. A key aspect of this course involves uncovering, exploring, and challenging students’ implicit assumptions about leadership and change in the context of the literature, and beginning the ongoing process of articulating their own vision of how they may best act as leaders in today’s global context.

TLD 6130: Ways of Relating: Interpersonal 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 leadership, interpersonal communication, and self-understanding in a team context.

TLD 6142: Integral Leadership (1 unit)
In five sessions, we will explore key concepts related to the two integral theory approaches to comprehending leadership: (1) developmental stages related to leadership; and (2) comprehensive mapping of concepts, models, and data. Subsequently, students will use this foundation to complete a short paper focusing on a leadership theory and mapping it to the integral mapping approaches or observing a specific leadership occurrence and reporting on it based on developmental stage theory or using the mapping approach. Papers will be submitted to the Integral Leadership Review for possible publication in their student paper series (five per year).

TLD 6145: Leadership, Pluralism, and Creativity: Diversity in Action (3 units)
The purpose of this course is to understand and experience the ways in which diversity can be a source of creativity and strength; to explore the challenges and opportunities confronted by leaders working toward creating productive, vibrant organizational environments that embrace differences; to learn how to move with increasing ease across and among diverse cultures in our work as leaders and in our daily lives in a multicultural, global society; to understand the theoretical and practical constructs that are helpful in this journey; and to deepen understanding of the impact of our own race, culture, gender, differing abilities, social class, and “sexual affectional” preference on leadership practices.

TLD 6300: Ways of Knowing: Systems and Metaphors (3 units)
This course addresses the ways in which leaders and change agents know and make sense of the world. The course explores the foundations of systems and complexity theories and their applications. The way metaphors can create different understandings of phenomena will be illustrated through the exploration of metaphors of organization.

TLD 6301: From the Inside Out: Tools for Accessing Our Inner World (3 units)
We’ve grown used to thinking that things happen to us from the outside in. We are small and the world is large. At birth we are supposed to
be simple creatures who gradually look and hear and smell and touch, thus slowly accumulating all that we come to know. We supposedly
learn behavior by rote, simply repeating the actions of others until they are also stored away, available for future use. In this view, everything
happens from the outside in. This course is going to express a heresy: everything actually happens from the inside out. At birth, we are not
simple creatures; we are already complex repositories of memories and behaviors. When we look and hear and smell and touch, we are not
simply pulling in from the outside; we are reaching out from the inside. There seems to be something inside us that already knows who we
are and who we will become. This course will present scientific support for this view, and teach a variety of techniques for accessing our inner
world, including dreams, synchronicity, chakras, meditation, divinatory tools, light-and-sound machines, etc.

**TLD 6309: Applied Jung (1 unit)**
This course will provide a brief introduction into two Jungian concepts that everyone can apply in their lives: psychological types (especially
how to deal with our inferior function), and the related area of the shadow. Knowledge of both allows us to confront many of life’s problems
with our eyes wide open. (Not available for students who took TSD 7026: Experiencing Jungian Psychology.)

**TLD 6325: The Leadership Experience: Understanding the Will to Lead (3 units)**
This course explores the leadership experience through film, biography, and case study. It examines the leadership experiences of individuals
who have demonstrated a will to lead. A focus of the course will be to consider common experiences shared by those who choose to lead.

**TLD 6349: Creating Communities and Coalitions (3 units)**
Leaders must be able to inspire, influence, and communicate effectively with others to make their vision a reality. This course addresses the
role of communities, coalitions, and tribes in creating change. Topics covered will include the use of language, creating a vision, inspiration,
influence, and creativity, communicating effectively, bringing people together, and setting an agenda for change.

**TLD 6555: Residential Intensive (0 units)**
During the two years of coursework, the students meet twice a year in the Bay Area for five-to-seven-day residential intensives. Students
have the opportunity to meet faculty and staff, and to get to know one another. There are workshops, presentations, advising, as well as
introductions to coursework. The intensives are an essential aspect of the learning experience, and participation is mandatory.

**TLD 6635: Transformative Leadership: Leading Ourselves among Others (3 units)**
This course serves as the first capstone project in the program. It provides students the opportunity to articulate their leadership philosophy,
gives them feedback on their actual practice of leadership through a 360 feedback process, teaches them the skills to give (and receive) a 360
feedback, and teaches them how to develop their own vision of their role as leaders.

**TLD 6775: Power and Influence (3 units)**
This online seminar course concentrates on the relationship between power, influence, and responsibility, and how these might be applied to
transformative leadership in the world today. The power invested in leadership, power arrangements within systems, and the play of power
and influence within and between social groups all show up in different ways. Through selective historical and contemporary examples,
together we will explore the ways power has been conceptualized over time in both East and West by important thinkers who closely studied
power and the various ways power has been used, as well as how these ideas might be applied today.

**TLD 7042: Partnership in Action (3 units)**
Through direct application of the partnership model, this course offers students the opportunity to broaden and deepen their understanding
of Partnership and Partnership Studies and put it into greater practice in the larger community. Students may choose from possible projects
and associations with nonprofit and community organizations where a relationship with the Transformative Studies concentration has been
established (such as the Center for Partnership Studies) or, with the instructor’s approval, may design a project of their own choosing. Sixty
hours of community engagement are required. Format: face-to-face intensive with continuation online.

**TLD 7562: The Power of Partnership (3 units)**
In this course, students are invited to explore the foundational concepts of Riane Eisler’s cultural transformation theory and the partnership/
journey template in both theory and practice. Together as a learning community, we will engage in a deep exploration of the significance
of these models and the systems informed by them, as well as their practical application to our daily life and work. We will address such
questions as: How might we shift to a new framing of how we think about human societies and our collective beliefs, behaviors, and policies?
How would our worldview be different if we were to change the lens through which we view ourselves and those with whom we inhabit our
world? What invisible configurations might become visible? How might these concepts be put into action for positive social change? How can
you become an effective partnership leader?

**TLD 7585: Spirit, Compassion, and Community Activism (3 units)**
Through selective readings, discussion, and personal reflection, this course encourages students to put their spiritual values and beliefs
into action in the larger community. The course is offered for 1–3 units with each academic unit requiring thirty hours of community service.
Students can choose to serve in established organizations or create their own project with instructor approval.

**TLD 7996: Integrative Seminar I (1 unit)**
The Integrative Seminar leads up to the capstone project in the 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 7997: Integrative Seminar II (1 unit)
The Integrative Seminar leads up to the capstone project in the 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.
Prerequisite: TLD 7996.

TLD 7998: Integrative Seminar III (1 unit)
The Integrative Seminar leads up to the capstone project in the 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.
Prerequisite: TLD 7997.

TLD 7999: Capstone: Action Project (3 units)
This course involves putting into action what the students have learned during their two years in the program, integrating theory, reflection, and experience. Students complete work begun in Integrative Seminar courses through the design, implementation, and assessment of a capstone project. This is the second and culminating capstone course in the MA in Transformative Leadership. The following sentence is from the program description: “This 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.” This course allows students to take that initiative and to find ways to express their passions.
Prerequisite: TLD 7998.

TLD 8799: Independent Study (1–3 units)
Coursework that extends a student’s field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and approved by the Program Chair.

TSD 6136: Life Balance and Stress Management (2 units)
This course is a practical introduction to the elements of life balance and stress management. We will define stress, distress, work-life balance, prioritizing, time management, and other stress-management concepts. We will use self-assessments and the students’ own experience as an opportunity to explore these issues. This course will give individuals the effective skills to identify stress-related symptoms and help them to deal effectively with overcoming stress. They will learn specific tools that will immediately reduce negative stress, help increase productivity, teach them how to use energy in the right direction, and improve life balance. Creative projects, reflection papers, and proven relaxation techniques such as mindfulness and breathing exercises will be integrated into the course to facilitate the learning of students.

TSD 6218: Buddhism and Psychedelics (1–3 units)
Buddhism and psychedelics share a concern with the same problem: the attainment of liberation for the mind. While psychedelics lurk in the personal histories of most first-generation Buddhist teachers in Europe and America, today we find many teachers advising against pursuing a path they once traveled. Few Buddhists make the claim that psychedelic use is a path itself—some maintain that it is a legitimate gateway, and others feel Buddhism and psychedelics don’t mix at all. But just as Buddhism itself must be held to the test of personal experience and to the wholesomeness or unwholesomeness of the results, so also must the question of how, or if, psychedelics can be part of a dharma practice. The place of critical examination and analysis, and the freedom to make these discoveries for oneself, is an essential foundation of Buddhism and is found as far back as the Kalama Sutra. Alan Watts, one of the first prominent westerners to follow the Buddhist path, considered Buddhism and psychedelics to both be part of an individual philosophical quest. He was not interested in Buddhism to be studied and defined in such a way that one must avoid “mixing up” one’s thinking about Buddhism with other interests, such as in quantum theory, Gestalt psychology, aesthetics, or psychedelics. We will explore differing views such as mindfulness and breathing exercises will be integrated into the course to facilitate the learning of students.

TSD 6228: Indra’s Web: Alchemy and Chaos Theory as Models of Self-Transformation (3 units)
How is it that transformation comes about? In this class, we’re going to look at two models of that process, both of which ostensibly look at outer transformation while unknowingly also speaking about inner transformation. One is an ancient model—Western alchemy—the other much more recent—chaos theory. Alchemy and chaos theory may seem to have little in common with each other or with spiritual transformation. But in fact, the two offer strikingly similar descriptions of the core processes of transformation. During the course, we will discuss in depth five critical insights they share (as well as many smaller ones) that provide a framework for the stages of self-transformation: (1) As Above, So Below; (2) Feedback; (3) Taking Apart/Putting Together; (4) Chaos/Emergence; and (5) The Philosopher’s Stone. The insights learned from alchemy and chaos theory can help each of us on our own path toward wholeness.

TSD 6235: Integral Approaches to Dreams (3 units)
This course provides a foundation for an integral approach to dreams and dream work, in both theory and practice. It explores traditional and contemporary approaches to dreams as well as investigating models that attempt to integrate both. We inquire on the transformative role of dreams with integral philosophy. The course calls for a strong experiential component that addresses body, mind, and spirit in an integral perspective.

TSD 6239: Technology and the Future of Humanity (3 units)
The relationship of our species to its technology is complex, with some seeing technology as benign, focusing on what it enables us to do, and others viewing it negatively, focusing on what it does to us. All agree that technology is not an inert tool but a force with its own
will also discuss self-care as a multidimensional construct with definitions varying as to who is involved, why self-care occurs, what is
experienced even by those who could call themselves agnostics. Instruction will include a visit to Siena, Italy, to see the Duccio altarpiece
This course will explore the universal nature of the sacred and the sense of wonder, awe, and respect in the face of the cosmos that is
the lens of art and artifacts shaped by the magical, mystical, modern, and postmodern mind. Wilber, Combs, Gebser, and others create
Art tells us what we were, what we are, and what we are becoming. Explore the superstructure of expanding consciousness through
the lens of art and artifacts shaped by the magical, mystical, modern, and postmodern mind. Wilber, Combs, Gebser, and others create
compelling frameworks from which to interpret the meaning of mankind’s works of art. Students will use these frameworks to arrive at a deep
understanding of the consciousness of the artisans that created these works and the times in which they lived. Utilizing the learning domains
of both cognitive understanding and affective feeling, the class will enter the worldview of other stages of consciousness to develop a new
sense of appreciation and wonderment for what has gone before, and a hopeful anticipation for where the path of expanding consciousness
is leading.

TSD 6302: Art as a Mirror of Evolving Consciousness (3 units)
Art tells us what we were, what we are, and what we are becoming. Explore the superstructure of expanding consciousness through
the lens of art and artifacts shaped by the magical, mystical, modern, and postmodern mind. Wilber, Combs, Gebser, and others create
compelling frameworks from which to interpret the meaning of mankind’s works of art. Students will use these frameworks to arrive at a deep
understanding of the consciousness of the artisans that created these works and the times in which they lived. Utilizing the learning domains
of both cognitive understanding and affective feeling, the class will enter the worldview of other stages of consciousness to develop a new
sense of appreciation and wonderment for what has gone before, and a hopeful anticipation for where the path of expanding consciousness
is leading.

TSD 6303: Art, Science, and the Sacred (3 units)
This course will explore the universal nature of the sacred and the sense of wonder, awe, and respect in the face of the cosmos that is
experienced even by those who could call themselves agnostics. Instruction will include a visit to Siena, Italy, to see the Duccio altarpiece The
Virgin Enthroned and discuss symbolism in religious art.

TSD 6343: Create Your Own Religion: Design for the Twenty-First Century (3 units)
Conflicts between different religions, between religion and science, and between believers and nonbelievers abound in today’s world. The
premise of this course is that an illuminating way to understand religious systems is to design one. For their designs, students will draw on the
characteristics and functions of the more successful of existing religious systems, as well as on their own spiritual experiences. The goal will
be to create a system compatible with science and appropriate to the cultures of the twenty-first century. This is not a course in comparative
religion or spiritual paths. Students will be expected to design a viable, non-esoteric religious system in which the components—rituals,
myths, etc.—are congruent with its core tenets.

TSD 6524: Contemplative Ecology (3 units)
Mainstream environmentalism calls for finding ways to continue to live as we have done, but in ways that sustain the resources of Earth. This seminar proposes that sustainability rests in a restructuring of ego and consciousness altogether, along the lines of what Thomas Berry calls “reinventing the human.” This implies living in resonance with the self-organizing patterns of cosmogenesis, in the archetypal,
quantum, ecosocial, and macromosic environments, not seeking foremost objectifyingly to manipulate the world for gain. The heart of this transformation in our way of life and in the structures of ego and consciousness is in finding satisfaction and delight in experience-as-such before it is dualized into subjects looking over the shoulder of every object for rewards external to the interaction itself. Contemplative traditions show us ways this nondualization takes place, and notable among them are philosophical Daoism and Neo-Confucian thinking that teach that the heart/mind (xin) of the sage contemplative is the heart/mind of Heaven and Earth. One significance of this nonobjectivizing alignment or coinherence of self with the greater self of Universe-unfolding (heaven, Earth, and humanity) is that it allows seamless participation in/ as the coevolutionary process trending toward the kind of self-organizing systems creativity-optimization described by Morin’s complexity theory and Kauffman’s idea of reinventing the sacred. It also demonstrates eco-contemplative conduct as a self-similar fractal or microcosm of cosmogenesis. In short, in contemplative—though not necessarily inert or quiescent—orientations, we find the kinds of intrinsic reward that surpass, or dehabituate, compulsions toward external gain. And thus we stamp less of an egocentric footprint on the natural systems of Earth to the degree that we attune, resonate, and integrate ourselves with, and as, cosmic cocreativity.

TSD 6526: The Ecology of Ideas (3 units)
All inquiry is situated in an ecology of ideas. This course will help students to identify, situate, and orient themselves in their ecology. The course will also address the role of theory in inquiry, and prepare students to develop and articulate their own theoretical orientation.

TSD 6555: Residential Intensive (0 units)
During the two years of coursework, the students meet twice a year in the Bay Area for five-to-seven-day residential intensives. Students have the opportunity to meet faculty and staff, and to get to know one another. There are workshops, presentations, advising, as well as introductions to coursework. The intensives are an essential aspect of the learning experience, and participation is mandatory.

TSD 6598: Self-Creation and Self-Care (3 units)
In this course, we will explore the phenomenon of self-creation, emphasizing the importance of self-care to ensure the sustainability of creative and transformative processes, including those occurring in an academic context. We will examine the humanistic psychology movement (with emphasis on Maslow’s concept of self-actualizing creativity), creativity theory, and postmodern identity theory. We will also discuss self-care as a multidimensional construct with definitions varying as to who is involved, why self-care occurs, what is
entailed, and how self-care is accomplished. The course includes an experiential component, and is particularly useful for addressing the challenges and opportunities of your academic journey and your own ability to foster your own self-creation and self-care, and those of students and colleagues.

TSD 6640: Integral Growth and Development: Individual Growth and the Evolution of Consciousness (3 units)
This course explores basic ideas about spiritual and psychological growth and development from childhood through advanced stages of adult maturation. It will give special attention to personal growth beyond the ordinary (“conventional”) level of adult functioning. The course will be centered in, but not limited to, the integral philosophies of Sri Aurobindo and Ken Wilber.

TSD 6648: The Evolution of Wilber’s Integral Paradigm (3 units)
Ken Wilber is one of the most celebrated Integral thinkers of the present times, who according to many has most comprehensively integrated science and spirituality, politics and religion, medicine and psychology, ecology and spirituality, modernism and postmodernism, among many disciplines. Michael Murphy holds that his book *Sex, Ecology, and Spirituality* is one of the four most celebrated books of the last century. In a nutshell, his integral thoughts have a tremendous potential for application to many facets of our existence, specifically for students interested in human sciences and psychology. However, in order to understand the practical applicability of his thoughts, it is also important to understand the history of the evolution of his thoughts, which he has categorized from Wilber I to Wilber V. It is only in understanding the history of the evolution of his ideas that we will be able to understand and appreciate the larger picture so that we can apply it in a practical and scholarly discourse. In this course, we will specifically focus on Wilber II, III, and IV for understanding the history and fundamentals of his integral thought. We will study his magnum opus, *Sex, Ecology, and Spirituality*, and some other texts preceding it that led to the formulation of his integral paradigm. We will critically examine his integral paradigm while also using it for an intellectual and scholarly application of his ideas.

TSD 6649: Introduction to Action Research (3 units)
This course introduces students to the practice of participatory research methods referred to as “action research.” To respond to the challenge of creating positive change, students are introduced to a systems approach to knowledge creation that includes stakeholder analysis and participatory interventions such as “learning history” and “appreciative inquiry.” Emphasis is placed on developing capacity with action research skills for working with stakeholders to create actionable knowledge, thereby integrating personal reflection on action to leave the client system stronger. Participants are encouraged to stretch beyond the development of conceptual knowledge to design for collaborative impact in their chosen arena. Students will therefore familiarize themselves with the philosophy of praxis that undergirds the participative orientation, but will emphasize the practical elements of (co-)developing an action research proposal with stakeholders. This proposal may be used as the basis for additional action research work—or for a project or dissertation—after the course.

TSD 6653: Interrelationship and Personal Accountability: The Art and Science of Evoking Transformation (3 units)
Change is inevitable—knowing how to bring about change in ecologically mindful and enduring ways involves adroit blending of rigor and imagination in the practice of transformational dialogue. Using the classic book *Change: Principles of Problem Formation and Problem Resolution* (1974) and other written, audio, and film materials by Paul Watzlawick, John Weakland, and Richard Fisch—three of the most important architects of the art of transformational dialogue—as primary points of reference, this course will explore the science and art of change. Topics to be explored include comprehending complexity, self in the system, first- and second-order cybernetics, entering into and working with the logic of the system, understanding the influence of implied messages, avoidance of negation, engendering hope, and other aspects of the art and science of evoking desirable change.

TSD 6778: Spiritual Entrepreneurship: Reexamining Our Approaches to Money, Spirituality, and Economics (3 units)
In light of worldwide economic uncertainties and expanding globalization in the current exchange economy, it can be challenging to determine how we can participate in ways that are in alignment with our personal values while also supporting ourselves. How can we revision money as a tool for spiritual development? Are there ways to augment our income while benefitting society? How do the religious/spiritual communities with which we are involved approach issues around spirituality and money? How can we come from a place of abundance instead of scarcity in our day-to-day lives? In this seminar course, we will explore our attitudes about money and spirituality, and look at established as well as emerging economic systems that might address these questions. We will investigate alternative economies such as “barter bucks,” “voluntary simplicity,” “LETSystems,” “sustainable communities,” “the gift economy,” “micro-lending,” etc. Students may choose to explore several systems more generally or a particular system.

TSD 6803: Sustainability and Ecology at the Findhorn Ecovillage in Scotland (3 units)
A weeklong learning experience in Scotland’s famous Findhorn Ecovillage, which includes community-building experiences such as dancing, dialoging, and working together, as well as lectures and hands-on learning of techniques and principles of ecology and community sustainability. Instruction will be given by a CIIS faculty member and by members of the Findhorn community.

TSD 6900: Thesis/Dissertation Proposal Writing Completion (0 units)
Students have four semesters—two academic years—to complete the proposal. Students cannot enroll in TSD 6900 unless they complete all required TSD coursework. Students must be concurrently enrolled in TSD 6900 for Learning Community V and TSD 7900 for Learning Community VI.

TSD 7012: Introduction to Social Media (3 units)
Students will take away from this course a set of conceptual tools, a vocabulary, and an analytical framework with which to recognize, understand, and more effectively manage new social practices online, together with a familiarity with the literature regarding social media and identity, community, collective action, public sphere, social capital, networks, and social media technology development.
TSD 7026: Experiencing Jungian Psychology: A Basic Course (3 units)
This course will deal with the psychology developed by Carl Gustav Jung and its relevance for all of us. Jung was a truly original thinker whose ideas are still largely unknown or misunderstood. His view of reality was so different from the prevailing worldview that it has often been difficult for fellow psychologists and scientists to grasp what he actually meant. In this course, we will study the key central ideas of Jungian psychology: symbol, archetype, complex, psychological types, shadow, anima/animus, self, individuation, and more. The purpose is not simply to present new information but to help each of you explore how these ideas can expand your own life.

TSD 7027: Working with Your Dreams (3 units)
Richard Grossinger, a seminal writer on dreams, wrote: “In a certain sense, dreams are realer than life. That is, they are closer to the roots of our being than daily waking events. If we exist in some ultimate terms, it is beyond the senses and beyond consciousness.” In this course, we are going to explore how to work with dreams, sometimes to interpret them but always to honor them. When we do so, we open a gateway to a source of information and support deeper than consciousness. Everyone taking this course will need to keep a dream journal and be prepared to share some of his or her own dreams with the class.

TSD 7029: A Recent History of Psychedelic Drugs—Their Effects on Individuals and Society (1–3 units)
This course surveys the modern rebirth of psychedelic drugs in Western society. Looking at such material as the seminal discoveries of Gordon Wasson and Albert Hofmann, the psychological theories of Stanislav Grof, and the social-political activism of Timothy Leary, this course explores the impact and future of psychedelic drugs for scholars, scientists, and mystics.

TSD 7030: Buddhist Activism and Social Change (1–3 units)
In this course, we will explore the relationship between activism; the effort to create positive change in the world; and Buddhist practice, the cultivation of mindfulness toward wisdom, compassion, and enlightenment. Questions we will explore include the following: What distinguishes Buddhist activism from secular activism? Is there an inherent conflict between the Buddhist concept of “radical acceptance” and the active pursuit of social, political, or ecological justice? What is the dynamic relationship between the process of inner change and any larger shift in social arrangements?

TSD 7046: Goodness, Evil, Politics, and Change (3 units)
Current political rhetoric seeks to mobilize constituents against “evil” others. In this course, while reflecting on readings related to the diversity of cultural understandings of morality, students critically explore how social psychology and depth psychology each frame good and evil. Through this transdisciplinary approach, students critically assess their own relationship to a good–evil duality and their susceptibility to ideological and political rhetoric that dehumanizes the other and constructs the enemy.

TSD 7047: Integral Sustainability: Personal and Social Transformation in a World on the Brink (3 units)
Students will engage in readings and dialogue about sustainability while engaging in personal and community projects that promote sustainability at personal, social, and global levels. At the same time, through readings and discussions, students will be introduced to ecosophy and green psychology while exploring lifestyles that integrate body, mind, and spirit in a sustainable whole.

TSD 7050: Experiencing Jungian Psychology: A Basic Course (3 units)
This course will deal with the psychology developed by Carl Gustav Jung and its relevance for all of us. Jung was a truly original thinker whose ideas are still largely unknown or misunderstood. His view of reality was so different from the prevailing worldview that it has often been difficult for fellow psychologists and scientists to grasp what he actually meant. In this course, we will study the key central ideas of Jungian psychology: symbol, archetype, complex, psychological types, shadow, anima/animus, self, individuation, and more. The purpose is not simply to present new information but to help each of you explore how these ideas can expand your own life.

TSD 7070: A Flickering Reality: Cinema and the Nature of Reality (3 units)
From quantum theory to chaos theory, from Freud to Jung, from manipulated memories to parallel universes, our sense of reality has been sent reeling. And where better to explore these radical changes than cinema? The course will explore the radical changes in our understanding and ourselves and illustrate them via a variety of highly creative and imaginative films that explore the limits of our world of experience.

TSD 7077: History of Integral Thought and Action: Asia, Europe, and U.S. (3 units)
This course covers a fascinating deep history of the roots of integral thought, leading all the way up to its present forms and applications. The course will explore the thought and lives of figures such as Sri Aurobindo and the Mother, Henri Bergson, Jean Gebser, Pierre Teilhard de Chardin, Joanna Macy, and Ken Wilber.

