About the Institute

Status and Heritage

The California Institute of Integral Studies is a private, non-profit, non-sectarian graduate school located in the Noe Valley neighborhood of San Francisco. It is accredited by the Accrediting Commission for Senior Colleges and Universities of the Western Association of Schools and Colleges.

Originally named the California Institute of Asian Studies, the school was founded in 1968 by philosopher-scholar Haridas Chaudhuri, who, in his founding message, stated "A new world order of peace, freedom and justice can emerge only from the cooperation of East and West on the basis of a new global vision of humankind’s common destiny.” In recognition of the evolving interests of students, faculty and community, and in order to express more clearly the school’s commitment to scholarship and practice which integrate the Eastern and Western traditions, the Board of Trustees in 1980 changed the name to the California Institute of Integral Studies.

The Institute’s use of the term “integral” stems from the integral yoga of Sri Aurobindo (1872-1950), the poet, philosopher, political activist and sage of India whose education in England led him to an early appreciation of the critical importance of both Eastern and Western intellectual and spiritual traditions, and from the integral philosophy, psychology and yoga of Dr. Chaudhuri, who extended and deepened Aurobindo’s work, bringing it to America in 1951.

The Institute was the educational branch of the Cultural Integration Fellowship of San Francisco from 1968 until 1974, when it was incorporated separately. Following the death of Dr. Chaudhuri in 1975, Dr. Frederic Spiegelberg became the second president of the Institute, serving until his retirement in 1978. Dr. Theodore Vestal was president from 1979 until 1983. In August of 1983, the Board of Trustees appointed Dr. John Broomfield, a scholar of South Asian and comparative studies from the University of Michigan, to serve as the Institute’s fourth president.

In 1982, the Institute received the Special Award of the Association of Indians in America.

Although the Institute continues to grow, its commitment to small classes and an overall student population of slightly more than 200 create a human-scale learning environment with a strong sense of community shared by students, faculty and staff alike.

I do not want my house to be walled in on all sides and my windows to be stuffed. I want cultures of all lands to be blown about my house as freely as possible.

Mahatma Gandhi
Winter 1986

January 6-10  Late registration (late fee assessed). First week of classes.
January 10   Last day to add/drop without late fee.
January 15   Birth of Martin Luther King, Jr. observed (classes will be held).
January 17   Last day to add/drop with late fee. No program changes after this date.
February 17  Washington's Birthday holiday.
February 27  Deadline to apply for graduation for June 1986.
March 18-20  Registration for Spring quarter (late fee assessed after March 20).
March 25-31  Last week of classes.

Spring 1986

April 7-11    Late registration (late fee assessed). First week of classes.
April 11      Last day to add/drop without late fee.
April 18      Last day to add/drop with late fee. No program changes after this date.
May 26        Memorial Day holiday.
June 17-19    Registration for Summer quarter (late fee assessed after June 19).
June 24-30    Last week of classes.
June 29       Commencement.

Summer 1986

July 7-11     Late registration (late fee assessed). First week of classes.
July 11       Last day to add/drop (NOTE: Last day to add/drop is after second class meeting).
August 11-15  Last week of classes.

Without an integrated understanding of life, our individual and collective problems will only deepen and extend. The purpose of education is not to produce mere scholars, technicians and job hunters, but integrated men and women who are free of fear; for only between such human beings can there be enduring peace.

Krishnamurti
Fall 1984

September 17
Orientation and advising for new students.

September 18-20
In-person registration (late fee assessed after September 20).

September 20
Classes start. (Note: Thursday)

September 24-28
Late registration (late fee assessed).

September 28
Last day to add/drop without late fee.

October 2
Birth of Mahatma Ghandi observed (classes will be held).

October 5
Last day to add/drop with late fee. No program changes after this date.

November 22-23
Thanksgiving holiday.

December 4-6
Registration for Winter 85 quarter (late fee assessed after December 6).

December 10-14
Last week of classes.

Winter 1985

January 7-11
Late registration (late fee assessed). First week of classes.

January 11
Last day to add/drop without late fee.

January 15
Birth of Martin Luther King, Jr. observed (classes will be held).

January 18
Last day to add/drop with late fee. No program changes after this date.

February 18
Washington’s Birthday holiday.

February 28
Deadline to apply for graduation for June 1985.

March 19-21
Registration for Spring quarter (late fee assessed after March 21).

March 26-April 1
Last week of classes.

Spring 1985

April 8-12
Late registration (late fee assessed). First week of classes.

April 12
Last day to add/drop without late fee.

April 19
Last day to add/drop with late fee. No program changes after this date.