TSD 7097: Transformative Learning in an Age of Connectivity (3 units)
In this course, participants critically distinguish between embedded (cyclical) time, clock time, and virtual time through various readings, and discuss the merits of each to learning, particularly transformative learning. Additionally, participants experience these different kinds of time in a number of embodied and relational ways, including meditative practice, joining with peers in natural and contemplative settings, touring the city with the help of ICTs, sharing ideas with people who engineer ICTs, chatting with young people immersed in the connectivity
This course is based on the principle that we each need to find our individual path to wholeness. J.R.R. Tolkien's *The Lord of the Rings* presents similar across venues and centuries. We will study the nature of esoteric movements, their defining characteristics, their similarities and differences, and the social and cultural milieus that surround their emergence. Using a transdisciplinary lens, this course will augment findings in the sociology of religion by including perspectives from intellectual history and comparative religion. The relationship between esoteric and exoteric religion will be a focus, as we attempt to discover how these respective forms of thought and practice function in society and culture. We will examine early movements (including those of the Essenes, the Pythagoreans, Greek mystery schools, and Gnostics), various heresies and cultic movements within exoteric religions (including the Cathars, the Albigensians, the Knights Templar, and devotional cults), as well as modern hermeticism and modern esoteric movements (including Theosophy, Anthroposophy, Rosicrucianism, and modern Hermeticism). Students will research one or more movements in depth and will share their research with the class in a learning community.

**TSD 7098: Integral Research: Art and Imagination-Based Methods (3 units)**

Art-based inquiry and “imagework” are ways of knowing and perceiving that often precede, complement, or de-center literal description most commonly attached to qualitative inquiry. This course explores some of the modalities of art-based and image-based methods of inquiry through theory and the study of exemplars. Methodological issues discussed include the role of critical subjectivity; the nature of knowledge and its relationship to modes of discourse and presentation; and the applications of art-based or image work for studying psychospiritual phenomena. Prerequisite: TSD 8215.

**TSD 7099: Social and Cultural Roots of Western Esotericism (3 units)**

Esoteric movements in the West, from antiquity to the present, constitute an “underground stream” of thought and practice that is remarkably similar across venues and centuries. We will study the nature of esoteric movements, their defining characteristics, their similarities and differences, and the social and cultural milieus that surround their emergence. Using a transdisciplinary lens, this course will augment findings in the sociology of religion by including perspectives from intellectual history and comparative religion. The relationship between esoteric and exoteric religion will be a focus, as we attempt to discover how these respective forms of thought and practice function in society and culture. We will examine early movements (including those of the Essenes, the Pythagoreans, Greek mystery schools, and Gnostics), various heresies and cultic movements within exoteric religions (including the Cathars, the Albigensians, the Knights Templar, and devotional cults), as well as modern hermeticism and modern esoteric movements (including Theosophy, Anthroposophy, Rosicrucianism, and modern Hermeticism). Students will research one or more movements in depth and will share their research with the class in a learning community.

**TSD 7123: Frodo’s Quest: An Integral Journey Toward Wholeness in *The Lord of the Rings* (3 units)**

This course is based on the principle that we each need to find our individual path to wholeness. J.R.R. Tolkien's *The Lord of the Rings* presents seven such paths, each personified by an archetypal character (or pair of characters): (1) the Path of Curiosity (Merry and Pippin); (2) the Path of Opposites (Legolas and Gimli); (3) the Path of the Wizard (Gandalf); (4) the Path of the King (Aragorn); (5) the Path of the Tragic Villain (Gollum); (6) the Path of Love (Sam); and finally (7) the Path of Transcendence (Frodo). The seven paths of the members of the Fellowship of the Ring in *Lord of the Rings* are all represented by male characters, but each of those paths is also available in our day for women. The story is unimaginable, however, without the three great heroines: Arwyn the Eternal Lover, Galadriel the Wisest of All Elves, and Éowyn the Female Warrior, each of whom will also be studied in this course.

**TSD 7129: Theory and Methods for Feminist and Critical Inquiry (3 units)**

An inquiry into feminist, womanist, and postcolonial theory and research practices with emphasis on qualitative research. Elements of inquiry, including worldview (cognitive ordering principles), epistemology (theories of knowledge), ontology (theories of reality), paradigm (templates for viewing the world), method (techniques for gathering information), methodology (theory and analysis of how research should proceed), and theory building, will be discussed in relation to feminist goals of inquiry and social justice. A framework of critical thinking from a cross-cultural, comparative, and transdisciplinary perspective will be integrated into feminist analysis. The class will be organized around a feminist/womanist pedagogy and will be oriented toward evolving a learning community within the class. Community inquiry will include experiential processes, shared dialogue, and appreciation of women’s worldviews and cross-cultural perspectives. The instructor and teaching assistants conduct a course that involves co-creation and shared leadership by instructors and students. Prerequisite: TSD 8215.


This class takes a macroscopic look at rapid, diverse global change from 1950 to 2050. We will explore the lenses of popular culture through movies, music, and books that have shaped our ways of thinking and feeling about the future in the last sixty years, and engage in a lively conversation about what ideas, images, and stories we would like to see shape the next forty. Students are encouraged to relate their research interests or doctoral research topic to several framings of the future, to see how this examination may shed light on their research, and their research shed light on our collective future. The class will involve watching about six movies, listening to musical gems in various genres, and reading, so students may need to purchase either movies or a Netflix account for two or three months, which currently costs about $25 to $30.

**TSD 7149: Integral Society and Politics (3 units)**

This course will examine human society and its governance through an integral perspective. The historical evolution of human societies, from simple to complex, and the evolution of structures of social consciousness reflected in laws and constitutions will be examined using integral concepts developed by Allan Combs, Ken Wilber, Sri Aurobindo, and others. Through readings and discussions, students will be introduced to fundamental principles of governance, levels of governance, and the relationship of government to culture and economy in sustainable social systems. We will examine how viruses in existing society can be purified, and how our current forms of democracy can be transformed into integral democracies that foster security, prosperity, and peace in an age where technological advances have outpaced cultural and political transformation.

**TSD 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.
In this class, we will explore the relationship between creativity and personal transformation. The word factors and gender influence what and how we inquire, and the implications of the new science for our understanding of knowledge.

This course addresses the relationship between academic inquiry and personal transformation, as well as the transformation of inquiry.

Spiritual intelligence is an emerging field of inquiry now a decade old. 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.

The advanced student’s researching and writing of a thesis or dissertation progresses with the mentorship of, and in close consultation with, one’s thesis or dissertation chair and committee.

This course briefly reviews the development of science as a masculine philosophy, examines the impact of feminism on it, and then expands on the qualities and ways of seeing offered by what Jung calls “the feminine principle.” We will explore the role for feeling, nurturing, receptivity, subjectivity, cooperation, relatedness, and intuition in the questions, methods, and goals of science. It is the instructor’s conviction that the feminine in both men and women can infuse science with a new spirit of cooperation and compassion. It can change long-held ideas about progress and about what makes “good science.”

This course provides an introduction to research as a creative and transformative process. It will address issues such as the relationship between the academic and the transformative; what it means to be a scholar in the twenty-first 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 societal transformation?

This course examines theories and research about consciousness in its normal and altered states (ASCs) and their role in spiritual growth, healing, psychotherapy, creativity, and education. Different modalities of ASC (sleep and dreams, meditation, psychoactive and hallucinogenic drugs and plants, dissociative states, shamanic “journeys,” and others) are discussed.

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This course addresses the relationship between academic inquiry and personal transformation, as well as the transformation of inquiry. Applying insights from Jungian, feminist, and complexity theories, we will explore the role of the inquirer in every inquiry, how psychological factors and gender influence what and how we inquire, and the implications of the new science for our understanding of knowledge.

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 how 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.

This seminar examines theories and research about consciousness in its normal and altered states (ASCs) and their role in spiritual growth, healing, psychotherapy, creativity, and education. Different modalities of ASC (sleep and dreams, meditation, psychoactive and hallucinogenic drugs and plants, dissociative states, shamanic “journeys,” and others) are discussed.

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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 transdisciplinarity 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 driven by inquiry rather than discipline; 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 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 chosen areas of inquiry. Prerequisites: TSD 8125, TSD 8005.

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 how to research an 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 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 relationship between self and society in a planetary context. It will address the nature of interconnectedness, examine new ways of understanding our planetary predicament, and introduce interpretive frameworks from the sociology of knowledge, the sociology of social change, and the study of cultures. Throughout the course, students will be invited to look at their own research inquiry through these particular lenses.

TSD 8215: Varieties of Scholarly Experience (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 ways in which 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. Prerequisites: TSD 8125, TSD 8005.

TSD 8217: Feminist Research Methods (3 units)
Examination of feminist, womanist, and postcolonial epistemologies, ontologies, and methods from a transdisciplinary perspective. Development of a feminist praxis will include consideration of various feminist paradigms, postmodernism, standpoint epistemology, and theory combined with study of action research. Students will learn how to use specific feminist methods, including oral history, ethnography, content analysis, and collaborative inquiry, in an individual or group project. Prerequisite: TSD 8215.

TSD 8218: Basic Qualitative Research (3 units)
This course is designed to give students an overview of basic qualitative research and develop skills required to conduct qualitative research. Students will select a research question and will use it to design a basic qualitative research project. Students will work independently on
developing their research design. Assignments in this course will include experiential exercises for skill development that students will do offline, written assignments, and library research.

Prerequisite: TSD 8215.

**TSD 8220: Learning Community II (0 units)**
This course serves multiple purposes. It is designed to develop a community of online learners; to foster dialogue, reflection, and exploration about the coursework and its relationship to individual and collective interests; to develop or improve basic scholarly skills; and to integrate the material from the coursework. It also serves as an online “homeroom.”

**TSD 8221: 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 cocreation? 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 8225: Evolution of Consciousness (3 units)**
Through art, literature, archaeology, and history, this course explores the evolution of human consciousness from its pre-human origins through the Neolithic and Paleolithic periods, through ancient history, and on down through the Renaissance to modernity and postmodernity. It will begin with the origins of the human mind as depicted in the writings of Merlin Donald and David Lewis-Williams, and continue with an inquiry into cultural and historical structures of consciousness with Jean Gebser, Ken Wilber, and Allan Combs. The course will be based in an ongoing dialogue and exploration of these topics on the Web, as well as requiring midterm and end-of-term papers.

**TSD 8227: Improvisation (1 unit)**
This course is designed for several overlapping interests: exploring your own affinity with improvisation; discovering the depth of possible ways of collaborating with others; and understanding that through improvisation both artists and non-artists can expand in a deeper participation with diversity. In other words, it is an opportunity for greater appreciation of improvisation in terms of both personal expression and its role in society. We will look at the consciousness involved in improvisation that facilitates growth within an individual or group; and we will aim toward a greater understanding of the factors that allow improvisation to be available in a given context, developing and sharing ideas for increasing flow in group situations. This will be an inquiry into improvisation and the conditions that evoke it. Looking at the ways social and personal perspectives influence our openness to improvisation, we will explore themes that are integral to the process. We will also discuss aspects of common culture and language that are antagonistic to improvisation. We will reflect on implications for learning and change inherent in improvisation.
TSD 8320: Learning Community III (0 units)
This course serves multiple purposes. It is designed to develop a community of online learners; to foster dialogue, reflection, and exploration about the coursework and its relationship to individual and collective interests; to develop or improve basic scholarly skills; and to integrate the material from the coursework. It also serves as an online “homeroom.”

TSD 8420: Learning Community IV (0 units)
This course serves multiple purposes. It is designed to develop a community of online learners; to foster dialogue, reflection, and exploration about the coursework and its relationship to individual and collective interests; to develop or improve basic scholarly skills; and to integrate the material from the coursework. It also serves as an online “homeroom.”

TSD 8720: Learning Community V (0 units)
This course serves multiple purposes. It is designed to continue the growth of the community of learners established during coursework to foster dialogue and reflection about dissertation and its relationship to the individual and collective interests. (Required for all students who have completed all courses but not yet advanced to candidacy.)

TSD 8799: Independent Study (1–3 units)
Coursework that extends a student's field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and approved by the Program Chair.

TSD 8820: Learning Community VI (0 units)
This course provides an integral support space during dissertation writing. A wide range of issues covering mind, body, and spirit, and known to play a crucial role in timely dissertation completion, are addressed. Topics addressed will include stress management, self-creation, life-work balance, creativity and creative blocks, writing for publication, writing skills, community support, preparing for life after the dissertation, and more. Overall the focus is on framing the dissertation as a transformative process, and ensuring that students receive the integral support to remain focused and on track with their work and thrive during the process. The course will include numerous guest teachers. (Required for all students who have advanced to candidacy.)

TSD 9610: Comprehensive Exam: Essay—Dissertation Literature Review (3 units)
This course focuses on writing a literature review for the student's dissertation. This literature must be written in such a way that it can be submitted as a publishable article to a journal relevant to the student's interest area.

TSD 9611: Comprehensive Exam: Essay—Dissertation Research Methodology (3 units)
The second Comprehensive Exam outlines and articulates the methodology the student will use for the dissertation or equivalent. As well as showing how the student intends to apply the methodology, the paper must, among other things, explain why this particular methodology was chosen, where it is situated in the broad spectrum of available methodologies, and what its limitations are.
Writing, Consciousness, and Creative Inquiry

MFA in Creative Inquiry, Interdisciplinary Arts

MFA in Writing and Consciousness

Department Chair
Cindy Shearer, DA

Core Faculty
Anne Bluethenthal, MFA
Carolyn Cooke, MFA
Sarah Stone, MFA

Adjunct Faculty
Randall Babtkis, MFA
Kris Brandenburger, PhD
Christian L. Frock, MA
Judy Grahn, PhD
Tricia Grame, PhD
Deirdre Visser, MFA

Recent Mentors and Guest Artists
Blanche Brown (dancer/choreographer); Ellen Sebastian Chang (theater director/writer); Melanie DeMore (solo artist/musician); Stephen Elliott (writer); Thaisa Frank (writer); Ruth R. N. Fraser (storyteller); Charlotte Gordon (writer/poet); Daphne Gottlieb (performance poet); Joanna Haigood (performer/choreographer); Daria Halprin (dancer, actor, writer); Keith Hennessy (performer/choreographer); Jane Hirschfield (poet); Shinichii Momo Iova-Koga (dancer/theater director); Stephanie Johnson (visual artist/light designer); Debby Kajiyama (dancer/choreographer); Alonzo King (choreographer); Keba Konte (photographer); Sara Kraft (performance artist); Genny Lim (performer/vocalist); Jose Navarrete (dancer/choreographer); Jesse Olsen (musician); Ann Packer (novelist); Zack Rogow (poet); Karen Ryer (sculptor); Danzy Senn (writer); Zaid Shlah (poet); Erika Chong Shuch (director, performer); Thomas Simpson (actor/producer); Pireeni Sundaralingam (poet, neuroscientist); Lysley Tenorio (writer); Quong Tran (visual artist, poet); Debra Walker (painter); Gene Luen Yang (graphic novelist); Pamela Z (composer/musician/performer).

Department of Writing, Consciousness, and Creative Inquiry

The Department of Writing, Consciousness, and Creative Inquiry houses two full-time MFA programs—the MFA in Creative Inquiry, Interdisciplinary Arts, and the MFA in Writing and Consciousness. These two-year, 48-unit degrees are accomplished entirely through six weekend intensives per semester and supplemental online work.

All students in our department develop frameworks for understanding their art, which enable them to articulate the values that guide it, the heritages that influence it, and the purposes they have for it. We believe that artists who are aware of all the contexts that inform their work—and can articulate them well—not only create authentic and deeply felt work, but also are able to use them to establish or enhance their professional practices.

Our department encourages a deep engagement with diversity of all kinds; we value all forms of art as well as the rich, complex range of human experience. Our programs welcome artists of all disciplines (literary, visual, performing, media, and interdisciplinary). The interdisciplinary nature of our programs and an emphasis on reflective inquiry and transformation (for the artist and our society) make our MFA programs a laboratory for innovative, surprising, collaborative, and multigenre work. Students exit as a community of artists, with valuable connections to our MFA faculty—all are working artists—and local Bay Area guest artists and mentors. On the weekends when our students are in residence, we present Saturday Night @ CIIS, a guest artist series open to the entire community. These lively events include panels on sustaining a life as an artist; salon talks on artistic collaboration; and readings and performances by invited guests, MFA students, and MFA faculty.

Note: Writing, Consciousness, and Creative Inquiry also welcomes qualified students to take writing courses in our department. CIIS students in programs outside the MFA in Writing and Consciousness or the MFA in Creative Inquiry, Interdisciplinary Arts must take CIA 6996: The Art of Writing Workshop before enrolling in Writing and Consciousness (WRC) courses (such as WRC 7142, WRC 7138, WRC 7131, WRC 7087, or WRC 8888). For a complete list of courses, open to CIIS students who successfully complete CIA 6996: The Art of Writing Workshop, please contact the department chair.

About the MFA in Creative Inquiry, Interdisciplinary Arts

The only word an artist needs to hear is "Yes."
—Gertrude Stein

In the MFA in Creative Inquiry, Interdisciplinary Arts, we believe that art-making is a pioneering, transformative act that moves, often changes, sometimes revolutionizes culture. To achieve this, we ask our artists to become more aware, reflective and adept, willing to expand their skills and capacities and able to place their own work within a creative inquiry that takes them more deeply into the nature and meaning of their art. Artists also discover and then get the chance to exploit interrelationships among the arts and the diverse, interdisciplinary perspectives on art they are exposed to by bringing what they learn back into their art practice and using it to create art
that is truly innovative, has deep impact, or powerfully challenges personal or cultural perceptions. Our students expand their artistic vision, define their aesthetic niche, place themselves in a historical context, enrich their art process, participate in interdisciplinary discourse about the contemporary arts, experiment with new ways of crafting art, and advance their professional options.

We invite artists practicing or trained in a single discipline, those who cross disciplines (writer-performers, artist-dancers, actor-musicians, for example), or any artist drawn to interdisciplinary inquiry to join us. Students work closely with our faculty of active artists, both in small courses and one-on-one (in person and online). Visiting artists lead workshops and are invited to present at our guest artist series, Saturday Night @ CIIS, so that our students’ journeys are enriched by multiple perspectives.

Our curriculum emphasizes art-making as a cross-disciplinary or multidisciplinary activity (making artists more aware of and better able to use ideas and techniques from other art forms); interdisciplinary studies of art history and practices; diverse perspectives on what it means to make art; and the achievement of our artists’ career aspirations—in teaching, in activism, or within nonprofits or community organizations. All coursework is deeply interconnected. Creative Inquiry, Interdisciplinary Arts, along with the MFA in Writing and Consciousness, contains a significant professional development component, including second-year courses in teaching, arts administration, editing and publishing, and community arts.

**About the MFA in Writing and Consciousness**

*If writing is thinking and discovery and selection and order and meaning, it is also awe and reverence and mystery and magic.*

—Toni Morrison, “The Site of Memory”

The writers in the MFA in Writing and Consciousness program—a supportive community of faculty and students—encourage and challenge each other to create beautiful, powerful work, literature that changes lives. Our approach combines intellectual rigor with playful curiosity and the willingness to take risks and experiment in workshop, art, and craft courses. Studies in consciousness, theory, and the relationship of contemporary literature to history bring the greater world into our writing. We do not believe that literary artists exist in a vacuum or that artists must separate from the culture to create; rather we hold the view that art provides a profound method for engaging self and culture and that it can transform the individual and the world. Our poems, stories, essays, novels, memoirs, and multigenre work may aim to change the world, develop the consciousness of both writer and readers, or simply delight and surprise our readers.

The MFA in Writing and Consciousness program has an unusual multigenre, multidiscipline approach, and a strong focus on diverse, international, contemporary literary models. Courses on the art and craft of writing combine writing instruction with an education in reading as a writer and an overview of the history of, and contemporary practices in, the writing genres. These courses combine art and craft instruction with an education in reading as a writer and an overview of the history of and contemporary practices in the writing genres. This combination of courses, focusing on genre and then specific craft elements (that may cross genres), exposes students to the essential techniques and current practices in a variety of types of writing, while allowing them to develop dexterity as writers and proficiency in various literary forms.

Students work closely with our faculty of active writers, both in small courses and one-on-one (in person and online). Visiting writers lead workshops and are invited to present at our guest artist series, Saturday Night @ CIIS, so that our students’ journeys are enriched by multiple perspectives.

**Admissions**

Applicants must meet the general admissions requirements of the Institute. Information about application procedures and deadlines, and transfer of credit, can be found in the CIIS catalog. Students must complete their bachelor’s degree before beginning the programs: there is no requirement as to the field of study of the undergraduate degree. Students can demonstrate appropriate levels of accomplishment and commitment to their art by means of work samples and personal statements.

We welcome students from a wide variety of backgrounds; however, the Admissions Committee may ask students with limited arts or writing experience to supplement their degrees with some additional CIIS coursework. Our programs offer entrance in fall semester only. Applicants submit the following:

- Academic transcripts.
- Autobiographical statement (five to seven pages) incorporating the following questions: What interests you about the MFA at CIIS and what prepares you for it right now? What project or projects are you currently working on? How would you describe yourself as a writer or artist and what influences or experiences have been central for you?
- Vision statement (one to two pages): What would you like to accomplish during your MFA? Where do you see yourself five years after graduation? What do you hope to achieve artistically? Professionally?
- 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).
- Art sample:
  - MFA in Creative Inquiry, Interdisciplinary Arts: Submit a work sample from your art practice (15–20-page manuscript for writers, CD for performers or visual artists).
  - MFA in Writing and Consciousness: 15–40-page sample of imaginative writing (fiction, creative nonfiction, poetry, mixed-genre work, or some combination of the above).

These items and the personal interview are all considered in the Admission Committee’s decision. The Graduate Record Examination (GRE) is not required.
Creative Inquiry, Interdisciplinary Arts Curriculum Overview

This 48-unit degree results from two full-time years of coursework, which can be accomplished entirely through weekend intensive and online work, and culminates in completion of a substantial artistic project, developed with and supervised by an MFA faculty member. The curriculum offers students four different kinds of educational experiences: (1) MFA Workshop for Interdisciplinary Artists; (2) Creative Inquiry and consciousness coursework; (3) Interdisciplinary Arts Seminars (interdisciplinary and art practice seminars); (4) The Artist in the World (professional development for interdisciplinary artists). All CIA and WRC courses are graded as Pass/No Pass.

Core Requirements

All students complete the minimum units in each category. All students complete 18 units of Workshop (includes MFA workshop and MFA project).

Student Learning Outcomes for the MFA in Creative Inquiry, Interdisciplinary Arts

Goal 1: Students become more sophisticated and accomplished artists.

SLO 1.1: Students demonstrate that they can reflect on and make use of multiple art forms in their original work.

SLO 1.2: Students’ MFA project proposal documents an understanding of their own work, including its accomplishments; areas for further development; and artistic goals, values, and lineage.

SLO 1.3: Students complete a final MFA project that meets contemporary standards.

Goal 2: Students enhance their craft through exposure to new skills and by integrating diverse interdisciplinary or inter-arts perspectives, forms, or approaches into their artwork.

SLO 2.1: Students develop a vocabulary for talking about their craft to others, and develop skills in at least two new craft elements or forms.

SLO 2.2: Students are aware of diverse arts perspectives and traditions, and can successfully analyze and critique the art and craft of professional works and the work of their peers.

Goal 3: Students can place their work in a historical and contemporary aesthetic context and learn to frame their own creative work as a form of inquiry.

SLO 3.1: Students display deep insights into the personal, historical, contemporary, aesthetic, moral, and social issues that inform their work and can critically reflect on the relationship between their own work and diverse traditions, genres, and disciplines.

SLO 3.2: Students can write or present cogent analyses or reflections that demonstrate an understanding of diverse traditions, genres, and disciplines.

SLO 3.3: Students develop the ability to deliver nuanced cross- or multigenre presentations that explore the intersection of art and creative work as a form of inquiry.

Goal 4: Students develop the capacity to create sustainable lives as artists.

SLO 4.1: Students develop a portfolio of work that prepares them for professional advancement.

SLO 4.2: Students develop an artist’s business plan, career objectives, and ways to implement them.

SLO 4.3: Students acquire skills and knowledge of the field to begin or develop careers in teaching, administration, community arts, or freelance work.

Curriculum

MFA in Creative Inquiry, Interdisciplinary Arts—48 units

I. Interdisciplinary Arts Workshop and MFA Project—18 units

CIA 7091 MFA Workshop I
CIA 7092 MFA Workshop II
CIA 7712 MFA Project: Two semesters

II. Creative Inquiry (6 units)

CIA 7071 Aesthetics of Value
CIA 7105 Creative Inquiry for Artists

III. Interdisciplinary Arts Seminars: Inquiry and Practice—9–12 units

A. CIA 7223 Interdisciplinary Arts Seminar—3 units
B. Arts Practice Seminars—3 units

Select at least one from the following:
CIA 7202 Arts Practice: Inter-Arts
CIA 7203 Arts Practice: Performance Arts
CIA 7204 Arts Practice: Sound Arts
CIA 7205 Arts Practice: Visual Arts

C. CIA 8888 Special Topics—1–3 units

Sample special topics: The Art of Directing; The Art of Solo Performance; The Craft of Choreography; Movement and Metaphor: Improvisation and Play in Inter-modal Arts Practice; From the Inside Out: Creating the Artist’s Voice; Ritual Theater Workshop: Performance as Social Change.
IV. The Artist in the World—6–12 units

CIA 7038 Interdisciplinary Pedagogy
CIA 7056 The Business of Art; OR
WRC 7128 The Artist in the World: Preparing the Artist’s Portfolio
CIA 8888 Special Topics

V. Electives—6 units
Select from the following:
CIA 7106 Art History and Meaning
CIA 7218 The Artist as Administrator
CIA 7301 Teaching Practicum
CIA 7302 Community Arts Practice I
CIA 7303 Community Arts Practice II
CIA 8799 Independent Study
CIA 8888 Special Topics
WRC 7085 Editing and Publishing

Students may also take courses from the “Writing and Consciousness” and “Elective” categories of the MFA in Writing and Consciousness curriculum, and from other CIIS programs as approved by their advisor.

Course Descriptions—MFA in Creative Inquiry, Interdisciplinary Arts

CIA 6996: The Art of the Writing Workshop (1 unit)
This course is offered as a prerequisite for coursework in the MFA in Writing and Consciousness. Students who wish to take MFA writing courses must successfully complete this course first. In this workshop, students develop their own writing by learning new techniques for writing and how to reflect on their writing and others’ in a workshop setting. Students also learn how to read and respond to work as writers, develop skills in self-editing, and expand their writing range. Because this course offers students the chance to see how readers respond to their work, it is particularly helpful for writers interested in learning how to write for wide-ranging and diverse audiences.

CIA 7038: Interdisciplinary Pedagogy (3 units)
This course asks students to explore and define their philosophies of teaching and learning, along with the nature of learning environments and teacher-student relationships. Topics include designing learning events for adults and community groups, managing classrooms, scaffolding lessons, and structuring courses. Students will gain experience teaching in a simulated classroom, facilitating discussion, responding to student work, and assessing themselves and their learners. They will also develop a teaching opportunity and offer it in a learning environment (from classroom to community organization) that meets their career goals.

CIA 7056: The Business of Art (3 units)
As artists, we need to bring as much heart and creativity to the business of survival as we do to our art itself. The class encourages students to think and identify as visionary entrepreneurs who transform their dream into a reality and develop a plan of action and an overview for the next steps they need to take to make their vision into a lifework that supports them financially. Grounded in the vision plans, we will collectively develop materials that can be used for fundraising, promotion, Web design, etc. This course is designed to provide an environment in which all students are supported in looking both inward and outward, bringing disparate aspects of their creative life into a comprehensible whole, rooted in their deepest values.

CIA 7071: Aesthetics of Value (3 units)
An interdisciplinary inquiry into aesthetics that explores the ideas, principles, and preconceptions that drive artists, which culminates in students articulating their aesthetic “lens” and preparing their own aesthetics statement. Students will explore thinkers such as Sappho and Plato as well as artists and aestheticians in the current artistic discourse and will critically reflect on their own points of view.

CIA 7073: Production and Marketing (3 units)
Building on work from CIA 7056: The Business of Art, the objective in Production and Marketing is to prepare student-artists to put their work out into the world. Students will be engaged in every aspect from fundraising to marketing to producing an arts event. We will be acquiring skills in all areas of artistic production and marketing, including creating a budget, writing a fundraising letter, booking space, hiring crew, writing a press release, developing a marketing plan, and collaborating with other artists. Students are expected to investigate their own field of interest and to assess the unique needs of that genre (e.g., students may investigate the publishing or recording industry; they may examine the needs and demands of gallery showings or theater production). Students may also get assistance in creating portfolios, résumés, curriculum vitae, artist statements, and Web design in this class.

CIA 7091: MFA Interdisciplinary Arts Workshop I (6 units)
In this workshop, students explore how the arts intersect, interrelate, and rely on each other by using their own artwork as the primary course text. Topics covered include the formal applications used in a variety of art forms, techniques each artist has drawn on, artistic process, and influences. Students keep journals, study texts from a variety of art forms, and begin to develop a vocabulary and a method for responding to each other’s work. Expert mentors introduce additional interdisciplinary perspectives on art practice and work with each student to develop an individual art project.
CIA 7092: MFA Interdisciplinary Arts Workshop II (6 units)
A follow-up to MFA Interdisciplinary Arts Workshop I, this course allows students to build on the skills and expertise of the first semester, while offering a new perspective and approach. Students' work continues to be the primary course text, and students continue to work with outside mentors, keep online journals, and read and reflect on texts from a variety of art forms as they develop a body of their own work and a plan for the MFA Project.

CIA 7105: Creative Inquiry for Artists (3 units)
This course helps students to discover their artistic heritages and to locate the social, political, historical, psychological, and spiritual factors at the center of their art-making. Students learn how to turn these factors into creative inquiry, a discovery-oriented process, which ultimately expands and deepens their art practice. They explore a variety of questions: What do I care about as an artist? What are the concerns embedded in my work, and how can I be curious/learn more about them? Who are my artistic ancestors and peers—and what can their creative inquiry/art work teach me? Creative inquiry may also include exploration of myth, dreams, reality, illusion, and the roles of trust, confidence, and taking risk in creative work. WCC students only or by WCC Chair permission.

CIA 7106: Art History and Meaning (3 units)
An interdisciplinary inquiry into art history that culminates in students “claiming” a lineage for their art-making. Students explore art history from an interdisciplinary perspective, examining historically how the arts have interrelated and informed each other, and how the work of other artists makes their work possible. Students become more expert and fluent in the history of their own art form and related arts, discover and claim their particular lineage, and become more able to reflect critically about the evolution of the arts.

CIA 7202: Arts Practice: Inter-Arts (3 units)
This course, offered on a rotating basis with other arts practice courses, fosters students' aesthetic and skill development in their inter-art practice through arts instruction, intensive artwork, class sessions, and individual and/or small-group meetings (with faculty or mentors), as well as readings on the history and practice of inter-art forms. Students will integrate at least two art disciplines and/or develop collaborative work with another artist. Focus is on artistic process, purpose, and discipline and/or specific craft elements (across genres), as well as essential techniques and current practices.

CIA 7203: Arts Practice: Performance Arts (3 units)
This course, offered on a rotating basis with other arts practice courses, fosters students' aesthetic and skill development in performance arts (movement, dance, theater, and other dramatic arts) through arts instruction, intensive artwork, class sessions, and individual and/or small-group meetings (with faculty or mentors) as well as readings on the history and practice of performance. Students may examine choreography or performance, exploring, challenging their patterns of expression, increasing their movement/performance “tools,” and expanding their movement/performance technique and style. Focus is on artistic process, purpose, and discipline and/or specific craft elements (across genres), as well as essential techniques and current practices.

CIA 7204: Arts Practice: Sound Arts (3 units)
This course, offered on a rotating basis with other arts practice courses, fosters students' aesthetic and skill development in uses of sound (voice, tone, music, electronic, or others) through arts instruction, intensive artwork, class sessions, and individual and/or small-group meetings (with faculty or mentors), as well as readings on the history and practice of performance. Students develop their voices or their ability to make, capture, or manipulate sound in their work. Focus is on artistic process, purpose, and discipline and/or specific craft elements (across genres), as well as essential techniques and current practices.

CIA 7205: Arts Practice: Visual Arts (3 units)
This course, offered on a rotating basis with other arts practice courses, fosters students' aesthetic and skill development of a visual or craft object through arts instruction, intensive artwork, class sessions, and individual and/or small-group meetings (with faculty or mentors), as well as readings on the history and practice of visual arts. Students explore uses of image, symbol, or theme in their work or expand their technical skills. Focus is on artistic process, purpose, and discipline and/or specific craft elements (across genres), as well as essential techniques and current practices.

CIA 7218: The Artist as Administrator (3 units)
This course focuses on helping artists to develop their skills and capacities as arts managers and administrators—so that they can initiate or further develop their own arts business or nonprofit organization. Topics covered may include opportunities with arts organizations, the realities of and challenges of today's economy, management skills, and practical information such as developing business plans or establishing and managing a nonprofit organization. In addition, students will learn how to collaborate successfully with community or arts organizations or businesses.

CIA 7223: Interdisciplinary Arts Seminar (3 units)
This interdisciplinary seminar takes a topic, concept, issue, or theme (offered on a rotating basis) and asks students to reflect on it through multiple disciplines and artistic exploration. In this course, students get the chance to engage academic perspectives as a way to launch the artistic process. As students examine the topic together, they also create interdisciplinary art together. Students will write short critical works and develop individual and group art projects. Work generated in this seminar may be presented to the public. Sample topics include Intersection of the Arts, Science, and Spirituality; Western Concert Dance: Modernism, Post Modernism; and the Africanist Aesthetic: Image and Imagination in Political and Spiritual Quests.
CIA 7300: Internship (1–2 units)
Students in this course will have a chance to develop their professional art and/or writing skills through an internship with CIIS’s Communications Department.
Prerequisite: CIA 7092. CIA and WRC students only.

CIA 7301: Teaching Practicum (3 units)
In this course, students further develop and implement the interdisciplinary teaching philosophy they articulated and perspectives they acquired in Interdisciplinary Pedagogy—identifying the writers, artists, or groups/learners they want to reach and focusing on articulating and practically implementing their career goals as teachers. Students develop a career plan and a set of workshops or courses as well as portfolio of readings, exercises, and assignments. They will interview and meet with learning organizations and will offer a course or workshops either as a community class or through one of these organizations. Students will also receive a teaching assessment and acquire the skills to assess their own work as teachers.

CIA 7302: Community Art Practice I (3 units)
Becoming a community artist is a valuable skill that artists in all disciplines can develop in addition to the technical expertise and professional experience they already have. Community art is based in the belief that cultural meaning and creativity reside with the community and that the task of the community artist is to aid community members in freeing their imaginations and giving form to their creativity. In this class, students will learn about the history of community arts practices and current trends in the field, and will embody a community arts project through group process, exercises, and working collaboratively. Students will only design and implement arts projects in the community.

CIA 7303: Community Art Practice II (3 units)
Building on the community artist skills and experience they acquire in Community Art Practice I, this course focuses on helping students to develop the skills they need to create sustainable partnerships and collaborations in their communities. Students identify social, political, cultural, or spiritual issues central to their communities and organizations, artists, and community members who may be collaborators or partners, and they envision, develop, and present a significant community arts project. Students explore the funding opportunities available to community artists.

CIA 7712: MFA Project (3 units)
For two semesters, student-artists develop an artistic project that reflects their core values and expands the possibilities for their lives as artists. Students work with a single faculty advisor throughout the year. Students include a statement of their aesthetics in the project. Examples of MFA projects are

- A completed book-length manuscript
- A fully produced dance concert or theatrical or musical performance
- An original song cycle written and performed
- An art exhibit
- A collection of poetry suitable for publication
- An original CD or DVD suitable for distribution

CIA 8799: Independent Study (1–3 units)
Coursework that extends a student’s field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and signed by the department chair.

CIA 8888: Special Topics (1–3 units)
A course of study not currently encompassed in the curriculum but relevant to the topic of creative inquiry/interdisciplinary arts.
MFA in Writing and Consciousness Curriculum Overview
This 48-unit degree results from two full-time years of coursework, which can be accomplished entirely through weekend intensive and online work, and culminates in completion of a book-length literary project. The curriculum offers students four different kinds of educational experiences: (1) writing workshops, (2) seminars on the Art of Writing, (3) consciousness coursework, and (4) the Artist in the World (professional development for literary artists). All WRC and CIA courses are graded as Pass/No Pass.

Core Requirements
All students complete the minimum units in each category. In addition, all students complete 18 units of Writing Workshop (includes MFA Workshop and MFA Project).

Student Learning Outcomes for the MFA in Writing and Consciousness
Goal 1: Students become more sophisticated and accomplished imaginative writers.
SLO 1.1: Students demonstrate that they can reflect on and make use of multiple genres in their writing.
SLO 1.2: Students’ MFA project proposal documents an understanding of their own work, including its accomplishments; areas for further development; and artistic goals, values, and lineage.
SLO 1.3: Students complete a final MFA project that meets contemporary standards.

Goal 2: Students enhance their craft through exposure to new skills and by integrating multidisciplinary forms or approaches into their artwork.
SLO 2.1: Students develop a vocabulary for talking about their craft to others and develop skills in at least two new craft elements or forms.
SLO 2.2: Students are aware of diverse literary perspectives and traditions, and can successfully analyze and critique the art and craft of professional works and the work of their peers.

Goal 3: Students develop an understanding of historical and contemporary approaches to literature and consciousness.
SLO 3.1: Students display deep insights into the personal, historical, contemporary, aesthetic, moral, and social issues that inform their work, and can critically reflect on the relationship between their own work and diverse traditions, genres, and disciplines.
SLO 3.2: Students can write or present cogent analyses or reflections that demonstrate an understanding of diverse traditions, genres, and disciplines.
SLO 3.3: Students develop the ability to deliver nuanced cross or multigenre presentations that explore the intersection of writing/literature and consciousness.

Goal 4: Students develop the capacity to create sustainable lives as artists.
SLO 4.1: Students develop a portfolio of work that prepares them for professional advancement.
SLO 4.2: Students develop an artist’s business plan, career objectives, and ways to implement them.
SLO 4.3: Students acquire the skills and knowledge of the field to begin or develop careers in teaching, editing and publishing, performance, gallery work, community arts, or freelance work.

Curriculum
MFA in Writing and Consciousness—48 units

I. Writing Workshop and MFA Project—18 units
   WRC 7093 MFA Workshop I
   WRC 7094 MFA Workshop II
   WRC 7712 MFA Project: Two semesters

II. Writing and Consciousness—6 units
   CIA 7105 Creative Inquiry for Artists
   WRC 7124 Contemporary Literature: Perspectives and Practices

III. The Art of Writing—9–12 units
   Select from the following:
   WRC 7087 Writing as Art: The Art of Text/Image
   WRC 7131 Poetic Forms: The Art of Poetry
   WRC 7138 Invention and Revision: the Art of Fiction
   WRC 7142 Re-creating the Real: The Craft of Nonfiction
   WRC 8888 Special Topics (1–3 units)

   Sample special topics: Poetry and Performance; Text and Image; Memoir; Nonfiction Writing for the Soul; Creating Scene and Dialogue; Photography; The Craft of Choreography; The Neuroscience of Creativity.

IV. Professional Development: The Artist in the World—6–9 units
   The following courses are required:
WRC 7128 The Artist in the World: Preparing the Artist’s Portfolio  
CIA 7038 Interdisciplinary Pedagogy

V. Electives—9 units  
Select from the following:  
CIA 7218 The Artist as Administrator  
CIA 7301 Teaching Practicum  
CIA 7302 Community Arts Practice I  
CIA 7303 Community Arts Practice II  
CIA 8888 Special Topics  
WRC 7083 The Art and Craft of Teaching Writing  
WRC 7085 Editing and Publishing  
WRC 7206 Editing and Publishing Practicum (3 units)  
WRC 8799 Independent Study  
WRC 8888 Special Topics

Students with interdisciplinary arts interest or experience can substitute courses offered in the MFA in Creative Inquiry, Interdisciplinary Arts curriculum for some Art of Writing requirements. Students may also take up to six Writing and Consciousness and/or elective units from any graduate CIIS program with advisor approval.

Course Descriptions—MFA in Writing and Consciousness

WRC: 7032: The Art of the Essay: Nonfiction Writing for Head and Heart (3 units)  
In *At Large and At Small*, Anne Fadiman shares the following about the “state” of the essay: “Today’s readers encounter plenty of critical essays (more brain than heart) and plenty of personal—very personal—essays (more heart than brain), but not many familiar essays (equal measures of both).” In this class, students will get the chance to write essays in a wide variety of forms and explore how the essay-creating process requires them to look within their own heads and hearts so that they insightfully engage their readers emotionally and intellectually. Students will also read personal, lyrical, historical, critical, familiar, and experimental essays and will examine the role of research in essay writing.

WRC 7039: The Poetry of Use (3 units)  
This is a poetry class for anyone interested in the poetics of engagement. We will look at poetry across time and cultures to understand how poetry is used to resist and rejoice. This is not a technique class. It is a class for both poetry lovers and poetry haters. It is an opportunity to understand why and how poetry matters.

WRC 7051: Unlocking the Voice: Using Fragments and Reenactments in the Narrative of Personal Discovery (2–3 units)  
How do we get insight into our own lives, into how other people lived, through art? How do we (re)construct facts from our lives, from history and turn those into art? From Shakespeare to Romare Bearden, from Sappho to Cindy Sherman, we’ll look at poetry (the entire collection of Shakespeare’s sonnets and Sappho’s fragments) as well as the visual image (collage and photography) to tap into the consciousness behind a work of art. This is an advanced poetics course that includes an investigation into formal composition, uses of fragments, visual imagery, realism, and symbolism. From ancient to postmodern, we’ll channel it all and stir it into writing exercises produced each class. The course will explore the roots of “vision” and “inspiration,” and harness these concepts to discipline and formal practice evidenced by the writers and artists we study here. Why Cindy Sherman? Her own face is clay. Sherman reminds us through constant remaking of her own image that Shakespeare’s princes are also clay. Ditto Sappho. Ditto Bearden: material as artifact—collage as history and memory. Whether we approach the work as dreamers or as authority figures, as the humiliated or the indignant, the betrayed or the deceiver, the alienated or the inseparable, we will train our eyes to notice significant details and collisions in the texts and patterns of both written and visual art.

WRC 7052: Critical Theory (3 units)  
This course brings critical texts to life, focusing on the reading and discussion of current trends in literary criticism, while keeping in mind deeper roots. This is critical theory for writers, offering the beginning or sophisticated critic a chance to develop an understanding of the uses, abuses, and relative power of language. Moving from self to other to social contract, the chosen texts represent a broad spectrum of ideas, enabling the writer to hone not only analytical skills but also a deeper sense of his or her place and lineage within the greater social and literary environment.

WRC 7053: The Iconoclastic Novel: Writing and Reading the Political, Fantastic, Alternative, One-of-a-Kind Novel (3 units)  
The class considers novels that combine formal invention with explicit or oblique social commentary and/or unusual approaches to consciousness: Toni Morrison, *Song of Solomon*; Italo Calvino, *Invisible Cities*; Haruki Murakami, *The Wind-Up Bird Chronicle*; Penelope Fitzgerald, *The Blue Flower*; Marilynne Robinson, *Housekeeping*; Anne Carson, *Autobiography of Red*; and Manuel Puig, *Kiss of the Spider Woman*. We look at a range of ways that writers can extend and structure long-form narratives, exploring artistic questions of fantastic, social, and political writing from both theoretical and craft-oriented approaches. Participants will examine, in their own writing as well as their course reading, the craft issues that intersect with the artistic questions, including plot and structure; the layering of multiple narratives into a meaningful whole; the development of characters, patterns, imagery, and ideas over the course of a long work; the fiction/nonfiction boundary; and the inclusion of multigenre elements.
WRC 7083: The Art and Craft of Teaching Writing (3 units)
The teaching of writing offers a combination of pleasure and play, of patient progress interspersed with sudden insights and new levels of ability. The craft of teaching writing involves learning the skills to manage and lead discussions, to develop effective syllabi and assignments, to understand different learning styles and modes of teaching, and to create and sequence lesson plans. The art of teaching writing involves exploring differing philosophies about what it means to teach writing, from innovative pedagogical practitioners like Paolo Freire, bell hooks, and Dorothy Allison. In this class, students will have a chance to develop and practice hands-on teaching as well as to write their own syllabi, assignments, and statements of teaching philosophy. Participants will learn how to create collaborative learning communities that allow their students to transform their reading, writing, and understanding of themselves and the world.

WRC 7084: Art, Action, and Power (3 units)

*Throughout the world, artists are redefining the role of an artist in society and calling on the power of art to spark environmental action.*

—June LaCombe

The artist, as creator of individual testimonies or of activist happenings, can serve as a mirror for current realities or a catalyst of social change. Participants in this course will explore and define their own relationships to the intersections of art, social change, and the roles of artists—inside and outside society.

WRC 7085: Editing and Publishing II (3 units)

In this course, students will have the opportunity to learn every aspect of independent publishing and will learn about the literary world in its many permutations (including trade, academic, independent, and fine press publishing). The course will cover such issues as copyright, contracts, and submitting work within the current publishing industry. One of the greater goals of this course is to aid writers in beginning to locate their own work within the contemporary publishing landscape.

WRC 7087: 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. We’ll examine the relationship between word and image work in writing—and you will complete projects that allow you to develop writing as art objects and writing pieces that actively make use of aesthetic elements. Students develop and create various writing as art objects—such as postcards, visual/written maps, illustrated “books,” and boxes built from text and image.

WRC 7093: MFA Workshop I (6 units)

This workshop focuses on learning how to read as a writer, to write as a reader, to offer helpful responses to work in progress, and to challenge old habits and assumptions. This multigenre workshop inspires cross-fertilization of ideas and techniques. The primary focus of this course will be course participants’ work, but writing exercises and pertinent readings will further open us up to a wide range of aesthetics, voices, and artistic and craft techniques. The aim is not to reach consensus, or to establish a particular aesthetic or set of rules, but to expand each writer’s self-awareness and capacity to develop a unique, extraordinary voice and body of work.

WRC 7094: MFA Workshop II (6 units)

A follow-up to MFA Workshop I, this course allows students to build on the skills and expertise of the first semester by offering a new perspective or approach. Students’ work continues to be the primary course text, and students continue to work with outside mentors, keep online journals, and read and reflect on texts from a variety of art forms as they develop a body of their own work and a plan for the MFA Project.

WRC 7124: Contemporary Literature: Perspectives and Practices (3 units)

This course asks students to engage modern and contemporary literature through the social, psychological, and spiritual movements of the modern/postmodern eras. Making use of interdisciplinary perspectives, the course invites students to consider how new ideas, cultural events, and social or technological developments have sparked or inhibited creative work, and how/when/why art shapes or shifts culture.

WRC 7128: The Artist in the World: Preparing the Artist’s Portfolio (3 units)

In *The Gift*, Lewis Hyde writes that in the modern world, “works of art exist simultaneously in two ‘economies,’ a market economy and a gift economy.” Artists, writers, and performers need to find ways to survive emotionally and financially, and to discover not only how they want to bring their projects into the public realm, but how they want to engage the world politically, socially, and imaginatively. Topics covered may include artist’s statements; book proposals; CVs and cover letters; grants, fellowships, and residencies; emotional resilience in the face of the world’s responses to our art; and ways of identifying not only the types of day jobs that work well for different temperaments and skill sets, but also the agents, publishers, galleries, or performance venues most likely to be interested in a given artist’s work.

WRC 7131: Poetic Forms: The Art of Poetry (3 units)

Poets have actively used writing as a means to change our perceptions and society. From the disruptive mosaics of the modernists to the mathematical permutations of the oulipo, the avant-garde has sought change through the reshaping of form, thereby disrupting meaning’s tendency toward rhetoric and the curtain of its untruth. This class offers an intense survey of poetics designed to give writers (whether or not they have experience with poetry) more tools for approaching the sound, rhythm, and adhesive nature of language, with attention to the strategies of contemporary experimental and avant-garde poetics.

WRC 7138: Invention and Revision: The Art of Fiction (3 units)

In this methods/workshop course, students experiment with the imaginative possibilities of such narrative elements as traditional and alternative structures, points of view, language and imagery, complications of character, the handling of time, and significant detail. The class analyzes selections from a diverse, international group of writers and texts—traditional and experimental, classic and contemporary, insider and outsider. Each student’s unique vision, subject matter, and voice is honored and strengthened in the course of this work.
WRC 7142: Re-creating the Real: The Craft of Nonfiction (3 units)
An in-depth study of the art and craft of nonfiction that may include the personal essay, travel writing, the spiritual autobiography, social and political commentary, cultural critiques, stories of place and more. In our reading of both published essays and the work of participants, we will examine the methods, stylistic possibilities, and ethics of writing about real people and real situations and the boundaries of fiction/nonfiction. We will also consider the place of nonfiction in constructing a literary life, nonfiction as a persuasive tool for change, and the audiences for various kinds of nonfiction.

WRC 7206: Editing and Publishing Practicum (3 units)
In this course, students expand on the work of the first semester by (1) deepening their exploration of the publishing landscape and their own potential places within it; and (2) publishing Mission @ Tenth, the department’s inter-arts magazine. Working with the Mission @ Tenth editor, students edit and design the magazine and develop a plan for distribution.
Prerequisite: WRC 7085. WCC students only or by WCC Chair permission.

WRC 7300: Internship (1–2 units)
Students in this course will have a chance to develop their professional art and/or writing skills through an internship with the Institute’s Communications Department.
Prerequisite: WRC 7094. WRC or CIA students only.

WRC 7712: MFA Project I and II (3 units)
Developed over two semesters; participants work with a single faculty advisor throughout the year as they develop their thesis: a minimum of 70–100 pages of fiction, creative nonfiction, poetry, or cross-genre work, and a substantial self-reflective essay.

WRC 8799: Independent Study (1–3 units)
Coursework that extends a student’s field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, signed by the department chair.

WRC 8888: Special Topics (1–3 units)
A course of study not currently encompassed in the curriculum but relevant to the topic of writing and consciousness.
General Information and Policies
General Information and Policies

Admissions Policies
California Institute of Integral Studies actively seeks a culturally and socially diverse student population. 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, 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.

Applying to CIIS
To apply online, visit the CIIS website at http://www.ciis.edu/Admissions_and_Financial_Aid/Applying_to_CIIS.html.

While we recommend that applicants apply online, we do offer a paper application. It can be downloaded from http://www.ciis.edu/Admissions_and_Financial_Aid/Applying_to_CIIS.html and mailed to:

CIIS Admissions
1453 Mission Street
San Francisco, CA 94103

We cannot accept faxes.

For more information, please contact the Admissions Office at 415.575.6154.

All admissions materials must be received by the Admissions Office before a personal interview is offered. A complete application includes the following:

1. Nonrefundable $65.00 application fee.
2. An autobiographical statement (length dependent on program), including a personal history and an explanation of why you have chosen to apply to CIIS and to the program of choice.
3. 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).
4. Official transcripts from all postsecondary institutions attended, including non-U.S. universities.
5. 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.
6. Résumé of work, volunteer experience, and community activities if required by the program.

Applicants may apply to only one graduate program at a time. If an applicant is accepted to a program and wishes to apply to another, she or he must decline acceptance to the first program in order to be eligible to apply to the new program. Upon declining acceptance to one program and applying to another, acceptance to the original program is invalidated.

Application Materials
Written materials can be emailed to materials@ciis.edu. Letters of recommendation can be emailed; be sure that your recommender includes his or her full contact information. CIIS cannot print artwork, art samples, photographs, etc. Please submit your written materials as Microsoft Word .doc or Adobe .PDF versions. Be sure to include your name on every document. Please note that the Admissions Office will hold on to admissions materials for one year; after this time, files will be purged.

Personal Interviews
Interviews are required by the BA Completion program, most MA programs, the PsyD program, and all PhD programs. After all the documents have been received, qualified applicants will be contacted to arrange an interview. Most interviews for fall admissions will be conducted during the months of February and March for the MA, PsyD, and PhD programs. Interviews for the BA Completion program will be conducted in April for fall admissions. An in-person interview is preferred by most programs; however, an interview by phone or Web 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
Individual Program Admissions requirements can be found at http://www.ciis.edu/Admissions_and_Financial_Aid/Admission_Requirements.html.

Graduate Programs
1. Applicants to MA programs must have a BA or BS from a regionally accredited institution.
2. Those applying to PhD programs must have an MA or its equivalent from a regionally accredited institution in an appropriate discipline.
3. Students with an MA in an unrelated field may be admitted to a PhD program with additional course requirements.
4. Applicants to the Clinical Psychology doctoral program must have earned a BA or BS for regular standing, and an MA, an MS, or a minimum of 40 semester units in psychology or counseling for advanced standing (see the academic programs section for details).

5. 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 3.0 grade point average in the final two years of undergraduate study for regular standing and a 3.5 average for advanced standing. See the individual program descriptions for additional requirements.

Undergraduate Program

1. Applicants to the School of Undergraduate Studies must have earned a minimum of 60 semester units of transferable credit from an accredited college. Up to 30 of these units may have been earned through satisfactory test results from the College-Level Examination Program (CLEP) or the Excelsior College Examinations (ECE). The maximum number of total units a student can transfer is 84, with 75 being the maximum for lower-division units. Students who enter the program with fewer than 75 total transferable semester units may petition for academic credit for life experience (see the academic programs section for details). Coursework marked by a grade of C-, D, D-, or F, or coursework falling under the rubric of “physical education,” is not transferable. Coursework taken twice for credit will be counted only once. Developmental or remedial coursework that cannot be applied toward a bachelor’s degree will also not be accepted.

2. 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.

Admissions Application Deadlines

Applications may be accepted after these deadlines, pending availability of space.

Fall

All CIIS programs admit students in the fall semester. The admissions application priority deadline for entrance into the fall semester for all graduate programs is February 1. Applicants will be notified of the admissions decision by April 1. The fall priority application deadline for the BA program is April 1.

Spring

The following programs also admit students in the spring semester. The application priority deadline for spring is October 15.

School of Undergraduate Studies
• BA in Interdisciplinary Studies

School of Professional Psychology
• MA in Counseling Psychology with a concentration in Integral Counseling Psychology

School of Consciousness and Transformation
• MA in Cultural Anthropology and Social Transformation with an emphasis in Gender, Ecology, and Society
• MA in East-West Psychology
• MA in Integrative Health Studies
• MA in Philosophy and Religion with a concentration in Asian and Comparative Studies
• MA in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness
• MA in Philosophy and Religion with a concentration in Women’s Spirituality
• PhD in East-West Psychology
• PhD in Philosophy and Religion with a concentration in Asian and Comparative Studies
• PhD in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness
• PhD in Philosophy and Religion with a concentration in Women’s Spirituality
• PhD in Social and Cultural Anthropology

Full Admission

Full admission to CIIS programs is based on consideration of (1) the applicant's potential for success in the chosen field of study based upon past academic/professional achievement, maturity, and motivation for educational and personal development; (2) the congruence of the applicant's interests with the philosophy and purpose of the program and Institute; and (3) a complete application with all supporting documentation. California Institute of Integral Studies actively seeks a culturally and socially diverse student population.

Provisional Admission

CIIS may admit applicants provisionally when the institution the applicant is currently attending has yet to confer the degree. CIIS will convert this to full admission only upon receipt of an official transcript showing the degree has been conferred. Provisionally admitted students are not eligible to receive financial aid, and may only register for one semester.

Conditional Admission

CIIS may admit applicants conditionally when the program believes the applicant has the potential to complete the program successfully but the applicant does not meet all of the program admissions criteria. Conditionally admitted graduate students are required to receive grades of “P” or “B” or higher in their first 9 units. Conditionally admitted undergraduate students are required to receive grades of “P” or “C” or higher in their first 12 units. “I” (Incomplete) grades are insufficient. Depending upon the applicant's record, the program may require additional conditions to be met. CIIS will convert the status from conditional to full admission only when these conditions have
been met. Should the applicant not meet all the conditions of their acceptance by the end of the first semester, their offer of admission will be rescinded and they will be withdrawn from any registered classes. Conditionally admitted students are eligible to receive financial aid. These policies apply to newly admitted students.

**Enrollment Deposit (Nonrefundable)**

Upon notification of acceptance into a degree program and to secure a place in the program, students are required to submit a nonrefundable enrollment deposit by May 1 for fall admission and December 1 for spring admission. Admitted students who do not pay a deposit will not be guaranteed enrollment in their respective program. The deposit is credited to the student’s account and is applied toward tuition.

Students who submit an enrollment deposit will have it forfeited if they do not enroll in the intended term or reapply.

**Reapply: Previously Accepted Applicant**

The admissions acceptance offer is valid for one semester. Students not accepting our offer of admissions for the fall or spring semester may reapply to the same program within one year. Applicants will be required to submit a new admissions application and a one-page statement describing the reasons for not enrolling previously and addressing any circumstances that have changed and will now permit them to enroll. All other application materials are waived, with the exception of official transcripts if the student attended another institution of higher education since originally applying to CIIS.

This policy will NOT guarantee admission; students may be re-interviewed by the program. All application and deposit fees, if previously paid, are waived.

**Rejected Applications**

An applicant denied admission 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 to Active Status**

Students who have become inactive because of a break in attendance must apply for readmission by completing an Application for Readmission available from the Admissions Office: [http://www.ciis.edu/Admissions_and_Financial_Aid/Applying_to_CIIS.html](http://www.ciis.edu/Admissions_and_Financial_Aid/Applying_to_CIIS.html). Applicants for readmission are required to meet current admissions requirements. Students must submit this Application for Readmission by the deadlines listed by the Admissions Office. Students must pay a readmission fee at the time the application is submitted.

The Program Chair or his or her representative will receive an Application Requirements Confirmation Form for the applicant seeking readmission; that form should specify which previous units are accepted in readmission, which current requirements have been met and which current requirements are to be met upon readmission. The Program Chair may place conditions on the readmission or deny it. Students applying for readmission are notified by an official letter from the Office of Admissions of the program's decision to admit or deny. At the same time, the Admissions Office will forward to the admitted student and the Registrar’s Office the programs list of conditions placed on readmission, if any, and its list of which current degree requirements have yet to be met.

Students who left in a warning or Probation status must have the approval of the program and the Committee on Academic Standards to return to the Institute. The application for readmission is first reviewed by the program. The Program Chair may specify special conditions or requirements and must describe which units are accepted for the current degree and which requirements have yet to be met. If the program is recommending readmission, it forwards the file to the Committee on Academic Standards along with a plan specifying how the student will return to satisfactory academic standing.

Special attention should be paid to doctoral students who had been admitted to candidacy prior to becoming inactive. Doctoral candidates who fail to register continuously and who have not been granted a leave of absence must be readmitted to candidacy as well as to the graduate program. The program should notify the Dean of Academic Administration and Planning and the Registrar’s Office regarding the status of the dissertation committee, current relevance of the dissertation topic, whether the Proposal meets current standards, age of the coursework, any conditions to be placed and means of monitoring progress. The program may impose additional coursework for the program of study prior to readmitting the student to candidacy.

**Transfer Credit**

CIIS has established criteria to evaluate work submitted for consideration for transfer credit, and the applicant or student must demonstrate that the learning experience meets these criteria.

The following policies pertain to transfer credit for both undergraduate and graduate programs:

- Credits, not grades, transfer.
- Credit will only be granted if the subject matter is applicable to the individual's degree objective.
- Credits are not accepted for transfer to CIIS certificate programs.
- Credit must be college level—developmental or college-preparatory courses are not accepted for transfer.
- Continuing Education Units (CEU) are not accepted for transfer.
- Units taken in audit status are not accepted for transfer.
The same transfer credit will not be applied toward more than one CIIS program; this holds true even if the credit was graduate-level and applied toward a CIIS undergraduate program—it will not later be applied to a CIIS graduate program.

Credit from non-U.S. institutions may be accepted for transfer provided that acceptable documentation demonstrates that these institutions and their courses are equivalent to CIIS requirements; this documentation can be obtained by submitting non-U.S. transcripts for a course-by-course evaluation to either World Education Service or J. Silney & Associates.

Undergraduate Transfer Credit
The School of Undergraduate Studies (SUS) accepts up to 84 units of transfer credit and must be able to accept up to 60 for an applicant to be fully admitted. These units may be earned through any combination of the following:

<table>
<thead>
<tr>
<th>Source</th>
<th>Restrictions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accredited community or junior colleges*</td>
<td>75-unit limit</td>
</tr>
<tr>
<td>Accredited four-year institutions</td>
<td>84-unit limit, with up to 75 in the lower division and up to 40 in one subject area (potentially more than 40 for interdisciplinary studies)</td>
</tr>
<tr>
<td>Accredited university extension programs for professional development</td>
<td>12-unit limit, evaluated on a case-by-case basis</td>
</tr>
<tr>
<td>Advanced Placement (AP) examinations; College Level Examination Program (CLEP); Excelsior College Examination (ECE)</td>
<td>30-unit combined total limit; not awarded after the start of the first semester</td>
</tr>
<tr>
<td>Professional Military Education (PME) evaluated by the American Council on Education (ACE)</td>
<td>Limited, evaluated on a case-by-case basis</td>
</tr>
</tbody>
</table>

*Community or junior college credit is accepted for transfer in accordance with the Intersegmental General Education Transfer Curriculum (IGETC). All California community and junior colleges participate in IGETC, and most indicate IGETC-approved courses in their course catalogs. The responsibility for the selection of the proper courses for transfer credit, however, rests with the student.

The following are further policies pertaining to undergraduate transfer credit:

- Courses must be completed with a grade of C or better to be accepted for transfer.
- Transfer credit will not be accepted more than once for identical or significantly similar courses of study. For instance, if the individual has taken two introductory biology courses, CIIS will accept only one for transfer credit. CIIS may require course descriptions to determine course content overlap.
- Graduate-level courses may be accepted in transfer for undergraduate credit.
- Courses taken in correspondence are acceptable for transfer.
- The following credits will not be accepted for transfer:
  - Life experience credit (i.e., learning portfolio) granted by other institutions; however, individuals may submit previously created portfolios for credit assessment through CIIS’s Prior Learning Portfolio.
  - Physical Education units except in these specifically defined areas: dance; yoga; some forms of martial arts.

Graduate Transfer Credit
The School of Professional Psychology and the School of Consciousness and Transformation both accept graduate-level transfer credit. These units must:

- Be no more than one-sixth of the total units required for the student’s program.
- Have been completed at an accredited institution.
- Have been earned at the graduate level with a grade of B or better.
- Not have been used to satisfy requirements for a previously earned academic degree.
- Be approved for transfer by the candidate’s academic advisor after being evaluated for content and quality.

The Master of Art programs in Counseling Psychology require that one year of practicum training be taken at CIIS. Practicum training units will not be accepted in transfer.

The following further policy pertains to graduate transfer credit:

- Professional Military Education (PME) or training courses evaluated by the American Council on Education (ACE) may qualify for transfer credit. In considering the ACE recommendation, CIIS assesses the level and determines the amount of credit.

This policy also pertains to credit transferred from a CIIS degree program from which a student has graduated.

Unit Applicability Between Changed Programs
A student changing from one program to another may be eligible to have CIIS units already earned apply toward the degree requirements of the new program. The number of these units is not subject to the one-sixth rule that applies to credit transferred from a degree program from which a student has graduated (see “Graduate Transfer Credit”). The chair of the program to which the student is requesting to be
changed determines which units, if any, are accepted in transfer. The program is responsible for notifying the student and the Registrar’s Office of this information, of which requirements the student must fulfill, and of any other conditions the student must meet.

**Special Students (Non-degree)**

Individuals who wish to take courses for credit but are not enrolled in a program may apply for Special Student status. This applies to someone who meets one of the following criteria: he or she may or may not want to apply for a degree program at a later time; is awaiting an admissions decision; is enrolled in a degree program at another school and is seeking transfer credit; or simply wishes to take a course for personal enrichment. Students should request a Special Student application from the Registrar’s Office. See the “Enrollment Policies” section of this catalog for specific policies related to Special Students. Students who wish to apply for a program at a future time should be aware that the maximum number of transfer units equals one-sixth of the total units of a degree program. For example, if a program requires 36 units, the program will accept only 6 units from a Special Student who seeks admission in the program or department.

**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.) Please visit the International Students’ Web page at [http://www.ciis.edu/Life_at_CIIS/Student_Resources/International_Students.html](http://www.ciis.edu/Life_at_CIIS/Student_Resources/International_Students.html) for credential evaluation services and links to the online applications.

Applicants for whom English is not their native language are required to submit an English-language proficiency score. Exceptions are made for students who have earned their Bachelor of Arts degree from English-language universities. Admission to CIIS requires a minimum score of:

- **TOEFL: 80 test score.**
  TOEFL is an Internet-based test. The CIIS TOEFL code is 4807. Visit the TOEFL website ([http://www.ets.org/toefl](http://www.ets.org/toefl)).

- **Pearson’s Test of English Academic (PTE): 53 test score.**
  Visit the Pearson’s website ([http://www.pearsonpte.com/Pages/Home.aspx](http://www.pearsonpte.com/Pages/Home.aspx)).

- **IELTS 6.0 band score.**
  Visit the IELTS website ([http://www.ielts.org/default.aspx](http://www.ielts.org/default.aspx)).

It is the applicant’s responsibility to make arrangements to take this test.

Aside from meeting the admissions requirements, international applicants must also demonstrate that 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 upon admission. Please contact the International Student Advisor for more information at 415.575.6157.

An Immigration and Naturalization Form I-20 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.
Financial Aid Policies

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 Department offers financial planning workshops during orientation sessions and throughout the year to new and continuing students.

Our office main channel of communication to students is by email, by phone, or in person. We encourage students to keep their email address updated in MyCIIS or with the Registrar’s Office. We send weekly information to students by email regarding their financial aid status, any missing documents in their financial aid package, or any latest Financial Aid News. Therefore, we urge students to check their personal email inbox for updated information.

We encourage everyone to read the financial aid website for complete information about aid sources and policies at http://www.ciis.edu/Admissions_and_Financial_Aid/Financial_Aid.html.

Need Determination

In determining the cost of attending CIIS, students should consider not only tuition and fees but personal expenses as well. For tuition costs and information, go to the “Tuition and Fees” section in this catalog or go to http://www.ciis.edu/Admissions_and_Financial_Aid/Tuition_and_Fees.html.

Consult the table below to draw up a realistic estimated personal budget. If this exercise indicates a need for financial assistance to attend CIIS, information about such assistance is available in the “Applying for Financial Aid” section, or you can go to http://www.ciis.edu/Admissions_and_Financial_Aid/Financial_Aid/Apply_for_Fin_Aid.html. We offer Financial Planning workshops to students who need further assistance in how to budget their educational expenses at CIIS. We offer workshops during the new-student orientation sessions; we go to classrooms and we advise students on a one-by-one basis.

### Projected Non-tuition Expenses Per Semester, 2011–2012 Rates

<table>
<thead>
<tr>
<th></th>
<th>Housing and Food</th>
<th>Books and Supplies</th>
<th>Transportation</th>
<th>Personal</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fall and Spring Semesters</td>
<td>$12,000</td>
<td>$1,722</td>
<td>$2,520</td>
<td>$2,638</td>
<td>$18,880</td>
</tr>
<tr>
<td>Summer Semester</td>
<td>$3,750</td>
<td>$512</td>
<td>$787</td>
<td>$824</td>
<td>$5,873</td>
</tr>
</tbody>
</table>

Note: Estimated living expenses are based on a statewide average from a survey conducted by the California Student Aid Commission (with adjustments to reflect costs in the San Francisco Bay Area). Expenses may vary based on your standard of living and where you live.

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.

Applying for Financial Aid

Generally, to be eligible for financial aid, a student must meet all of the following requirements:

2. Be fully admitted to a CIIS degree program.
3. Be enrolled at CIIS at least half-time.
4. Demonstrate satisfactory academic progress (SAP).

Note: Some financial aid programs have additional requirements. These requirements are monitored in the Registrar’s Office.

The Financial Aid Office will process financial aid—which include grants and loans—in the order in which they are received. If you do not submit your complete application by the deadline below, you will not be eligible to defer your tuition payments.

- Spring Semester: October 15
- Summer Semester: March 15
- Fall Semester: April 15
Eligibility
Financial aid eligibility is determined by each student’s need, which is defined as the difference between the estimated cost of attendance and the expected family contribution (EFC). The EFC is derived by a formula determined by the U.S. Department of Education.

Satisfactory Academic Progress
Per federal regulations, all students must maintain minimum satisfactory academic progress (SAP) each semester in order to remain eligible for financial aid:

1. Must maintain a cumulative GPA of 3.0 or above (2.0 or above for undergraduates).
2. Must maintain at least half-time enrollment status each semester (i.e., for fall and spring semesters, you must complete at least 6 units, and complete 3 units in summer semesters).
3. Must not exceed two Unsatisfactory grades in overall transcript:
   • Graduate level: B- through F, NS, NP, I, IN, AW
   • Undergraduate level: C- through F, NS, NP, I, IN, AW
4. Maximum timeframe:
   • May not exceed 150 percent of your program required units.
   
   150 Percent Formula: (Total Attempted / Total Completed) x 100.
   Note: Total Attempted includes IN, I, and unsatisfactory grades. Total Completed includes W grades.
   May not exceed maximum number of years required of your program.

If you fail to make SAP, you will be placed on probation in your next enrolled semester. The terms of your probation require that you follow up to the Registrar’s Office with a new Academic Plan approved by the Academic Advisor and Program Chair. If you fail to maintain academic standards, you will be unable to receive financial aid.

In addition, if there are any extenuating circumstances related to your not making SAP, you may appeal to the Financial Aid Appeal Committee. Appeals may be submitted via mail (must be signed) or email (no signature is needed). Please submit your appeal to the Financial Aid Appeal Committee and provide supporting documents.

Loan Disbursement Procedures
Funds are sent to the Institute by the U.S. Department of Education electronically and will be posted to your account after the Financial Aid Office verifies your enrollment and SAP. Excess grant and scholarship aid should be disbursed to you during the refund period. You can check MyCIIS to confirm that your aid has been disbursed to your account.

Note: Aid is disbursed for a use in a specific term. If your account has charges from a prior term and you receive aid for the current term, only eligible charges for the current term are paid automatically. You can find more information about how to pay prior balances in the Financial Aid Office.

Excess Funds
If your financial aid results in funds in excess of what is required for your tuition and fees, you must retrieve these funds from the Business Office. You may retrieve them in person, or request that the Business Office mail the funds to you by check or directly deposit them into your personal bank account. If you do not, these funds will be returned to your lender. The date when the excess funds become available can be found in each semester’s Schedule of Classes.

Bookstore Vouchers
If you are eligible for financial aid in excess of tuition, you may be eligible for a book credit for necessary books and supplies. Your vouchers for use at the CIIS Bookstore will be available if your aid has been approved (awarded) and you've registered for the term. You must pick up the voucher from the Financial Aid Office. Vouchers are typically available one week before the start of classes.

Return of Federal and State Funds/Refunds
According to federal guidelines (Section 668.22 of the Higher Education Amendments of 1998), withdrawing students who have received Title IV (i.e., federal and state grants) financial aid will have their financial aid recalculated according to the following guidelines:

• Only the amount of financial aid that has been earned (disbursed or could have been disbursed) 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 appropriate federal account/lender.
• The date of withdrawal is the date the Institute receives notification (formally, e.g., submitting a withdrawal request form; informally, e.g., notifying by conversation, phone call, or email) from the student on her/his intent to withdraw.
• The amount of refundable institutional charges (tuition and fees) will be set by school policy. CIIS treatment of tuition and other fees related to student withdrawal may be found in the Schedule of Classes. If there is a balance due resulting from the calculation of unearned aid, the student may be responsible for payment.
• For students who have received federal financial aid, any refundable portion of fee costs that has 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). Any portion of federal or state grants (e.g., Pell, FSEOG, Cal Grants) that has not been earned will be returned to the appropriate fund; if this results in an “overpayment” situation (i.e., the student has received a federal or state grant that has not been fully earned), the student may be required to return those funds.
• The Financial Aid Office determines specific amounts according to applicable federal and state regulations. If the calculation shows that the student had eligibility for aid that had not yet been disbursed, the student will be given the option of receiving those funds.

**Electronic Access for Financial Aid**

Students can access their financial aid information online; go to [http://finaid.ciis.edu](http://finaid.ciis.edu). You need your CIIS ID to access the site, and a separate PIN supplied by the Financial Aid Office.

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.

**Sources of Financial Aid**

The following financial aid programs are available at CIIS. For more information about any of these programs, go to [http://www.ciis.edu/Admissions_and_Financial_Aid/Financial_Aid/Types_of_Aid.html](http://www.ciis.edu/Admissions_and_Financial_Aid/Financial_Aid/Types_of_Aid.html).

**Scholarships**

Our scholarship programs are designed to encourage and support outstanding students, and are available to all students. Scholarship awards are based on financial need and are designed to support diversity.

**Facts About Scholarships**

- Scholarships are gift aid; you don’t have to repay.
- CIIS scholarships only cover tuition.

**New Undergraduate and Graduate Students (Domestic and International Students)**

We consider all applicants to CIIS for scholarships, so by applying for admission and completing the admission application, you have taken the first step in applying for a CIIS scholarship. In addition, you must complete the most recent FAFSA online at [http://www.fafsa.ed.gov/](http://www.fafsa.ed.gov/). International students must complete all required documents with their international advisor.

**Continuing Students (Domestic and International Students)**

If you have completed 15 units at CIIS or a full year (fall and spring), you can apply for the CIIS Annual Scholarship. The application deadline is June 1 of every year.

If you are in your dissertation phase of your degree, you may be eligible to apply for a research scholarship. Check the Financial Aid website for more information about scholarships: [http://www.ciis.edu/Admissions_and_Financial_Aid/Financial_Aid/Scholarships.html](http://www.ciis.edu/Admissions_and_Financial_Aid/Financial_Aid/Scholarships.html).

**Grants**

Funds that are provided by the government and do not need to be paid back. Awarding and amounts are determined each year by the Department of Education upon filing the FAFSA online at [http://www.fafsa.ed.gov/](http://www.fafsa.ed.gov/).

**Pell Grants**

Federal Supplemental Educational Opportunity Grants (FSEOG).

**Cal Grants**

You need to complete the FAFSA before March 2.

**Federal Loans**

Low-interest loans for graduate and undergraduate students are available. Eligibility is determined each year by the Department of Education upon filing the FAFSA online at [http://www.fafsa.ed.gov/](http://www.fafsa.ed.gov/).

- Federal Subsidized Stafford Loan: 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).
- Federal Unsubsidized Stafford 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.
- Federal Graduate PLUS Loan: An unsubsidized and credit-based (i.e., the bank will perform a credit check) federal loan in which students may apply for it through a bank/lender. The amount may not exceed their cost of attendance.

**Non-federal Loans**

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. Filing a FAFSA is not needed for these loans. Contact the Financial Aid Office for a list of participating lenders.

**Veterans Administration Educational Benefits**

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. Veterans’ benefits are administered directly through the Registrar’s Office.
AmeriCorps Educational Award
The amount of the Award(s) depends on the length of your term of service, and they can be earned during the first two terms of national service. Under no circumstances will an individual be eligible to receive more than two Segal AmeriCorps Education Awards. You are eligible to receive one award for each of your first two terms of service, regardless of the length of the term. Visit our website for more information, at http://www.ciis.edu/Admissions_and_Financial_Aid/Financial_Aid/Types_of_Aid.html.

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

Students may work up to 25 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. You can find more information at http://www.ciis.edu/Admissions_and_Financial_Aid/Financial_Aid/Types_of_Aid.html.

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. Additional information can be found in our Human Resources Department.

Questions
Please contact the Financial Aid Office for more information at 415.575.6122 or finaid@ciis.edu, or go to http://www.ciis.edu/Admissions_and_Financial_Aid/Financial_Aid.html.
Enrollment Policies

Administrative Withdrawal
CIIS reserves the right to administratively withdraw a student from a course who fails to:

• Meet his or her financial obligations with the Institute.
• Meet his or her course prerequisites.
• Attend the course.
• Adhere to academic or administrative policies.

An “AW” (Administrative Withdrawal) grade is assigned. An AW grade does not impact the grade point average, but is considered to be an unsatisfactory grade for academic probation purposes. (See the probation policies in the “Academic Policies” section.) The date of the withdrawal is the last date of attendance. The student remains responsible for remitting the course’s tuition. For students who received any form of federal financial aid for the semester in which they’re being withdrawn, and the withdrawal reduces the semester’s enrollment status to below half-time, the student must return that funding to the lender.

Auditing
Any students may audit a class with the instructor’s written approval. A student who audits is not required to participate or to take examinations and does not receive credits or a letter grade. An “AU” is recorded on the transcript instead of a grade, which has no effect on the grade point average. Audited courses do not allow a student to maintain active student status or retain eligibility for financial aid. Students may register for a course in audit status, or change the registration of a course from academic status to audit status, starting on the first day of the semester up through the Add/Drop Deadline. It is not possible to change from audit status to academic status after the Add/Drop Deadline, even with the instructor’s permission. Students only auditing courses within a semester are not required to pay the Late Registration Fee.

Canceled Courses
While CIIS makes every effort to plan semester schedules to accurately meet the demand for courses, it does happen that enrollments into certain courses fall short of projection. With some exceptions, if a course taught by one instructor has fewer than nine students registered in it by the Late Registration Deadline, it is canceled. A course taught by two instructors must have 12 students. (Two auditors is equivalent to one student.) Course cancellation decisions are made between the semester’s Late Registration Deadline and the Add/Drop Deadline. Students are notified by phone and/or email when a course for which they are registered is canceled. Every effort will be made by the Institute to provide another alternative. Students are not charged the Late Registration Fee if they register for another course. If a course is canceled after the Add/Drop Deadline, the registrants will be issued a full refund of its tuition charge.

Class Attendance Policy
Students are expected to attend all class meetings regularly and punctually. Students are assigned an F (Failure) or NP (No Pass) grade if they are absent for more than 20 percent of a course. This maximum includes both excused and unexcused absences. Three instances of tardiness or leaving early are considered equivalent to one absence. Instructors may permit a student to deviate from this rule on the grounds of illness necessitating confinement for twenty-four hours or more, a death in the family, or other extreme emergencies. The instructor may request verification of these circumstances by a letter from a medical professional, the Dean of Students, or the Academic Vice President as appropriate. Due to the nature of some courses, individual programs, departments, and instructors may enforce stricter policies than these. Check the program handbook and/or the syllabus of a course to see these policies.

Course Classroom Assignment
The Course Classroom Assignment, a document listing which courses are being held in which rooms, is posted on the first day of the semester. The individual Student Schedule available from MyCIIS has the location of courses, but double-check the Course Classroom Assignment, as these are subject to change due to enrollment numbers. Below are the locations of where the Course Classroom Assignment Schedule are posted:

• Mission—In the hallway outside room 405; outside the Library.
• Fox—Outside the bathrooms near the Hayes Street entrance.
• Minna—Ask the greeter.

Dropping and Withdrawing
Following are the policies regarding withdrawing from a class:

Drop = Withdrawing from a class before the Add/Drop Deadline. A drop transaction must be conducted online through MyCIIS or by submitting a Registration Form to the Registrar’s Office. Notification of a drop, written or otherwise, to the instructor, program staff, or any other CIIS office is insufficient. A drop results in a 100 percent reversal of the class’ tuition charge. Students may not drop a class after the Add/Drop Deadline. This is true even for courses that begin after the Add/Drop Deadline.

Withdrawal = Withdrawing from a class after the Add/Drop Deadline. Withdrawing results in a “W” on the transcript. To withdraw, submit a Registration Form to the Registrar’s Office, signed by the instructor. The official date of withdrawal will be the date it was received by the Registrar’s Office. The Registrar’s Office will not accept a withdrawal request after the last day of the class.
## Enrollment Maximums

<table>
<thead>
<tr>
<th>Student's School</th>
<th>Fall</th>
<th>Spring</th>
<th>Summer</th>
<th>Approver of Exception (“Overload Registration”)*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Undergraduate Studies</td>
<td>16 units</td>
<td>16 units</td>
<td>16 units</td>
<td>Director of Undergraduate Registration</td>
</tr>
<tr>
<td>Professional Psychology</td>
<td>13 units</td>
<td>13 units</td>
<td>10 units</td>
<td>Academic Advisor</td>
</tr>
<tr>
<td>Consciousness and Transformation</td>
<td>13 units</td>
<td>13 units</td>
<td>10 units</td>
<td>Academic Advisor or Dept./Program Chair</td>
</tr>
</tbody>
</table>

*Approval for overload registration must be submitted in writing. International students must also obtain written approval from the International Student Advisor.

These are school-wide semester maximums. Individual programs may have semester maximums lower than these. Noncompliance with a program's maximum may result in being administratively withdrawn from the semester.

## Enrollment Status Classifications

A student's enrollment status is dependent upon his or her academic division and either (1) the number of units registered for within the semester or (2) the type of course registered for.

<table>
<thead>
<tr>
<th>Fall or Spring</th>
<th>1/2 Time</th>
<th>3/4 Time</th>
<th>Full-Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Undergraduate</td>
<td>6–8 units</td>
<td>9–11 units</td>
<td>12 units or More</td>
</tr>
<tr>
<td>Graduate</td>
<td>• 6–8 units; OR</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• One of the following courses:</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>IHL 6599 Internship</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>MCPC 7601 Indiv Practicum</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>MCPC 7602 Group Practicum</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>MCPC 7604, Indiv. Practicum—School Setting</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>MCPC 7605 Group Practicum—School Setting</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>MCPD 7601 Indiv. Practicum</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>MCPD 7602 Group Practicum</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>MCPD 7605 Group Practicum—School Setting</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>MCPE 7601 Indiv. Practicum</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>MCPE 7602 Group Practicum</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>MCPE 7605 Group Practicum—School Setting</td>
<td></td>
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<tr>
<td></td>
<td>MCPI 7601 Indiv. Practicum</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>MCPI 7602 Group Practicum</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>MCPI 7604 Indiv. Practicum—School Setting</td>
<td></td>
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<tr>
<td></td>
<td>MCPI 7605 Group Practicum—School Setting</td>
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<tr>
<td></td>
<td>MCP 7601 Indiv. Practicum</td>
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<td></td>
<td>MCP 7602 Group Practicum</td>
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<td></td>
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<tr>
<td></td>
<td>MCP 7604 Indiv. Practicum—School Setting</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>MCP 7605 Group Practicum—School Setting</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>PSY 6776 Practicum I</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>PSY 6777 Practicum II</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>PSY 6778 Practicum III</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>PSY 9599 Half-Time Internship</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Graduate</td>
<td>• 9 units or more; OR</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• One of the courses listed in the &quot;Half-Time&quot; section PLUS three additional units; OR</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• One of the following courses:</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ANTH 6900 Thesis/Dissertation Proposal Completion</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ANTH 7900 Thesis/Dissertation Seminar</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>ANTH 9000 Dissertation Specialization Seminar/ Dissertation Proposal Writing</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>EWP 6900 Thesis/Dissertation Proposal Completion</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>EWP 7900 Thesis/Dissertation Seminar</td>
<td></td>
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<tr>
<td></td>
<td>PARA 6900 Thesis/Dissertation Proposal Completion</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>PARA 7900 Thesis/Dissertation Seminar</td>
<td></td>
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<tr>
<td></td>
<td>PARA 9600 Comprehensive Examination</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>PARP 6898 Proposal Writing I: Beginning</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>PARP 6899 Proposal Writing II: Completing</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>PARP 6900 Thesis/Dissertation Proposal Completion</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>PARP 7809 Thesis/Dissertation Proposal Writing</td>
<td></td>
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</tr>
<tr>
<td></td>
<td>PARW 6900 Thesis/Dissertation Proposal Completion</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>PARW 7809 Thesis/Dissertation Proposal Writing</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>PSY 7000 Dissertation Proposal Writing</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>PSY 7900 Dissertation Research</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>PSY 9999 Dissertation Continuance</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>PSY 9699 Full-Time Internship</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>TSD 6900 Thesis/Dissertation Proposal Completion</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>TSD 7900 Thesis/Dissertation Seminar</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Summer</td>
<td>6–8 units</td>
<td>9–11 units</td>
<td>12 Units or More</td>
</tr>
<tr>
<td>Graduate</td>
<td>• 3–5 units; OR</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• One of the courses listed in the &quot;Half-Time&quot; section above</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N/A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• 6 units or more; OR</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• One of the course listed in “Full-Time” above; OR</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• One of the courses listed in the “Half-Time” section PLUS 3 additional units</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

## Grade Changes and Appeal Procedure

Grading requires the instructor to evaluate a student’s academic performance both objectively and subjectively. CIIS will assume that this evaluation has integrity and require a student appealing the grade to supply evidence that the instructor made an error or was biased. Students may appeal a grade no later than the last day of the semester following the one in which the course was completed (excluding summer). The appeals process will be completed by the end of the semester following the one in which the appeal was filed (excluding summer). Procedure:
1. Students should address a concern about a grade to the instructor. Normally, grade appeals are resolved this way. If the instructor agrees to change the grade, the student should submit the Grade Change Form to the instructor, who should submit it to his or her Department/Program Chair along with an explanation of the reasons for the change. If the Chair approves of the change, he or she will sign the form and submit it and the explanation to the Registrar. If the Registrar approves of the change, the student’s record will be updated. The Registrar will inform the student, the instructor, and the Chair of the decision either way.

2. If the student does not resolve the concern with the instructor, he or she should write a statement explaining why he or she believes the grade was based on instructor error or bias, attach supporting factual evidence, and submit it, along with the Grade Change Form, to the Chair of the program in which the course is housed. If the instructor and the Chair are the same person, then the appeal documentation is submitted to the Dean of Academic Administration and Planning. The Dean will bring it to the school’s Program Chairs, who will designate one within their group to respond.

3. The Program Chair may contact both parties to determine whether informal resolution is possible. If resolution is not achieved this way, the Program Chair will forward the appeal to the Program Committee (or to an ad hoc Appeal Committee of faculty within the program or the school). The instructor whose grade is under dispute will not be part of the Committee.

4. The Committee will decide whether or not to change the grade and contact the student and instructor. If the decision is made to change the grade, the Committee will determine the new grade and forward the Grade Change Form to the Registrar, who will update the student’s record. The Program Chair will notify the student and the faculty member of the decision either way.

5. The decision of the Program Committee or ad hoc Appeal Committee is final; no appeals will be considered by Deans, the Academic Vice President, or the President.

### Grade and Coursework Evaluation Deadlines

Within ten business days after the last day of classes, all grades are due to the Registrar’s Office. Final academic project assignments are returned to students within four weeks of receipt by the instructor. Midsemester assignments are returned to students within three weeks of receipt. All written assignments receive written comments by the instructor and/or teaching assistant. Thesis and dissertation proposals and chapters are returned to the student with written comments within four 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 will be available to their students by email, by phone, or in person, if possible.

### Grade Option Request Procedure

Some courses are offered only for letter grades, some only for Pass/No Pass (P/NP), and some for either. Students may elect their option when they register online. This option may be changed up through the Add/Drop Deadline, but it is not possible to do so online; submit a Grade Option Change Form to the Registrar’s Office or an email to registrar@ciis.edu. Email requests must originate from the email address that the Institute has on record for the student. Students may not change a grade option past the Add/Drop Deadline, even with the instructor’s permission.

### Grade Reports

Students may view and print all of their grades online via MyCIIS. The Registrar’s Office does not mail grade reports at the end of each semester, but will do so to individuals who make a request. The grade report will only be mailed to the address the Registrar’s Office has on record for the student. There is no charge for this service.

### Grade Scale

The Institute uses a four-point scale to calculate a GPA. Grade point values are assigned as follows:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Quality Points per Unit</th>
<th>Undergraduate Indication</th>
<th>Graduate Indication</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>4.0</td>
<td>Outstanding</td>
<td>Outstanding</td>
</tr>
<tr>
<td>A-</td>
<td>3.7</td>
<td>Outstanding</td>
<td>Very Good</td>
</tr>
<tr>
<td>B+</td>
<td>3.3</td>
<td>Good</td>
<td>Good</td>
</tr>
<tr>
<td>B</td>
<td>3.0</td>
<td>Good</td>
<td>Average</td>
</tr>
<tr>
<td>B-</td>
<td>2.7</td>
<td>Good</td>
<td>Below Average, but Passing</td>
</tr>
<tr>
<td>C+</td>
<td>2.3</td>
<td>Average</td>
<td>Failure</td>
</tr>
<tr>
<td>C</td>
<td>2.0</td>
<td>Average</td>
<td>Failure</td>
</tr>
<tr>
<td>C-</td>
<td>1.7</td>
<td>Average</td>
<td>Failure</td>
</tr>
<tr>
<td>D+</td>
<td>1.3</td>
<td>Poor</td>
<td>n/a</td>
</tr>
<tr>
<td>D</td>
<td>1.0</td>
<td>Poor</td>
<td>Failure</td>
</tr>
<tr>
<td>D-</td>
<td>0.7</td>
<td>Poor</td>
<td>n/a</td>
</tr>
<tr>
<td>F</td>
<td>0.0</td>
<td>Failure</td>
<td>Failure</td>
</tr>
</tbody>
</table>

These indications are set at the Institute level. Some programs or departments may enforce stricter indications than these. For instance, a minimum of a B grade may be required to pass a course. Check the program’s handbook to see these policies.
Grades Not Included in the GPA

The following have no quality point value and are not used in the calculation of the GPA:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Indication</th>
</tr>
</thead>
<tbody>
<tr>
<td>AU</td>
<td>Audit</td>
</tr>
<tr>
<td>AW</td>
<td>Administrative Withdrawal</td>
</tr>
<tr>
<td>I</td>
<td>Incomplete</td>
</tr>
<tr>
<td>IN</td>
<td>Permanent Incomplete</td>
</tr>
<tr>
<td>IP</td>
<td>In Progress</td>
</tr>
<tr>
<td>NP</td>
<td>No Pass</td>
</tr>
<tr>
<td>NS</td>
<td>Not Satisfactory</td>
</tr>
<tr>
<td>P</td>
<td>Pass</td>
</tr>
<tr>
<td>TR</td>
<td>Transfer Credit</td>
</tr>
<tr>
<td>W</td>
<td>Withdrawal</td>
</tr>
<tr>
<td>X</td>
<td>Grade Not Received from Instructor</td>
</tr>
</tbody>
</table>

AW, I, IN, NP, and NS are considered unsatisfactory grades for probation purposes (see the Probation Policies in the “Academic Policies” section).

Holds

The Business Office and the Library apply holds to the accounts of students with outstanding financial obligations to the Institute. Such holds prevent the student from registering or receiving official transcripts and the diploma. To remove a hold or inquire about its status, contact the Business Office at 415.575.6132 or businessoffice@ciis.edu, or the Library at 415.575.6180 or library@ciis.edu. The Registrar’s Office applies a hold to a student on an approved Leave of Absence, and removes it only upon notification from the student of his or her intention to return, provided the return date is congruent with the specific Leave of Absence agreement and CIIS’s active student status policies. The Registrar’s Office also applies a hold to students who are provisionally admitted and removes the hold when the student is fully admitted.

Incomplete Grades

Students anticipating being unable to complete a course may request permission from the instructor to receive an “I” (Incomplete) grade. Below are the policies related to incomplete grades:

1. Permission to be given an “I” grade is given only in the following circumstances:
   a. medical reasons documented by a health-care professional;
   b. a family emergency verified with supporting documentation; or
   c. pedagogical reasons justified against expectations of acceptable academic performance.
2. The instructor has the right to refuse to grant an “I” grade.
3. The Registrar’s Office does not record an “I” grade without receiving an Incomplete Grade Request Form signed by the student and the instructor by the grade submission deadline. This form stipulates what coursework is remaining and its due date.
4. The instructor, not the student, determines the deadline for the remaining coursework. This deadline cannot exceed one year from the last day of the semester in which the course took place, and can be earlier. (For example, if the course is in fall 2011, the student has until the last day of fall 2012 to submit the work unless the instructor specifies an earlier deadline.) This deadline is not extended for students who are on a leave of absence, become inactive, or refrain from registering for any semester while the work remains outstanding.
5. If the student does not submit the coursework by this deadline, the “I” grade converts to an “IN” (Permanent Incomplete). An “IN” is irreversible.
6. Students may not graduate with an “I” (not “IN”) grade on their record.
7. The submission of an “I” grade by an instructor does not imply that that instructor will be a CIIS employee in a subsequent semester. It is the student’s responsibility to maintain current contact information for this instructor.
8. Students may not sit in on a subsequent semester’s offering of the same course in order to make up the coursework.
9. When submitting the remaining coursework, the student should include a Grade Change Form. The instructor uses this form to notify the Registrar’s Office of the final grade.

Independent Study

An 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. To register, submit an Independent Study Contract with the syllabus attached to the Registrar’s Office. This contract can be obtained in the Registrar’s Office and online on MyCIIS.

The following are the policies governing independent studies:

1. Graduate students must have a cumulative grade point average of 3.0 or higher; undergraduates, 2.0 or higher.
2. The faculty member’s field of interest must be compatible with the proposed area of study.
3. No faculty member is under obligation to accept independent study students.
4. An independent study that has content similar to a course already offered in the current CIIS catalog will not be approved except in unusual circumstances. Approval is given by the department or Program Chair, not the instructor.
5. A maximum of one-sixth of a graduate student’s total unit requirements may be satisfied by independent study credit; a maximum of 9 units of an undergraduate student’s total unit requirements may be satisfied by independent study credit.
6. A maximum of 3 units of independent study credit may be taken in any one semester.
7. An independent study may be taken for a Pass/No Pass grade only.
8. The Independent Study Contract must include the plan of study and the specific responsibilities of the student and the instructor. The student is expected to complete a minimum of 15 semester hours of work for each unit of credit awarded; accordingly, for a 3-unit independent study, the student should work for at least 45 hours, with at least 15 of those with the instructor.
9. The contract must be signed by the chair of the student’s program.
10. It is the student’s responsibility to submit the original of the completed contract to the Registrar’s Office and a copy to his or her academic program’s office by the semester’s regular registration deadlines.
11. An independent study is subject to the same registration, grading, and other deadlines and policies as regular classes.

**International Students Enrollment Minimums**
The U.S. Citizenship and Immigration Service (USCIS) requires international students on F-1 visas to carry a full-time course of study to remain in status. Any exceptions for less than a full-time load must be approved by the International Student Advisor. See “Enrollment Status Classifications” above.

**Internship Registration**
The following applies only to students in the Clinical Psychology program who may register for internship. To register, submit a registration form to the Registrar’s Office or register online through MyCIIS. A signed Internship Agreement must be on file with the PsyD Department two weeks before the student starts at the site. Hours acquired before this two-week window or without a contract will not be counted toward the required predoctoral internship hours.

**IP Grades**
In “IP” grade indicates “In Progress.” It is a temporary grade. The final grade is assigned upon completion of the entire course sequence.

IP grades are given only in courses for which the student may need to register more than once to complete its requirements. Such courses include, but are not limited to, thesis or dissertation proposal writing; thesis or dissertation writing; PsyD practicum; and PsyD internship.

Until all of the requirements are complete, the instructor assigns an “IP” (In Progress) grade, provided he or she has deemed the student’s work in that semester to be satisfactory. (The instructor assigns an “NS” [Not Satisfactory] grade if he or she has deemed the work unsatisfactory.) When the student completes all of the requirements, the instructor assigns a "P" or "NP," and all “IP” grades associated with that course convert to whichever grade was assigned.

For instance, a student registers for dissertation proposal in the fall semester. She doesn’t complete the proposal in the fall, and the dissertation chair deems the work done so far to be satisfactory. The grade for fall will be “IP.” The student registers for proposal again in the spring semester and completes the proposal satisfactorily. The chair assigns a “P” grade for the spring, and the “IP” in the fall converts to a “P.”

IP grades are not given in courses that have requirements that are expected to be completed within one semester. For such courses, if the student does not complete the requirements by the end of the semester, he or she may request the instructor to give an "I" (Incomplete) grade. See the “Incomplete Grades” section for information about this policy.

**Late Registrations**
Students registering for the first time for a semester after the Late Registration Deadline, must pay the Late Registration Fee. Students registered before the Late Registration Deadline may add and drop classes after the Late Registration Deadline without paying the Late Registration Fee. See the “Tuition and Fees” section of this catalog for current fee rates. First-semester degree-seeking students, Special Students (i.e., non-degree-seeking), and students who are only auditing are exempt from this fee.

Registration into a course after the Add/Drop Deadline requires the written permission of the instructor.

**Leave of Absence**
If you plan not to enroll for a semester, review the “Maintaining Active Student Status” section below to determine whether or not a leave of absence (LOA) is necessary.

To be granted an LOA, submit a Leave of Absence form, signed by your academic advisor, to the Registrar’s Office. Financial aid recipients will also need the signature from the Financial Aid Office, and F-1 or J-1 visa holders will also need the signature of the International Student Advisor.
The following policies apply to an LOA:

1. A student must be in good academic standing to be granted an LOA.
2. An LOA must be approved by the academic advisor and is only granted for extenuating circumstances such as medical, job, or family issues.
3. An LOA will not be granted for more than one year at a time. An extension may be granted at the end of an LOA, but the total cumulative amount of time on an LOA from one program may not exceed two years.
4. The period on an LOA is included in the calculation of elapsed time under the time limits for degree requirements. An LOA does not extend these limits.
5. An LOA does not extend the deadline for the completion of an "I" (Incomplete) grade.
6. Currently registered students who submit the LOA form to the Registrar's Office after the semester's Add/Drop Deadline must also submit a Registration Form to withdraw from classes. This form must be signed by the instructor(s).
7. An LOA will automatically cancel CIIS-sponsored health insurance coverage on the date the LOA (and Registration Form) is submitted.
8. While on an LOA, students are not permitted to use CIIS resources, including faculty or staff time, computer facilities, Library services, or student services.
9. Students must register for the semester immediately following the LOA. Those who do not will be administratively withdrawn and will need to reapply for admission.

Maintaining Active Student Status

"Active" students maintain the degree requirements under which they were most recently admitted, are eligible to register, and have access to Institute resources, including the Library, computer labs, academic advising, thesis/dissertation committee support, etc. Students who fall inactive are administratively withdrawn and must be readmitted to be eligible to register again. If readmitted, they must meet the degree requirements in effect upon readmission, not the requirements in effect at the time of their original admission. Students' active or inactive status is determined by their registration activity.

Students lose their active student status under the following conditions, unless they are on a leave of absence:

1. BA students lose their active student status if they do not register every semester, including summer.
2. PsyD students lose their active student status if they do not register every semester, including summer. Once they start registering for PSY 7900: Dissertation Research, however, registration in summer is not required to maintain active status.
3. School of Consciousness and Transformation, Thesis and Dissertation students who:
   • have not advanced to candidacy lose their active student status if they do not register for two consecutive semesters (summer excluded).
   • have advanced to candidacy lose their active student status if they do not register every semester (summer excluded). These students must register until their thesis or dissertation is finished.
4. All other students lose their active student status if they do not register for two consecutive semesters (summer excluded).
5. Students on a leave of absence lose their active student status if they do not register in the semester immediately following the leave of absence. (See “Leave of Absence” section.)

Pass/No Pass

Courses that are graded with a “P” (Pass) or “NP” (No Pass) are not included in the GPA calculation. Courses that are graded with a “P” count toward degree requirements; those with grades of “NP” do not. Undergraduate students must earn the equivalent of “C” or higher to receive a “P”; graduate students, a “B” or higher. Courses offered for Pass/No Pass status are indicated with “P/NP” in the Class Schedule and on MyCIIS. Courses marked “OP” offer either the P/NP option or the letter-grade option. (See “Grade Option Request Procedure” above.)

Practicum Registration Procedure

MA in Counseling Psychology students registering for practicum must submit a Supervised Fieldwork Agreement to CIIS’s Field Placement Office that has been signed by their site supervisor, clinic director, and academic advisor. PsyD students registering for practicum must submit a Practicum Contract to the PsyD Department Office that has been signed by their site supervisor, clinic director, and academic advisor. The Agreement or Contract must be submitted before the semester begins or as early in the semester as possible. If not on file by the end of the semester, the student receives an “NP” (No Pass) grade and is required to repeat the practicum. Counseling Psychology students may register for Group Practicum online. They may not register for Individual Practicum online, as approval by the student’s program director and the Field Placement Office are required—instead, they should submit a hard-copy Individual Practicum Registration Form to the Registrar’s Office.

Priority Registration Policy

Priority Registration allows a student to secure a seat in a class before regular registration opens. Priority Registration must be approved in writing by the academic advisor and is reserved for students who are in one of two circumstances: (1) they are in their final semester, or (2) they need to register for the course in order to be able to register for practicum in the immediate subsequent semester. Only courses required for the student’s program may be registered for using Priority Registration—not electives. It is not possible to conduct priority registration online. Obtain the Priority Registration Form outside the Registrar’s Office or on MyCIIS. (note: This Priority Registration is not the same as Program Priority Registration).
**Program Priority Registration**

Registration into some courses is restricted to students in certain programs until the Program Priority Registration Deadline, after which registration becomes open to all students. For instance, only students in the East-West Psychology program (EWP) may register into EWP 6051 before the Program Priority Deadline; after the deadline, registration becomes available to both EWP and non-EWP students. Such courses are marked “Priority to...” in the columns of the Class Schedule or the course’s description on MyCIIS.

**Registration Fee Policy**

A registration fee is charged at the time of initial registration. It is charged once per semester regardless of the number of courses registered for, and is not refunded to students who drop or withdraw from all or any courses. See the “Tuition and Fees” section for the current registration fee rate.

**Registration Maintenance**

Registration Maintenance is a “placeholder course” (REG 700) that bestows no units or grades. It serves two functions:

1. To avoid the Late Registration Fee. Students may register for Registration Maintenance before the Late Registration Deadline, and then register for courses after that deadline and avoid the Late Registration Fee. Once the student registers for a course, the Registrar’s Office drops the Registration Maintenance course from the student’s record, the charge is reversed, and any payment made is applied to the tuition balance. (If the student never registers for a course, the Registration Maintenance course remains on the student’s record and the charge is not reversed.) This option is used by students who know they want to register for the semester but don’t know what courses they want before the Late Registration Deadline.

2. For thesis and dissertation students to remain in active student status in their final semester without registering for Thesis/Dissertation Seminar (see conditions below).

Students may register for Registration Maintenance if all members of the Thesis/Dissertation Committee have signed the Final Approval Tracking Form except the committee chair, who requires additional work to be done. Only one semester may pass in this particular status—if the chair has not signed after one semester, the student will be required to register for Thesis/Dissertation Seminar. Registration Maintenance does not qualify as half-time enrollment, so the student will not be eligible for financial aid or to defer financial aid loan payments.

With the exception of function number two above, Registration Maintenance is not an option for maintaining active student status. See “Maintaining Active Student Status” policies, above.

**Registration Methods**

Students may add and drop courses in person at the Registrar’s Office on the fourth floor of 1453 Mission Street, online via MyCIIS, by mail, or by fax. The fax number is 415.575.1267. Students may not add or drop a class by telephone. All registration requests must come from the student, list the specific courses wanted (including section numbers), and be signed and dated. The date the registration request is received in the Registrar’s Office is considered the official registration date.

**Repeated Courses**

This policy applies only to repeated courses in which the initial course was taken in or after fall 2011. A student’s academic history prior to fall 2011 is not taken into consideration. Prior to fall 2011, the grades for each instance of a repeated course contributed to the GPA.

1. A student may earn credit for a course only once, with the following exceptions:
   a. Special Topics (___ 8888) courses, which are designed to have changing content and so may be repeated with different subject matter;
   b. Supervised Clinical Practicum (MCP 7601, 7602, 7603, 7605);
   c. Arts Practice courses (CIA 7202–7205) and Master of Fine Arts Project courses (CIA/WRC 7712);
   d. And courses in which enrollment reflect participation in ongoing research (e.g., SOM 6717, PSY 7000, PSY 7900).
2. 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 Chair.
   a. Undergraduate students may repeat an elective or general education course once in which they received grades of D, F, or NP. Both the original and repeated course appear on the transcript, but only the repeated grade is calculated into the grade point average (even if that grade was lower the second time) and counts as units toward graduation. Undergraduate students who receive a grade of NP in one or more of the linked core courses taken during a semester must repeat all of the linked core courses in a subsequent semester.
   b. Graduate students may repeat a course once in which a grade of B- or lower was received in order to meet graduation requirements (the Clinical Psychology and Social and Cultural Anthropology departments require that all courses in which a student receives a grade of B- or lower be repeated). Repeating a course does not expunge the earlier attempt from the student’s record but may improve the grade point average if the second grade was an improvement over the first. Both grades remain on the transcript, but only the second grade is calculated into the grade point average and counted as credit earned toward graduation.
Sitting In on Courses

Students may not sit in on a course for which they are not registered. The only exception is during the first week of the class and only with the instructor’s permission. Students may not sit in on a course in order to make up coursework for a course for which they’ve received an “I” (Incomplete) grade in a previous semester.

Special Student Registrations

Individuals who wish to take courses for credit and are not enrolled in a program may apply for a 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 or someone simply wanting to take a course for personal enrichment. Students may request a Special Student Application by contacting the Registrar’s Office. The following policies apply to Special Students:

- Special Student registration does not constitute admission to CIIS.
- Students registered in Special Student status are not eligible for financial aid.
- Students registered in Special Student status are not eligible to earn an academic certificate. Those seeking an academic certificate must submit an Application for Admission.
- Special Student status remains active for one semester. Special Students must resubmit the Special Student Application every semester that they intend to register.
- Special Students are allowed to choose between credit and audit for each course they register for.
- Special Students must have their registration approved by a department/Program Chair each semester. Special Students are encouraged to bring copies of transcripts to help establish their eligibility for enrollment in courses.
- Special Students must have earned a high school diploma or GED to be eligible to take undergraduate courses, and their diploma/GED must be declared on the Special Student Application. Special Students may take elective undergraduate courses only, not courses reserved for undergraduate cohort students.
- Special Students must have earned a bachelor’s degree to be eligible to take graduate courses, and this degree must be declared on the Special Student Application.
- Special Students may take graduate courses in audit status without having earned a bachelor’s degree if permission is given by the Program Chair in which the course is housed.
- Special Students are required to be in satisfactory academic standing to enroll and to remain enrolled. Evidence of satisfactory academic standing is determined in the following manner:
  - Undergraduate students: A minimum 2.00 grade point average per semester and no more than two grades of NP.
  - Graduate students: A minimum 3.00 grade point average per semester and no more than two of any of the following combination of grades: B-, C+, C, D+, D, D-, F, NP, I, IN, NS, or AW.

The maximum number of credit hours taken as a Special Student that may apply to a program upon admission to CIIS is limited to one-sixth of the credits required for the program.

Student ID Cards and Stickers

The CIIS student ID card shows the student ID number and allows students to (a) gain access to the campus after business hours, (b) gain entrance to the computer labs, (c) check out books from the CIIS Library and other libraries, and (d) be given discounts at certain businesses. Students should have the ID card at all times when on campus, and be ready to present it to any CIIS personnel if asked.

The card can be obtained from the Registrar’s Office by presenting a government-issued photo ID, such as a driver’s license or passport. The card features the student’s photograph, which is taken in the Registrar’s Office. Students who cannot come into the Registrar’s Office will be issued a non-photo card, mailed to the address the Registrar’s Office has on file for the student.

The card is invalid without a current sticker. The student must be registered for courses in order to receive a sticker. Stickers are issued by the Registrar’s Office every semester and show an expiration date when the student will fall inactive if he or she does not register again. The Registrar’s Office does not mail stickers automatically, but will do so upon individual request. To make a request, send an email to registrar@ciis.edu or call 415-575-6126.

There is no charge for the initial ID card. A replacement card is $10.

Transcript Requests

Transcripts may be ordered from the Registrar’s Office for a fee. 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 forty-eight hours may be requested for an additional fee. No transcript orders will be taken over the telephone. Transcripts are not released if the student’s account reflects an outstanding balance. Students who graduate are issued one official copy of their transcript. This transcript is sent four to six weeks after the final semester and cannot be rushed. Students who want a transcript before then need to submit a request and pay the fee.
Waitlist Procedure
Students remain on waitlists until the following occurs:

1. They drop themselves from them, which can be done online or by submitting a hard-copy Registration Form; or
2. The waitlist is purged after the semester’s Add/Drop Deadline; or
3. A seat opens up in the course and they are added.

Students on waitlists should check their schedules via MyCIIS regularly to see if they have been moved from the waitlist into the class. The Registrar’s Office will notify students if this happens, but this notification could be thwarted. Once added, a student becomes responsible for the course’s tuition and academic requirements. Ignorance of being added will not be accepted as a reason for waiving these requirements.

Students who have not been added by the course’s start date may attend the first class meeting with the instructor’s permission. They should bring a Registration Form. If they receive permission to be added, they should have the instructor sign the form, and bring it to the Registrar’s Office prior to the Add/Drop Deadline. Students should not assume that the instructor will notify the Registrar’s Office of his or her consent. It is the student’s job, not the instructor’s, to conduct registration transactions. Students should also not assume that they won’t be added to the course if they do not attend the first class meeting, and should continue to check their schedules via MyCIIS up through the Add/Drop Deadline.

Withdrawal from CIIS Procedure
Students may withdraw from the Institute by submitting the Withdrawal from CIIS form to the Registrar’s Office. They should also notify their academic advisor and program coordinator, confirm with the Library that they have no outstanding materials or fines, and confirm with the Business Office that they have no outstanding financial obligations; if they are a financial aid recipient, they should conduct an exit interview with the Financial Aid Office; and if they are an international student, they should confirm with the International Student Advisor the impact that the withdrawal will have on their visa status.

Upon receiving the form, the Registrar’s Office notifies the students’ academic advisors, department/Program Chairs, and program coordinators; the Library; the Business Office; the Financial Aid Office; the Dean of Students Office; and, for international students, the International Student Advisor. If the students have any unmet obligations, the relevant office contacts them to achieve resolution. CIIS does not release official transcripts of students who have outstanding financial obligations or Library materials or fees, or financial aid recipients who have not conducted a financial aid exit interview.

The Dean of Students Office contacts students to give them an opportunity to explain their reasons for withdrawing so that CIIS may assess any needed areas of improvement, and to be sure that the students are aware of all CIIS resources that might allow them to continue.

Per Department of Education regulations, higher education institutions must recalculate the federal student aid eligibility within 45 days of the students’ notifying any institute official of their decision to withdraw. Any CIIS staff or faculty member who receives such a notification contacts the Registrar’s Office, who contacts the student to request verification of this decision. If the student confirms or does not respond within one week, the Registrar’s Office withdraws the student from the Institute, including any courses for which he or she is registered.
Public Programs Policies

Public Programs is a department of CIIS that offers courses to the general public on subjects that are closely aligned with CIIS's mission, centering on such themes as integrative health, spirituality, East-West psychology, and consciousness studies. A subset of the courses that Public Programs offers may be taken for academic credit by students in degree or certificate programs at the Institute. Such courses require the student to complete readings and a paper that noncredit participants will not have to do. Such courses, like regular CIIS courses, will appear on the transcript and be included in determining enrollment status, grade point average, satisfactory academic progress, and financial aid eligibility.

Registration
To register for Public Programs courses for academic credit, register through the Registrar’s Office (not through Public Programs).

Registration Deadlines
Registration deadlines for Public Programs courses offered for academic credit align with registration for all other CIIS classes. Refer to the Institute’s academic calendar for registration and add/drop dates.

Tuition
Tuition is charged at the student’s academic division rate. For example, doctoral students are charged the doctoral tuition rate.

Auditing
The audit option is not available for Public Programs courses.

Grade Option
All Public Programs courses offered for academic credit are graded only on a Pass/No Pass basis.

Cancellations
CIIS reserves the right to cancel a Public Programs course up to three days before it is scheduled to begin if the number of people registered does not meet our minimum requirement. Should this happen, students will be given the opportunity to register for another available workshop.

Attendance
Students are required to attend all hours of a Public Programs workshop. Attendance will be taken and will be part of the grading criteria. Check in with the workshop assistant when arriving and departing. The instructor has the right to fail a student who does not attend the entire course. If a student knows in advance that he or she will miss part of the course, he or she is to call Public Programs at 415.575.6175 before the first class meeting.

Paper Requirements
To obtain academic credit, students must write a paper synthesizing the topics discussed in the course with their own personal experience and required readings. The specific requirements are derived through conversation with the instructor. Any questions not answered by the instructor can be directed to the Public Programs department. Below are the policies regarding this paper:

• Students planning to graduate in the current semester should NOT register for a course that has a due date for its paper past the semester's end. Otherwise, the student's graduation date will be moved to the following semester.
• Papers must be at least six pages, double-spaced, for all master's and undergraduate students, and eight pages, double-spaced, for doctoral students.
• Papers are due at 2 p.m. three weeks after the course ends. If the paper is not submitted by the due date, a grade of “NP” (No Pass) will be assigned and recorded on the student's transcript.
• Public Programs does not grant extension to the due date. An “Incomplete” grade is not available. If an emergency prevents a student from turning in the paper on time, he or she should call Public Programs at 415.575.6175 before the due date.
• Students should submit papers to the Public Programs Office—NOT the instructor—by fax to 415.593.9042 or by postal mail to Public Programs, 1453 Mission St., San Francisco, CA 94103. Do not email the paper. Public Programs will forward the paper to the instructor and the grade from the instructor to the Registrar’s Office.
• If the student wants the graded paper, he or she is to enclose a self-addressed, stamped envelope when submitting it.

Credit Applicability
Most Public Programs courses offered for academic credit supply credit to the electives portion of the degree requirements. Each degree program has a limit on the number of units in Public Programs courses that may be credited toward its requirements. Please consult with your academic advisor before registering.

Noncredit Registration for Degree and Certificate Students
Students in degree and certificate programs at CIIS are free to register for any Public Programs course as a “public participant,” meaning that they are not taking the course for academic credit. Such a course will not appear on the CIIS transcript and will have no bearing on their enrollment status, grade point average, satisfactory academic progress evaluation, or financial aid eligibility. Any student wishing to register as a “public participant” must do so through Public Programs (not the Registrar's Office) and pay the general fee listed in the Public
Programs brochure. Some public courses may be eligible for discounts for CIIS students. Please contact the Public Programs Office with questions regarding student discounts.

Questions about these policies should be directed to Public Programs at 415.575.6175. Questions about registering for academic credit should be directed to the Registrar's Office at 415.575.6126.
# 2011–2012 Tuition and Fees

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**FEES—ALL FEES ARE NONREFUNDABLE**

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### Registration Fees

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<tr>
<td>Registration Fee (Per semester)</td>
<td>$90—Nonrefundable even if you drop all of your classes</td>
</tr>
<tr>
<td>Late Registration Fee (Per semester)</td>
<td>$100</td>
</tr>
<tr>
<td>Registration Maintenance:</td>
<td></td>
</tr>
<tr>
<td>Undergraduate</td>
<td>$110</td>
</tr>
<tr>
<td>Master's and Doctoral</td>
<td>$400</td>
</tr>
</tbody>
</table>

### Payment Fees

<table>
<thead>
<tr>
<th>Fee Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deferred Tuition Payment Plan (See “Payment Policies.”)</td>
<td>$50</td>
</tr>
<tr>
<td>Late Deferred Payment Installment Fee</td>
<td>$25</td>
</tr>
<tr>
<td>Late Tuition Payment Fee (See “Payment Policies.”)</td>
<td>$100–$200</td>
</tr>
</tbody>
</table>

### Service Fees

<table>
<thead>
<tr>
<th>Fee Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Change of Degree Program Fee</td>
<td>$50</td>
</tr>
<tr>
<td>Returned Check Fee</td>
<td>$30</td>
</tr>
<tr>
<td>ID Card Replacement Fee</td>
<td>$10</td>
</tr>
<tr>
<td>Transcript Fee (Per transcript)</td>
<td></td>
</tr>
<tr>
<td>Regular Processing Time</td>
<td>$7</td>
</tr>
<tr>
<td>Rush—sent within two business days by regular mail</td>
<td>$12</td>
</tr>
<tr>
<td>Bulk Rate—one order of ten transcripts or more</td>
<td>$3.50—Bulk rate not available for Rush Service</td>
</tr>
</tbody>
</table>

Payment and fees are subject to increase each semester.

### Payment Policies

**Payment Methods**  
CIIS accepts payments by cash, check, or money order (made out to “CIIS”), or credit cards (VISA and MasterCard). To make a payment online, log in to MyCIIS at [http://my.ciis.edu](http://my.ciis.edu), click the “Finances” tab, and then click the “Go to ebiz” link.

**Payment Deadlines**  
If you register in person in the Registrar's Office, tuition and fees are charged immediately and are due at the time of registration. If you register online via MyCIIS, it will take two business days for the registration to be confirmed and the tuition and fees charges to be generated. Payment is due once these charges appear.

If you are a financial aid recipient and your aid will cover only a portion of your total tuition and fees, the balance not covered by your aid is due at the time of registration. You should not make advance payment for the portion that will be covered by financial aid. If you need special consideration because of a financial aid problem, contact the Financial Aid Office at least one week prior to registration.

**Deferred Payment Plan**  
The Deferred Payment Plan allows you to pay your total charges in equal installments—three each in the fall and spring semesters, and two in the summer semester. The first installment is due at the time of registration; additional installments are due on a monthly basis beginning one month after the semester begins. Specific deadlines are issued with each semester’s Class Schedule. A $50 fee is charged for this service. A fee of $25 will be added to your account each time an installment due date is missed. The Deferred Payment Plan is not available to registrants who are not admitted to a CIIS academic program.

**Late Payment Fees**  
Students with an outstanding tuition or fee balance by the semester’s Add/Drop Deadline will have a fee of $100 added to their account. If there is an outstanding balance one month after the semester begins, a $50 fee will be added to their account; and one month after that, another $50 fee. The late payment fees are not charged to students signed up for the semester's Deferred Payment Plan.

**Refunds**  
Students will receive a 100 percent refund of the tuition for any class dropped by the Add/Drop Deadline. A 75 percent refund will be given if a class is withdrawn up through the third week of classes; a 50 percent refund by the seventh week of classes; no refund will be given after the seventh week. Refer to the “Academic Calendar” within the semester Class Schedule for the specific refund deadlines. If you received any
form of federal financial aid, the amount that will be returned to the financial aid programs will be determined by federal guidelines and may be different than the amount calculated by CIIS’s refund policy. Contact the Financial Aid Office for more information about this calculation.

All fees are nonrefundable. The registration fee will not be refunded regardless of whether or not you attend classes and even if you drop all of your courses.

**Refunds Granted After Refund Deadlines—Financial Petition Process**

If you believe you have extenuating circumstances beyond your control warranting a credit or a refund of tuition and/or fees, you may present a petition to the Financial Petition Committee (FPC), care of the financial petition coordinator in the Registrar’s Office. It is incumbent on you to gather and submit related documentation in support of the petition. After the FPC reviews the petition and supporting documentation, the FPC may request that you submit additional specified supporting materials. The FPC may, with the petitioner’s permission, also consult with any faculty, staff, students, or other parties who may have relevant information. The student is not present when the FPC meets. Information brought to the committee will be treated with sensitivity and confidentiality. After the FPC deliberates and renders its decision, the Associate Dean for Academic Administration will inform you of the outcome, communicate the decision to any Institute personnel who need to take action to implement the decision, and place documentation of the petition and the decision in your file maintained in the Registrar’s Office.

The decision of the committee is final. Reconsideration will be granted only if significant information not contained in the original petition becomes available. You do, however, have the option of seeking further consideration of your request through the CIIS.

**General Student Complaint Procedure**

The Financial Petition form is available outside the Registrar’s Office and on MyCIIS on the “Academics” tab, within the “Registration Forms” section.

**Questions:** Please contact the Business Office for more information at 415.575.6132 or businessoffice@ciis.edu.
Academic Policies

Time Limits to Degree Completion

<table>
<thead>
<tr>
<th>Limit on number of years to complete:</th>
<th>BA</th>
<th>MFA</th>
<th>MA (60 units)</th>
<th>MA (36 units) without thesis</th>
<th>MA (36 units) with thesis</th>
<th>PhD</th>
<th>PsyD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coursework</td>
<td>3</td>
<td>4</td>
<td>6</td>
<td>5</td>
<td>5</td>
<td>6</td>
<td>8*</td>
</tr>
<tr>
<td>Thesis or Dissertation Seminar</td>
<td>n/a</td>
<td>n/a</td>
<td>n/a</td>
<td>n/a</td>
<td>3</td>
<td>4</td>
<td>See below*</td>
</tr>
</tbody>
</table>

*Completion deadlines for PsyD students:
- PsyD students must graduate eight years after starting their program.
- PsyD students must advance to candidacy within two years of starting their program (there is some flexibility in this).
- The MA time limits above are not applicable to PsyD students obtaining a non-terminal MA. See the “Clinical Psychology Master's Degree Requirements” in this section of the catalog for complete policies.

Grade Requirements

For graduate students to remain in good academic standing, they must maintain a cumulative GPA of 3.0 or higher (having all P grades qualifies) and have no more than two grades of B-, C+, C, D, F, NP, NS, I, IN, or AW.

For undergraduate students to remain in good academic standing, they must have a cumulative GPA of 2.0 or higher (having all P grades qualifies); and have no more than two grades of C-, D+, D, D-, F, NP, NS, or AW; and have no more than 7 units with a grade of I or IN. Additionally, standing is monitored each semester by the student’s submission of an integrative essay that is evaluated by the instructor, and the instructor’s submission of the Bachelor’s Student Assessment Worksheet, which evaluates the student on his or her work, participation, attendance, preparation, group engagement, ability to reflect, different ways of thinking, and critical thinking.

Academic Probation

A student is placed on academic probation for any of the following reasons:
- Failure to maintain the grade requirements (see above)
- Exceeding the limits on the number of times to register for Thesis/Dissertation Proposal Completion (see “Thesis and Dissertation Policies”) or the time limit to advance to candidacy (see above)
- Exceeding the time limit to graduate (see above)
- Exhibition of a need for remedial work in a specific area

Students will be notified when they are placed on academic probation, the reason(s) they were put on probation, and what they need to do to return to good academic standing. Typically students are directed to submit a plan written in conjunction with their academic advisor and endorsed by their department/Program Chair to the Dean of Academic Planning and Administration. Such a plan may require the student to complete a certain number of units successfully, submit incomplete coursework, or raise the GPA. Students who exceed the advancement to candidacy or graduation limits must submit a timeline showing when they will meet these goals. The student is forbidden to register until the Dean has approved the plan. The student is returned to good academic standing and removed from probation upon meeting the terms of the plan.

Students who do not fulfill the terms have their records reviewed by the Academic Standards Committee (ASC), which decides whether (1) the probation is extended to allow for additional registrations, (2) the student is placed on a mandatory leave of absence (i.e., suspended), or (3) to recommend a dismissal to the academic vice president (AVP). If option 3 is chosen, the AVP conducts a review and notifies the student regarding the final outcome. The student is invited to meet with the ASC; and the student, the student’s advisor, and the department/Program Chair are invited to submit statements, which the ASC carefully considers in making its decision.

A student on probation is not eligible to graduate.

Catalog Rights

Students acquire “catalog rights” with respect to the requirements of a degree program and are expected to fulfill the program requirements in effect at the time of their entrance into the program. Those who fall out of active student status must reapply for admission and, if readmitted, will fall under the degree requirements in effect at the time of readmission.

Program Agreements

Each academic advisor and 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 program file.
Any change to the original Program Agreement needs to be documented with the date and signatures by both the student and the advisor. The amended Program Agreement is filed in the program office. The Program Agreement, and its amendments, becomes the basis for the Registrar’s Office reporting to the Student Loan Clearinghouse regarding eligibility for exemption from repayment status.

**Changing Degree Programs**

To request to change your program:

1. Download the Change of Degree Program Form from MyCIIS.
2. Submit this form and the $50 Change of Degree Program Fee to the Business Office. The fee is nonrefundable, even if the request to change programs is denied.
3. The academic program will ask for any additional materials it will need, such as goal statements, etc. These materials become the property of CIIS and will not be returned.
4. The Admissions Office notifies the student of the decision.

The student should submit an admission application instead of the Change of Degree Program Form if any of the following apply:

- It’s before the Add/Drop Deadline of the very first semester at CIIS (contact Admissions and request that the application be updated).
- The student has fallen inactive.
- The student is finishing one CIIS program and intends to start another.
- The student wants to add a certificate program.

A request for a change of degree program is evaluated based upon the following criteria:

1. The student has enrolled and completed courses within the semester prior to submitting the request.
2. The student has met all requirements that would apply to an admissions applicant (consult the catalog for these requirements).
3. The student is in good academic standing. If not, but he or she qualifies under point 2 above, additional requirements may need to be fulfilled if accepted into the new program.
4. International students must be in good status with all visa requirements. A new I-20 will be issued once the program has been changed. Before submitting the Change of Degree Program Form, international students should discuss their plans with the CIIS International Student Advisor.
5. If the change of degree program request is approved, the student becomes subject to the academic requirements of the catalog year associated with the semester he or she begins the new program, not the requirements of the catalog year of original admission.
6. Any units earned in the current program will be applied to the new program, contingent upon the approval of the new program director.

If the acceptance decision from the new program is made after the add/drop deadline of a semester, the student officially begins the new program in the immediate subsequent semester. If the acceptance decision is made before the add/drop deadline but after the student has registered for courses, the student may be required to drop these courses and to reregister, which may result in the student’s losing a seat he or she had formerly occupied in a course if that course was full and had a waitlist.

**Obtaining a Master’s Degree When Enrolled in a Doctoral Program**

There are circumstances under which a student who leaves a CIIS PhD program (voluntarily or involuntarily) may be eligible to have a master’s degree conferred to his or her record. Such a student must have done the following:

1. Completed at least 36 units of coursework;
2. Maintained a minimum 3.0 average;
3. Completed any additional requirements (e.g., a culminating project) specified by the department awarding the degree; and
4. If he or she has earned a master’s degree already, that degree must have been in a different field of study than the CIIS doctoral program.

A student who leaves a PhD program and receives a master’s degree in lieu of the PhD may not return to pursue a PhD in the same field of study.

**Clinical Psychology Master’s Degree Requirements**

The CIIS PsyD program only admits students seeking the doctoral degree. These students may earn a Master of Arts (MA) degree in Psychological Studies, however, by meeting the following requirements:

1. Complete two years of full-time coursework;
2. Maintain a minimum 3.0 average;
3. Not be on academic probation;
4. Pass the first-year integrative paper;
5. Pass the second-year research oral examination; and
6. Pass the second-year faculty review.
The MA will be conferred on the last day of the semester in which all of the above requirements have been met and the student has submitted a graduation application. The degree will not be rescinded should the student not complete the PsyD degree program. A student who leaves the PsyD program and receives a master’s degree may not return to pursue the PsyD.

**Earning Academic Credit Outside the Classroom**

**Transfer Credit**
With the prior approval of the student’s program director and/or academic advisor, 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. 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.

Transfer of credit may be granted for graduate study completed prior to admission to the Institute, for relevant study completed elsewhere while registered at the Institute, or for a combination of the two, up to the allowable limit. However, the following conditions must be met:

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

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.

**Test Credit**
Under certain circumstances, applicants to a program may wish or need to demonstrate that certain academic requirements have been met by taking an examination:

1. Applicants to the PsyD program will be asked to demonstrate the expected proficiency by taking the GRE examination.
2. A student who seeks to have a required program course waived must show on her/his transcript that an equivalent graduate-level course has been taken. If unable to produce documentation, the student may request that the program director and the instructor who usually teaches that course at the Institute schedule an examination on the subject. Having demonstrated proficiency either by transcript or examination, the student may be excused from taking the required course, but such waiver does not reduce the total number of units to be taken to complete the degree program at the Institute.

**Independent Study**
Independent study is an individualized course of study intended for students wanting to extend their field of inquiry beyond current Institute courses. The following are the policies governing independent studies:

1. Graduate students must have a cumulative GPA of 3.0 or higher to be eligible to do an independent study; undergraduates, 2.0 or higher.
2. The faculty member's field of interest must be compatible with the proposed area of study.
3. No faculty member is under obligation to accept independent study students.
4. Independent study credit will not be accepted as a substitute for courses offered in the Class Schedule, except in unusual circumstances. Any requests for substitution must accompany the independent study contract and be approved by the Program Chair.
5. A maximum of one-sixth of a graduate student’s total unit requirements may be satisfied by independent study credit; a maximum of 9 units of an undergraduate student’s.
6. A maximum of 3 units of independent study credit may be taken in any one semester.
7. An independent study may be taken for a Pass/No Pass grade only.
8. Independent Studies are not available to Special Students.
9. It is the responsibility of the student to contact a faculty member with a proposed independent study topic. If the faculty member agrees that the topic is worthy, he or she and the student write an independent study contract, sign it, and have it signed by the director of the student's program. (Contract forms are to be found outside the Registrar's Office or online at MyCIIS.) The contract must include the plan of study and the specific responsibilities of the student and the instructor. The student is expected to complete a minimum of fifteen semester hours of work for each unit of credit awarded; accordingly, the student should work at least forty-five hours for a 3-unit independent study, including fifteen hours with the faculty member.
10. It is the student's responsibility to submit the original of the completed contract to the Registrar's Office and a copy to his or her academic program's office by the semester's regular registration deadlines.

**Academic Sanctions**
Deficiencies, misconduct, or other inappropriate action in or related to coursework, practicum/internship and research activity, or other Institute activities may result in student discipline in the form of probation, suspension, or dismissal. The Institute will in some cases give the student written notice of the nature of the deficiency, misconduct, or other inappropriate action prior to imposition of the sanction, where such notice is appropriate in the Institute's view.
Plagiarism
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 other ideas or others’ expression in any medium without attribution is a serious violation of academic standards. If confirmed, plagiarism subjects a student to disciplinary action.

Duplication of Work
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 (a) failing the course in which any such work was submitted, (b) expulsion from the Institute, and (c) 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 General Student Complaint Procedure found in the “Institute Policies” section.

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, the Academic Standards 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, subject to review by the Academic Vice President before there is communication with the applicant. 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.
Thesis and Dissertation Policies

Content and Subject
The thesis or dissertation is to be an independent scholarly contribution to knowledge and present research/analysis conducted by the student under the supervision of the thesis/dissertation committee chair. The student must be the sole author of the manuscript; a coauthored thesis or dissertation is not permitted. In addition, the dissertation should exhibit originality in the sense that it does not duplicate someone else’s work.

The role and nature of theses and dissertations vary in the different academic disciplines. Each academic program at CIIS provides information on its expectations and requirements in its program handbook that can be found at https://my.ciis.edu/ics. Information on thesis and dissertation requirements for all programs in the School of Consciousness and Transformation (SCT) can be found in the SCT Thesis and Dissertation Policies and Procedures Manual at the same location.

Use of Previously Published Material
The thesis or dissertation should not have been published previously in its entirety. A student may include previously published material in the thesis or dissertation with the approval of the program and the committee chair. When the inclusion of such material is permitted, several conditions apply:

- The published material must be the product of research conducted by the student while enrolled in the program, and must not have been used to obtain another degree.
- The published material must be logically and coherently integrated into the thesis or dissertation.
- Publication references for the published material must be included. In the case of coauthored material, written permission from all copyright owners must be obtained.

Alternative Multipaper Dissertation Format
In addition to the standard format for doctoral dissertations, the School of Consciousness and Transformation (SCT), at the option of each department/program, allows for the use of an alternative format that consists of three peer-reviewed papers (two of which have been published; the other can be published or under review) as the main basis for the dissertation. This option is currently offered by the Department of East-West Psychology.

Dissertation Proposal Rubric
CIIS faculty in the School of Consciousness and Transformation has created a rubric for the evaluation of dissertation proposals. The rubric (https://my.ciis.edu/ics/Academics/) is used by dissertation committee members in determining when a proposal is ready for approval and in giving feedback to the student. The rubric also serves to guide students in building their understanding of quality standards for dissertations and as an assessment tool for reviewing the quality of CIIS dissertation proposals.

Proposal Approval
The subject of a thesis or dissertation must be approved by the student’s committee. When the research involves human subjects, approval from the Human Research Review Committee (HRRC) is required before the research is undertaken. See the HRRC Handbook, https://my.ciis.edu/ for information and approval procedures.

While working on the proposal, SCT students should enroll in 6900: Thesis/Dissertation Proposal Completion (PsyD students may enroll in PSY 7000: Dissertation Proposal Writing, but this is not required). In those SCT programs that have a required proposal course, enrollment in that course must precede enrollment in 6900. Each program in the School of Consciousness and Transformation has designated a maximum number of semesters in which its students may enroll in 6900: Thesis/Dissertation Proposal Completion. These limits are: three for Asian and Comparative Studies; two for East-West Psychology; two for Philosophy, Cosmology, and Consciousness; four for Social and Cultural Anthropology; four for Transformative Inquiry; and two for Women’s Spirituality. The Clinical Psychology program has designated a maximum of three semesters in which its students may enroll in PSY 7000: Dissertation Proposal Writing.

Students whose proposals have not been approved within these limits are placed on academic probation and must develop a timeline of when their proposal will be approved. This timeline must be approved by their academic advisor, their department/Program Chair, and the Dean of Academic Planning and Administration. Students who do not meet the timeline have their records reviewed by the Academic Standards Committee. See the “Academic Probation” policies in the “Academic Policies” section for more information.

Approval of the thesis or dissertation proposal is reported to the Registrar’s Office via the submission of the Proposal Approval Form (both internal and external) along with, for SCT students, submission of the completed dissertation proposal rubric from both the dissertation chair and the external member or reviewer.

Only upon approval of the proposal by the Academic Affairs Office and advancement to candidacy may the SCT student enroll in 7900: Thesis/Dissertation Seminar or the PsyD student enroll in PSY 7900: Dissertation Research. Students must enroll in Thesis/Dissertation Seminar (Research) until they submit the publication-ready copy of the thesis or dissertation to the Library.
Committee Composition
Prior to advancing from the proposal stage to the thesis or dissertation stage, a student is responsible for forming a thesis or dissertation committee. Once the committee is formed, the student is to submit the committee composition approval forms. These forms are available at https://my.ciis.edu/ics. The student must keep the committee informed of the scope, plan, and progress of the thesis or dissertation research and manuscript.

Note the following policies:

Chair
The chair is responsible for directing and guiding the student’s research and writing activities. The chair should possess expertise in the student’s chosen topic.

It is the responsibility of the student to select an appropriate topic and to ensure that a faculty member with expertise in the topic is available and willing to serve as chair.

Thesis—Chair must be a core or associate faculty member in the student’s program.
Dissertation—Chair must be a core or associate faculty member in the student’s program.

Committee Size and Membership
Thesis—Two members including the chair. The second member may be core or adjunct faculty at CIIS or an external person.

Dissertation, PhD—A minimum of three members, including the chair and the external member.

Dissertation, PsyD—Two members, including the chair and the external member.

External Member or Reviewer
Thesis—Optional.

Dissertation—Required.

In consultation with the committee chair, the student should identify a faculty member from outside CIIS. The outside member should possess sufficient familiarity with the student’s research topic to be able to review and comment on the manuscript. The external person is to be a recognized authority in the appropriate field(s), whether through possession of a PhD, some other relevant degree, or demonstrable qualifications that establish expertise.

The outside member fulfills the following functions:

• Verifies that the level of research is appropriate to the student’s degree objective; and
• Provides disciplinary expertise and an academic perspective that may not be possessed by the faculty of the student’s program. The student is responsible for giving the outside member the External Member packet.

Time Limits
Students writing a thesis have eight years to complete their Master of Arts degree, including three years to complete the thesis. Students in PhD programs have ten years to complete the PhD, including four years to complete the dissertation. Students in the PsyD program have eight years to complete the degree. Requests for extensions to these time limits should be submitted in writing to the Dean for Academic Administration and Planning. Requests should include the written approval of the dissertation chair and the Program Chair, as well as a realistic schedule for completion of the work.

Format and Language

Format
The thesis is typically a written manuscript. The dissertation is typically a written manuscript in book form. It may include other media (e.g., visual images, sound files) as supplements. Subject to advance written approval by the program and the Office of Academic Affairs, alternative formats may be permitted. CIIS requires that the final product be a document that is professional in appearance and suitable for publication.

Language
Theses and dissertations must be written in English, although they may include references in other languages.

Technical Review
Before the final defense, the student must submit the manuscript to one of the approved technical editors for technical review (see the technical review panel at http://Library.ciis.edu/information/dissertation.asp). Technical review is not the same as copy editing; the former focuses on the chosen style format and on formatting issues relevant to publication. It is expected that all technical corrections (e.g., formatting, references) and copyright permissions will be completed prior to the defense.
**Style Policy**

**CIIS Requirements**
The margin settings, title page, and signature page of the thesis or dissertation must meet CIIS requirements. Students who submit pages that do not meet these requirements will be asked to reformat the pages. Consult the CIIS Sample Pages by Format Style for details ([http://Library.ciis.edu/information/dissertation.asp](http://Library.ciis.edu/information/dissertation.asp)).

For the rest of the manuscript, it is at the discretion of the programs to require or suggest their own professionally acceptable style: APA, Chicago, MLA, and AAA. Students are advised to consult with their committee chair regarding the acceptable style and familiarize themselves thoroughly with it before they begin to prepare their manuscript.

**Margin Settings**
To ensure that no part of the manuscript is cut off when it is bound by the Laurence S. Rockefeller Library, CIIS requires standardized margins on every page of the manuscript. The side margins must be 1.5 inches from the edge. The top and bottom margins must be between 1 inch and 1.5 inches from the edge; the margins are to be the same for top and bottom.

The entire content on the page, including page numbers, must fall within the margins specified. The page number can be centered on the top or bottom of the page.

**Title Page**
Please pay special attention to the following features on the title page:

- Indicate your degree and program. Use only the official degree name. If in doubt, refer to the catalog or check with the Registrar's Office.
- Indicate the year of graduation.

**Certificate of Approval Page**
The Certificate of Approval with original signatures must be submitted to the Registrar's Office, where it resides in the student's file. An unsigned copy of the Certificate of Approval page should be submitted with the original manuscript.

Format the Certificate of Approval according to the sample Certificate of Approval, provided within each Format Style file (APA, Chicago, MLA, or AAA), found at [http://library.ciis.edu/information/dissertation.asp](http://library.ciis.edu/information/dissertation.asp).

Please pay special attention to the following elements on the Certificate of Approval:

- Do not include title or heading on the signature page.
- Position the page number consistently with the page numbers in the rest of the manuscript.
- Include the following statement: “I certify that I have read (YOUR TITLE, exactly as it appears on the title page) by (your name), and that in my opinion this work meets the criteria for approving a dissertation submitted in partial fulfillment of the requirements for the (your degree and program) at California Institute of Integral Studies.”
- Include only as many lines as there are committee members signing.
- Include committee members' names. For each committee member, include his or her legal name, academic degree, program or school (if not CIIS).
- Customarily, the name of the chair is given first (and designated as chair), and the outside committee member is given last.
- Increase the right margin on this page to 2 inches.

**Thesis/Dissertation Approval and Final Dissertation Defense**

**Submission of Completed Draft**
Students expecting to graduate in a given semester should submit, after consultation with their chair, a complete final draft of the thesis/dissertation to all committee members no later than the first week of class in that semester. Students should expect a reading time of four weeks by faculty, including the external committee member. While individual chapters may have been separately reviewed, the entire document may undergo a more comprehensive review. It is often necessary to have more than one cycle of feedback and corrections/additions.

**Dissertation Defense**
When all committee members have read the dissertation and no major changes are required, the chair, in consultation with the committee, will determine whether or not the student is ready to defend. It is the responsibility of the chair to make this determination. Determining the readiness for the defense is based primarily on the satisfactory completion of the work. Students need to be prepared to register for an additional semester if the committee determines that the document is not ready to defend.

The final defense is an oral examination open to the public, during which the author of a thesis or dissertation demonstrates to his or her committee satisfactory command of all aspects of the work presented and other related subjects, if applicable.

The defense is usually two hours in length. It may be scheduled on any workday, during both instructional and noninstructional periods. The student must submit the completed manuscript to the committee by the deadline set by CIIS, or no later than three weeks prior to
the scheduled defense. The technical review is to be completed and any necessary changes incorporated into the manuscript prior to the submission of the manuscript for the defense.

Please note:

<table>
<thead>
<tr>
<th></th>
<th>Thesis</th>
<th>Dissertation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Final Defense</td>
<td>Optional. At the discretion of the program.</td>
<td>Required</td>
</tr>
<tr>
<td>Defense Announcement</td>
<td>Optional</td>
<td>Required. Submit a Dissertation Defense Scheduling Form no later than three weeks prior to defense.</td>
</tr>
</tbody>
</table>

Submit a Dissertation Defense Scheduling Form no later than three weeks prior to defense.

**Committee Participation**
Physical presence of the committee chair at the defense is expected. In the event that an out-of-town committee member cannot come to CIIS, the committee chair may allow that member to attend via conference telephone call.

**Approval of the Thesis or Dissertation**
Committee members are required to indicate their approval or disapproval of the manuscript and the defense on the manuscript’s signature page and the “Thesis/Dissertation Approval Tracking Form.”

Below are the procedures for approving the thesis or dissertation, depending on the amount of revision the committee requires after the defense:

**No Revisions Required:** If there are no changes required by the committee, all committee members and the chair sign the Certificate of Approval. The chair completes the Thesis/Dissertation Approval Tracking Form, and both the chair and the student sign the form. The chair submits the form to the Program Chair, who submits it to the Registrar’s Office.

**Minor Revisions Required:** If minor changes are required, the committee members, but not the chair, sign the Certificate of Approval. The chair specifies the required changes on the Thesis/Dissertation Approval Tracking Form, and both the chair and the student sign the form. The student has thirty days from the date of the defense to complete and submit the changes. Only after the required revisions have been completed and accepted does the chair sign the Certificate of Approval and forward it, the Approval Tracking Form, and the manuscript to the Program Chair.

**Major Revisions Required:** If there are one or more areas of significant revision required of the student, no one on the committee signs the Certificate of Approval. The chair specifies the required changes on the Thesis/Dissertation Approval Tracking Form, and both the chair and the student sign the form. The form specifies whether the changes to the dissertation are remedial or nonremedial. If the revisions are remedial, the student may continue in the dissertation phase and may be asked to reapply for a second defense at a future time. If the changes required are nonremedial, the student may not apply to defend the same dissertation. Only after the required revisions have been completed and accepted do the chair and other committee members sign the Certificate of Approval and forward it, the Approval Tracking Form, and the manuscript to the Program Chair.

**Submission and Publication**
Publication is optional for the thesis and required for the dissertation. Students may publish through either ProQuest/UMI or another, approved publisher. It is the student’s responsibility to edit and prepare a final manuscript that meets CIIS format and publishing requirements. Theses and dissertations are due at the Library by the deadline specified in the Academic Calendar for graduation each semester.

**Publication through ProQuest/UMI**
ProQuest/UMI, as the publisher of record for U.S. dissertations and theses, archives these works. It also makes them available to academic institutions, scholars, and interested readers through publication of the citation and abstract in ProQuest Dissertations and Theses (online), Dissertation Abstracts International, and Master’s Theses International, all of which are designed to provide maximum exposure for and accessibility to theses and dissertations.


**Copyright**
For information on copyright ownership for a thesis or dissertation, see [http://www.hawaii.edu/graduate/research/property.htm](http://www.hawaii.edu/graduate/research/property.htm), Publication and Research > Intellectual Property.

For general information on copyright, see [http://www.hawaii.edu/graduate/research/copyus.htm](http://www.hawaii.edu/graduate/research/copyus.htm), Publication and Research > U.S. Copyright.

**ProQuest/UMI Copyright Registration Service**
Students who publish their thesis or dissertation with ProQuest/UMI may choose to utilize that company’s service to act as the students’ agent to register their copyright to that work with the United States Copyright Office. If students wish to use some other means to secure
copyright and publication rights to their work (e.g., Creative Commons), they will need to work directly with ProQuest/UMI to verify copyright and to ascertain the latter's right of first publication of the work.

Depending on their country of origin, students who are foreign nationals may be subject to certain restrictions when applying for a copyright in the United States. For more information, see http://www.hawaii.edu/graduate/research/copyintl.htm, Research and Publications > International Copyright.

Graduation and Commencement Policies

Graduation Policies
To be eligible to graduate, a student must fulfill all academic requirements and submit a graduation application and application fee to the Registrar’s Office. Students cannot graduate with missing or “I” (Incomplete) grades on their record, even for courses that do not apply to the student's degree.

The graduation application is invalid without the application fee. The application and fee are required even for students who do not participate in the commencement ceremony. The fee is nonrefundable, even if it is determined that the student is ineligible to graduate.

Both the application and the fee must be submitted by the semester's application deadline for the student to be eligible to graduate in that semester. If the student fulfills the academic requirements but fails to apply by the semester's deadline, the degree is not conferred in that semester; it is conferred in the semester the student applies by the application deadline. Similarly, if the student submits the application and fee by the semester's application deadline but fails to fulfill the academic requirements by the end of that semester, the degree is not conferred in that semester. The application remains valid for three consecutive semesters (summer included). If the student fails to fulfill the academic requirements by the end of those three semesters, he or she must reapply to graduate and resubmit the application fee.

CIIS has three degree conferral dates per year: the final day of each semester. The degree date will not be earlier in a semester, even if all academic requirements are met and the graduation application and fee are submitted.

If all academic requirements are met and the graduation application and fee have been submitted, the degree will be conferred, but CIIS will not release the official transcript or diploma or verify the student’s degree to third parties until the student: (1) meets all outstanding CIIS financial obligations; (2) returns all CIIS Library materials; (3) and completes the online CIIS Graduation Survey—a link to the survey is emailed to the address supplied on the graduation application. Additionally, financial aid recipients must conduct an exit interview with the Financial Aid Office; Counseling Psychology students must submit all case notes, termination forms, termination case summaries, monthly reports, outstanding debt letters to clients, and practicum site key to the practicum site managers; and Clinical Psychology students must complete the department's exit survey.

The diploma and one copy of the official transcript are typically ready approximately two months after the semester of graduation. If the student wants additional copies of the transcript, he or she must submit a Transcript Request Form and applicable fee.

Commencement Ceremony Requirements
There is one commencement ceremony each academic year, at the end of spring semester. Degrees, however, are conferred at the end of all semesters. All students who have had their degrees conferred during the summer, fall, or spring semester directly prior to the commencement ceremony may participate in that ceremony. For example, summer 2009, fall 2009, and spring 2010 graduates may participate in the spring 2010 commencement ceremony.

The degree will not be conferred until the student completes all degree requirements. Faculty are asked to submit the grades of graduation applicants at least one week prior to the commencement date. Students with incomplete grades and/or with any courses (including culminating and integrative seminars) remaining to be completed after the spring semester will not be allowed to participate in the commencement ceremony, which is held at the end of the spring semester. The only allowable exception is for students completing practicum and the concurrent case seminar or pre-doctoral internship hours, to be concluded by the end of the succeeding summer semester. Thesis and dissertation students must have a completed manuscript accepted by the Library by that semester's deadline date.

The Dean of Students Office emails information about commencement to all students who have filed the graduation application with the Registrar’s Office. This information is mailed the week after the graduation application deadline and contains information about the commencement ceremony, including the date, time, and location, and ordering of caps and gowns.
Institute Policies

Accommodation for Students with Disabilities
CIIS complies with Section 504 of the Rehabilitation Act of 1973 and the Americans with Disabilities Act. Accordingly, no otherwise qualified disabled student shall, solely by reason of his or her disability, be excluded from participation in, be denied the benefits of, or be subjected to discrimination in any academic, research, counseling, financial aid, or other post-secondary-education program or activity that CIIS provides for all students. Students with disabilities must meet the requirements and levels of competency generally required of all students in the program. In order to assist students with disabilities in fulfilling these responsibilities of the program, every reasonable effort is made to accommodate special needs of such students.

Changes 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.

In addition to this catalog, several other 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.

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. In accordance with these acts, CIIS has enacted a policy maintaining 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 is reviewed biennially. Students who are concerned about substance use, abuse, and rehabilitation are strongly urged to contact their family physicians, who can refer them to appropriate resources (community or private agencies) that provide complete, confidential substance abuse counseling. The Drug-Free Campus Policy is available online at http://www.ciis.edu/Documents/PDFs/Student%20Resources/09-10%20Handbook%202008-27-09.pdf.

Your Privacy Rights as a Student
The Family Educational Rights and Privacy Act (FERPA) is a federal law designed to protect the privacy of records maintained by educational institutions about their students. This law gives students the rights to (1) access the records directly related to themselves (submit a written request to the Registrar’s Office; (2) an opportunity for a hearing to challenge such records on the grounds that they are inaccurate, misleading, or inappropriate; and (3) require the Institute to have written permission from the student in order to release any information about that student other than directory information. “Directory information” is information considered generally benign if disclosed. CIIS had identified the following as directory information: the student’s name, address, email address, phone number, photograph, program of study, program entry and exit dates, participation in official CIIS activities, and degree and award received. If you do not want your directory information disclosed, submit a Directive to Prevent Disclosure of Directory Information Form, available from the Registrar’s Office.

FERPA allows the Institute to disclose both directory and non-directory information without the student’s consent to CIIS educational officials who have a legitimate educational interest in such access. “Educational officials” are people who have responsibilities in connection with the Institute’s academic, administrative, or service functions; “legitimate education interest” means they have reason for using the records to fulfill their professional responsibilities. FERPA also allows the Institute to disclose student records to the following:

- Schools to which a student is enrolled or intending to enroll
- Specified institute officials or contracted agents for audit or evaluation purposes
- Appropriate parties in connection with financial aid to a student
- Organizations conducting certain studies for or on behalf of the institute
- Accrediting organizations
- Those who have submitted a judicial order or lawfully issued subpoena
- Appropriate officials in cases of health and safety emergency
- The Comptroller General of the United States, the Secretary of Education, the U.S. Attorney General, the Department of Homeland Security, Immigration and Customs Enforcement, and Veterans Affairs

Students also have the right to file a complaint with the U.S. Department of Education concerning alleged failures of the Institute to comply with the requirements of FERPA. Complaints may be addressed to the following:

Family Policy Compliance Office
U.S. Department of Education
400 Maryland Avenue, SW
Washington, D.C. 20202-5920
For more information, visit the FERPA website at http://www.ed.gov/policy/gen/guid/fpco/ferpa/index.html.

**Firearms Policy**
No firearms or any other dangerous weapons are permitted at the Institute.

**General Student Complaint Procedure**
The General Student Complaint Procedure (GSCP) is used to resolve complaints by students of violations of Institute policies and procedures contained in this Handbook and any and all other unresolved student complaints. The GSCP is set forth in the Student Handbook and on the CIIS website. Additional printed copies may be obtained by contacting the Dean of Students Office. Any complaint or other controversy that relates to the interpretation or the application of the Handbook or of other publications of the Institute related to students shall be exclusively and finally resolved by the GSCP.

Any student having an unresolved complaint may contact the Dean of Students.

**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.

**Smoking Policy**
For the health, safety, and comfort of everyone, smoking is not permitted anywhere or at any time within the buildings and facilities and during indoor or outdoor events. The Institute is committed to full compliance with state law and prohibits smoking in all enclosed workplaces.

**Statement of Nondiscrimination**
The Institute does not discriminate in its educational programs or services on the basis of race, color, religion, religious creed, ancestry, national origin, age (except for minors), sex, marital status, citizenship status, military service status, sexual orientation, medical condition (cancer related or genetic related), disability, gender identity, and any another status protected by law. The Institute will implement reasonable accommodation of qualified individuals with disabilities to the extent required by law. The Institute has designated Shirley Strong, Director of Diversity, to coordinate the Institute’s activities under this policy. The General Student Complaint Procedure (GSCP) is available to resolve complaints of violations of this and other Institute policies and is set forth in the “Institute Policies” section of this catalog. Additional copies may be secured by contacting the Equal Opportunity Officer.

The Institute seeks to affirmatively enhance the diversity of its student population. Diversity is a strength and a resource in our educational environment. As an educational community, we seek cultural, ethnic, racial, and gender diversity to improve the educational experience at the Institute.

**Suggestions, Complaints, and Requests for Action**
CIIS aspires to be an institution that strives for continuous improvement in its educational programs, administrative operations, and extracurricular services and activities. The identification of problems and suggestions for change that students make to the Institute’s administration are a crucial contribution to this process.

If any student or group of students has suggestions, complaints, or requests for action about matters relating to curricular, administrative, or extracurricular aspects of their educational experience at California Institute of Integral Studies, they should address them to the appropriate administrators. Issues relating to teaching, program content, or program procedures should be addressed, as appropriate, to program directors. Issues relating to administrative or student services departments should be addressed to the heads of these departments or, as appropriate, the Dean of Students. Issues of student concern may also be brought to the attention of the appropriate governance bodies and institutional committees on which students have representation, including program committees.

It is the intention of California Institute of Integral Studies to be responsive to student concerns, and to deal with problems in as constructive and timely a manner as possible, through the exercise of appropriate responsibility by the Institute administrators and committees in charge of particular areas of Institute life.
Student Services

Academic Advising
You are assigned an academic advisor who is a member of the faculty of the program you are in. Your advisor’s job is to assist you in selecting courses and provide guidance on requirements and policies. You may change your academic advisor by submitting an Advisor Change Form, available from the Registrar’s Office or online on MyCIIS.

Alumni Association
More than 4,000 women and men have earned degrees from the Institute and have taken the integral vision into the world community. Institute alums play an active part in the Institute community through the Alumni Association. All CIIS alums are welcomed as members of the Alumni Association, free of charge, upon graduating. Alums are invited to audit courses at CIIS at a reduced fee. Each spring, all alums are invited to join their former classmates at a gala celebration. For more information, contact the Dean of Alumni.

Campus Groups and Student Activities
The Dean of Students serves as an advisor to the Student Alliance and a general support to campus groups. These groups include People of Color, Queer@CIIS, AWARE (Awakening to Whiteness and Racism Everywhere), CIIS Zen Meditation Group, and UNITE! Contact information for all of these groups can be found on the CIIS website.

Career Services
The Dean of Students Office supports CIIS students in the process of career exploration and decision making, helping them to identify employment opportunities that are appropriate to their academic program, level of experience, training, theoretical orientation, goals, and interests. Professional development workshops are offered throughout the academic year, and individual support on résumé preparation, job searches, and interviewing skills is available by appointment. CIIS CareerLink (https://ciis-csm.symplicity.com/) is your online gateway to job and listings, workshop schedules, career handouts and videos, and other great resources. This free service is available to all students and alumni.

Student Disability Services
Students who request accommodation for a disability should contact the Dean of Students. The Dean will advise you of the application procedures for accommodation and will assist you in complying with them. Documentation of any disability less than three years old must be provided. Any questions, requests for accommodation or access, or complaints regarding services for students or applicants with a disability as defined by law should be addressed to the Equal Opportunity Officer, who is also the Dean of Students. The Student Complaint Procedure, which is the process for resolving complaints regarding violations of this and other Institute policies, is set forth in the Student Handbook, which may be obtained by contacting the Dean of Students Office.

Field Placement Office
The Field Placement Office, located in Room 200 of 1453 Mission Street, assists you with your academic progression and professional development by finding training sites that will satisfy your program requirements and educational needs; offering self-assessments that help you identify your goals, values, and interests; and identifying appropriate employment opportunities. The Field Placement Office resources include a listing of more than 100 training sites and service organizations, job announcements, a job listserv, Web resources, handouts on effective résumé writing, interview preparation, job-search strategies, and a Career Advisory Network, which links CIIS alums with current students. The Field Placement Office also maintains a Library of materials related to vocation, right livelihood, and internships. Please contact the Field Placement Office.

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, a free Academic Writing Summer Intensive Workshop, 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 email list (international@ciis.edu). The International Student Office uses this email list to communicate important information regarding immigration regulations and Institute policies. The international student website at http://www.ciis.edu/Life_at_CIIS/Student_Resources/International_Students/Forms.html serves 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 415.575.6157.
Student Alliance
The Student Alliance supports students’ needs by promoting their involvement in all levels of the CIIS community, and by providing a forum for students to explore solutions to common problems, to enhance the quality of student’s lives, and to ensure that the student voice is heard. It achieves this in the following ways: 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, and representing students on various CIIS committees. Every student is welcome to participate in all Student Alliance meetings. Students interested in becoming an active part of the Student Alliance are encouraged to attend the regular meetings, serve as program representative to the Student Alliance, and participate through one of the volunteer positions. A few positions requiring specific skills are paid. Meetings are scheduled regularly; the dates and locations are posted on the Student Alliance bulletin board near the CIIS café on the third floor of the Mission building and on its website: http://www.saciis.org/. The Student Alliance can be reached by emailing studentalliance@ciis.edu.

Veterans’ Services
CIIS’s academic programs of study are approved by the Higher Education Coordinating Board’s State Approving Agency (HECB/SAA) for enrollment of persons eligible to receive educational benefits under Title 38 and Title 10, U.S. Code. If you qualify for these benefits, you may use them toward your tuition. The V.A. official at CIIS is the registrar. Please contact the registrar to initiate the certification of your CIIS enrollment to the V.A.

Health Insurance
CIIS offers a student health insurance plan for all degree-seeking students residing in the United States. The Student Injury and Sickness Insurance Plan is provided through United Healthcare Student Resources. Coverage is available for a domestic partner, spouse, or dependent. For more information, please visit our health insurance website at http://www.ciiis.edu/Life_at_CIIS/Health_Insurance.html for specific policy details.

Library Services
Welcome
The Laurance S. Rockefeller Library, located on the third floor of the Mission Street building, provides resources and research assistance in support of the academic work of the Institute. The Library has a collection of about 40,000 printed or electronic books; more than 9,000 journal subscriptions (mostly available online); more than 1,200 audio- and videotapes; and CIIS dissertations and master’s theses. InterLibrary loan services are available to obtain materials not available through our Library collections.

Online and Electronic Resources
The Library Web page (http://Library.ciis.edu) offers students access to a universe of online scholarly resources, including subscription-only research tools like the American Psychological Association’s databases, Oxford University Press’s Scholarship Online, Bibliography of Asian Studies, Alternative Press Index, LGBT Life fulltext, Archives of Research in Archetypal Symbolism, and many others. Also available are articles from several thousand journals, several thousand electronic books, and recent dissertations from schools throughout the United States. These resources can be accessed online from any computer on or off campus. The only requirement is a CIIS ID number (found on the CIIS ID card) and current registration.

Research Assistance
Students are welcome to ask for research help at the Reference Desk or by email to askref@ciis.edu, and may schedule one-on-one consultation appointments with Library staff. Staff also collaborates with faculty in teaching research skills for relevant classes and offers individual workshops on topics relating to the dissertation process. For more information, visit http://Library.ciis.edu/information.

Access
Use of Library materials and services is granted to the following populations:

- **Active Students**—See the “Maintaining Active Student Status” section in the “Enrollment Policies” portion of this catalog for criteria to remain active.
- **Current Faculty**—Defined as core faculty; also adjunct faculty during the terms when they are teaching at CIIS.
- **Current Staff**—Defined as those currently employed by CIIS on an ongoing basis (including postgraduate interns at CIIS’s counseling centers).
- **Associate Members**—Defined as alums or members of the public who have purchased a Library membership, which gives access to most (but not all) Library materials and resources, for an annual fee.

Resource Reservation Policy
A current CIIS ID card is required to check out any materials. Most books and audio/visual materials circulate for three-week periods and may be renewed twice if not needed by another patron. Patrons can renew materials themselves by logging in to their record in our catalog system, Koha. Printed materials for course reserves circulate for two hours and in some cases may be checked out overnight. Courses may also use electronic course reserves (E-Res), which are available anywhere there is Internet access.

All Library patrons are responsible for proper care of our materials and will be held liable for replacement costs for any material lost, damaged, or stolen while in their care. All Library patrons are also responsible for any fee incurred for services they request (e.g., interLibrary loan fees), and likewise for all fines incurred for overdue materials. The same responsibilities carry over when privileges
are extended to another Library within the Northern California Consortium of Psychology Libraries. Library policies are explained in more detail on the CIIS website and apply to all CIIS Library patrons. Library privilege and/or access may be suspended or revoked for violation of these policies. Remote access to the Institute’s subscription-based online resources is available to current CIIS students, faculty, and staff as described above. Some resources may be limited to students enrolled in a specific course or program.

## Technology Services

### MyCIIS Student Portal

MyCIIS is the name of the Web-based portal that students may use to conduct many administrative transactions with CIIS, including registering, paying, downloading a variety of forms and handbooks, and seeing grades, schedules, and financial aid status. The URL is [http://my.ciis.edu](http://my.ciis.edu).

Your must log in to MyCIIS with a User ID and password. Your User ID is the same as your Student ID number and should have been sent to you with your password via email when you applied to CIIS.

The “Help” tab on MyCIIS provides you with guides for how to use MyCIIS, helps you to retrieve your User ID and password if you forgot or misplaced them, answers frequently asked questions, and lists email addresses if you need further assistance.

The “IT” tab on MyCIIS provides students with access to IT policies, links to academic discounts for computer hardware, and instructions for connecting to the wireless network (see “CIIS Wireless Network—Awarenet” below).

### Online Course Platforms

For online courses, CIIS has two Learning Management Systems (LMS) that provide electronic class spaces: Caucus and MyCIIS.

#### Caucus

Caucus is the primary platform for online courses. Courses offered via MyCIIS can be accessed via the “My Courses” area under MyCIIS’s “Academics” tab. Courses offered via Caucus can be accessed via the “Access Caucus” link, on the “Home” tab of MyCIIS. For assistance with Caucus, email [causushelp@ciis.edu](mailto:causushelp@ciis.edu).

#### CIIS Wireless Network—Awarenet

Awarenet is the name of the CIIS wireless network. Access to Awarenet is currently available on the second through sixth floors of 1453 Mission Street, and at our Fox Plaza location. Awarenet login accounts are automatically created for all enrolled students each semester. A notice will be emailed to all students once their accounts have been created.

Your Awarenet login is your first initial and last name. For example, if your name is John Smith, your login name would be “jsmith.” Your password will match your MyCIIS password. Please note that changing your password on MyCIIS will not change it for Awarenet, and vice versa. Awarenet is a secure network, and your wireless device will need to be configured in order to access it. You can download the configuration files and instructions by logging in to MyCIIS and going to the “IT” tab.

### Computer Labs

CIIS provides students with three computer labs containing PCs and Macs. Two of the labs are located at Mission Street and at Fox Plaza in the lounge area. Each computer is equipped with Microsoft Word, Excel, Access, and PowerPoint, and Adobe Acrobat software. Room 434B doubles as a teaching lab that can be reserved for classes and other functions where a networked computer lab situation is needed. Hours are posted on the lab door and vary from semester to semester. The labs are managed by the Operations Department and are usually staffed by a lab assistant who can offer basic computer help. When an assistant is not present, you can call the Information Technology Services Help Desk at 415.575.6140.

### Student Computer Use Policy

Students are expected to adhere to the Student Computer Acceptable Use Policy, which can be found on MyCIIS on the “IT” tab and is posted in our computer labs.

### Computer Hardware Recommendations

CIIS recommends the following minimum system requirements to access technology resources from your personal computer:

1. A PC or Mac with at least 1 GB of memory.
2. A high-speed Internet connection such as DSL or cable. (Dial-up will work, but it is not recommended for viewing audio or video files, or for downloading large files.)
3. One of the following Web browsers:
   a. Microsoft Internet Explorer 6.0 or higher;
   b. Firefox 2.0 or higher; or
   c. Safari
   
   Due to technical limitations, the AOL browser is not recommended.
4. A word-processing application such as Microsoft Word.
5. An audio application such as Windows Media Player. A built-in or added wireless network card to access Awarenet.
Campus Facilities

Hours
The hours when CIIS buildings are open are dependent on whether school is in session or not. You can get up-to-date information on the hours by calling the main reception at 415.575.6100. Below are the usual hours.

<table>
<thead>
<tr>
<th></th>
<th>Regular Hours</th>
<th>Semester-Break Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Main Campus</strong></td>
<td>Mon–Fri 8AM–10PM</td>
<td>Mon–Sun 8AM–7PM</td>
</tr>
<tr>
<td>1453 Mission St.</td>
<td>Sat–Sun 8AM–7PM</td>
<td></td>
</tr>
<tr>
<td><strong>Fox Plaza Site</strong></td>
<td>Mon–Thu 8AM–10PM</td>
<td>Mon–Fri 8AM–5PM</td>
</tr>
<tr>
<td>1390 Market St.</td>
<td>Fri 8AM–6PM</td>
<td>Sat–Sun Closed</td>
</tr>
<tr>
<td><strong>Minna Street Site</strong></td>
<td>Mon–Fri 8AM–6PM</td>
<td>Mon–Fri 8AM–6PM</td>
</tr>
<tr>
<td>695 Minna St.</td>
<td>Sat–Sun Closed</td>
<td>Sat–Sun Closed</td>
</tr>
</tbody>
</table>

Art Galleries
- 1453 Mission Street, third and fourth floors
- 695 Minna Street, second floor

Informed by Eastern and Western artistic traditions, Spirit in the Arts at CIIS offers exhibitions, lectures, and workshops that integrate the spiritual and aesthetic aspects of human experience. The exhibitions showcase a diverse range of artistic practices, including traditional and contemporary techniques, ancient devotional art making, and modern expressions of art as spiritual discipline.

Bookstore
1453 Mission Street, Room 302
The InnerLight Bookstore is operated by CIIS and carries all of the required textbooks for in-person courses; it also has arrangements for online book purchases. The Bookstore carries a wide variety of other books relevant to the interests of the Institute community as well, and will special-order books twice a week. In addition, the Bookstore sells CIIS T-shirts, school supplies, blank computer discs, music CDs, gifts, and greeting cards.

Café
1453 Mission Street, Room 309
The CIIS Café aims to embody the Institute’s core values of sustainability and integral health, featuring organic, vegetarian, vegan, and fair-trade foods.

Counseling Centers
The Institute has six counseling centers in San Francisco that serve as professional training facilities for students and as community service agencies for the public.

- Integral Counseling Centers—Associated with the Integral Counseling Psychology program, therapists here take an integral approach to healing that recognizes the interrelationships among mind, body, and spirit.
  - Church Street Center, 1782 Church Street, 415.648.2644
  - Golden Gate Counseling Center, 507 Polk Street, Suite 440, 415.561.0230
  - Pierce Street Center, 2140 Pierce Street, 415.776.3109
- Somatic Psychology Counseling Center—Associated with the Somatic Psychology program, this center offers the community affordable psychotherapy based on body-oriented approaches integrated with other therapeutic modalities.
  - Center for Somatic Psychotherapy, 1119 Market Street, 415.558.0880
- Clinical Psychology Doctoral Program—Associated with the Doctor of Psychology program, this center provides psychological services and testing while functioning as a training facility for advanced students in the Doctor of Psychology program.
  - Psychological Services Center, 1390 Market Street (Fox Plaza), 415.575.6200
- Clinic Without Walls

Meditation Room
1453 Mission Street, Room 605
The Sri Aurobindo Meditation Room, a space initiated by students, is dedicated for silent meditation, prayer, and contemplation. This room is open during the Institute’s normal business hours and is available to all current students. It isn’t necessary to reserve time.
Student Lounge
1453 Mission Street, Room 309
The Student Lounge, located next to the Café, is an inviting space for students to relax, converse, or study. A bulletin board is available for reading and posting notices that would be of interest to fellow students.

Student Multi-Purpose Space
1453 Mission Street, Room 218
The Student Multi-Purpose Space is used for student study, discussions, and meetings with classmates. It features reading chairs, desks, a coffee table, a couch, and bulletin boards for notices about campus events and student-offered services. Campus groups may store supplies in this room as well. The room is to be used for quiet study when not reserved. A schedule of confirmed reservations is posted outside the door. To reserve this room or its storage space, sign up through the Student Affairs Manager’s Office in Room 401.

Zen Garden
1453 Mission Street, Sixth Floor
The Zen Garden is a rooftop sanctuary open to all, featuring live plants, flowers, a rock garden, and a seating area. The garden is a smoke-free zone.

Campus Security

Safety and Security
It is the policy of California Institute of Integral Studies to prevent, respond to, and defuse any incident with the best available care and precaution. To help create a safe environment, CIIS encourages students, employees, and guests to be aware of its policies, to be responsible for their own safety and the safety of others, and to report any crime or suspicious activity immediately to any Institute staff or faculty as well as any reception desk staff.

The Operations Department is responsible for security and works closely with the Dean of Students Office and Human Resources to ensure that these operations are monitored, maintained, and enforced. Our locations at Fox Plaza and Minna Street are secured locations, meaning the facilities are always locked and accessible only by clients, students, staff, and faculty of the Institute. The main campus building at 1453 Mission has a lobby attendant for all business hours as well as a security guard for weekday evening hours and weekends.

Campus Access
The Institute’s facilities are open to prospective students, current students, alums, faculty, staff, and guests during regular hours of operation (see “Campus Facilities” in this catalog for information about hours). An access code is required to enter the Minna Street site and the Fox Plaza site. This code can be obtained from the Student Affairs Office on the fourth floor of the Main Campus, 1453 Mission Street. Prospective students may not enter the Minna or Fox sites without an admissions counselor.

CIIS issues photo identity cards to students, faculty, and staff. This card is produced by the Registrar’s Office. Anyone on campus should carry his or her card and be prepared to present it when asked by CIIS personnel. ID cards are not transferable. **After 7 p.m. on weekdays and for all weekend hours of operation, anyone entering a site is required to sign in and show his or her CIIS ID card or another current photo ID.** The ID cards of students are invalid without a current sticker. The Registrar’s Office issues this sticker only to students who are currently registered.

Reporting and Response Procedures
Any member of the CIIS community who experiences or witnesses an incident that is disruptive, threatening, dangerous, and/or traumatic should immediately dial “911” to reach San Francisco emergency response services or dial “0” from any campus phone to reach the CIIS switchboard, where the operator can help contact these services. Other points of contact are as follows:

- The receptionist in the fourth-floor reception area of the main campus
- The security guard in the lobby of the Main Campus
- The security guard in the lobby of the Fox Plaza site
- The receptionist in the lobby of the Minna site
- Any other CIIS employee, including all staff and faculty

If dialing “911,” immediately after doing so, dial “415.575.6100” to contact the CIIS switchboard so that the operator is aware of the situation and so that CIIS personnel will know to assist. You must dial a “9” first to get an outside line if you are dialing “911” from any campus phone, such as “9-911.”

Crime Survey
The Institute is committed to timely reports to the Institute community of any crimes that were reported or known to have occurred at any of its locations. The Student Right-to-Know and Campus Security Act was passed by Congress in 1990 in response to concerns about crime and security at post-secondary institutions. This Act requires institutions participating in student financial aid programs under Title IV of the Higher Education Act of 1965 to disclose information about campus safety policies and procedures and to provide statistical information concerning whether certain crimes took place on campus.
## Crime Statistics for the CIIS Campus

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### Persons arrested for the below offenses:

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<td>Liquor Law Violation</td>
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<tr>
<td>Drug-Related Violation</td>
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<tr>
<td>Weapons Possession</td>
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<tr>
<td>Totals</td>
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### Persons referred for campus disciplinary actions for the below-listed violations:

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<th>Offenses</th>
<th>2007</th>
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<th>2009</th>
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<tbody>
<tr>
<td>Liquor Violation</td>
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<tr>
<td>Drug Violation</td>
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<td>0</td>
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<tr>
<td>Weapons Possession</td>
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<tr>
<td>Totals</td>
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</table>

How statistics are compiled: The Dean of Students and the Facilities Manager are responsible for collecting crime statistics, with cooperation from the San Francisco Police Department.
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1390 Market St., Ste. 111

C Minna Street Site*
695 Minna St.

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101 Polk

2 Place to Park
90 Polk

3 Fox Plaza Garage
Enter on Hayes

4 SF Mart Garage
Enter on 10th

5 US Parking, Inc.
1400 Mission

6 Goodwill Garage
1500 Mission

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2. Right onto Van Ness.
3. Left on Fell.
4. Right at 10th St.
5. Right at Mission.

From Bay Bridge
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3. Slight right onto Mission St.

From Peninsula
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2. Exit 434A onto Mission St./US-101 N to Golden Gate Bridge.
3. Slight right at Mission St.
4. Right at 10th St.

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MUNI Surface or Underground Train
Disembark at Van Ness Station.

MUNI Bus
14 Mission: Disembark at 11 St.
47 Van Ness: Disembark at Mission St.

BART
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