May 27
Memorial Day holiday.

June 18-20
Registration for Summer 85 quarter (late fee assessed after June 20).

June 25-July 1
Last week of classes.

June 30
Commencement.

Summer 1985

July 8-12
Late registration (late fee assessed). First week of classes.

July 12
Last day to add/drop (NOTE: Last day to add/drop is after second class meeting.)

August 12-16
Last week of classes.

Fall 1985

September 16
Orientation and advising for new students.

September 17-19
In-person registration (late fee assessed after September 19).

September 19
Classes start. (Note: Thursday)

September 23-27
Late registration (late fee assessed).

September 27
Last day to add/drop without late fee.

October 2
Birth of Mahatma Ghandi observed (classes will be held).

October 4
Last day to add/drop with late fee. No program changes after this date.

November 28-29
Thanksgiving holiday.

December 3-5
Registration for Winter 86 quarter (late fee assessed after December 5).

December 9-13
Last week of classes.
How to Communicate with the Institute

Direct the following types of inquiries to these administrative officers. Direct all other inquiries to the reception desk (648-1489). Area code for all telephone numbers is 415.

**Financial Aid**
Director of Financial Aid (647-2696)

**Payment of Bills**
The Bookkeeper (648-1489)

**Registration**
The Registrar (647-2695)

**Transcript of Record**
The Registrar (647-2695)

**Requests for Catalogs**
Reception (648-1489)

---

**Academic Calendar 1984-1986**

**Winter 1984**

January 2-6
Late registration (late fee assessed). First week of classes.

January 6
Last day to add/drop without late fee.

January 13
Last day to add/drop with late fee. No program changes after this date.

February 20
Washington’s Birthday holiday.

February 24
Deadline to apply for graduation for June 1984.

March 13-15
Registration for Spring quarter (late fee assessed after March 15).

March 19-23
Last week of classes.

**Spring 1984**

April 9-13
Late registration (late fee assessed). First week of classes.

April 13
Last day to add/drop without late fee.

April 20
Last day to add/drop with late fee. No program changes after this date.

May 28
Memorial Day holiday.

June 19-21
Registration for Summer 84 (late fee assessed after June 21).

June 26-July 2
Last week of classes.

July 1
Commencement.

**Summer 1984**

July 9-13
Late registration (late fee assessed). First week of classes.

July 13
Last day to add/drop (NOTE: Last day to add/drop is after second class meeting.)

August 13-17
Last week of classes.
Table of Contents

Directions for Communications ............ 5
Academic Calendar ......................... 5-7
About the Institute ......................... 9
Administrative Guidelines ................. 15
Academic Guidelines ...................... 21
Programs of Study ......................... 27
Course Descriptions ....................... 49
Roster ........................................ 63
Publications .................................. 75
Index .......................................... 79

The Institute does not discriminate on the basis of race, color, national origin, religion, sex, sexual or affectional preference, age or handicap in any of its policies, procedures, or practices. This policy of nondiscrimination covers admission and access to, and treatment and employment in, Institute programs and activities, including but not limited to, academic admissions, financial aid, educational services, and employment.

All information, including statements of fees, course offerings, and admission and graduation requirements, contained in this catalog are subject to change without notice or obligation.

©1984, California Institute of Integral Studies
Integral (i'n' tegrəl) adj. 1. Of, pertaining to, or belonging as part of the whole. 2. Necessary to the completeness of the whole. 3. Made up of parts which together constitute a whole. 4. Entire; Complete.

Random House Dictionary of the English Language
Haridas Chaudhuri, 1913 - 1975, International Educator, Scholar, Philosopher and Founder of the Institute

"...to educate men and women who can tap the springs of fruitful dialogue between East and West in general, and between Asia and the Americas in particular."
Mission

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

Educational Philosophy

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

- **Academic study**, using the accepted methodologies of the scientific and scholarly disciplines.
- **Personal experience** of the intuitive, affective and spiritual dimensions, as in meditation, psychotherapy, and body/mind practices.
- **Practical application** of insights gained and skills learned, in field-work, internships and community service.

Personal growth, the development of human wisdom, and the quality of being are valued equally with conceptual knowledge, and with the exercise of social and communication skills.
Areas and Emphasis

Within the areas of its distinctive focus the Institute’s educational programs are interdisciplinary and multicultural. The original emphasis on Asian religions and cultures has evolved to include comparative and cross-cultural studies in philosophy, religion, psychology, counseling, social studies, anthropology, health studies and the arts. M.A. and Ph.D. programs and courses in these areas seek to ground the student in the traditional academic disciplines, and to encourage the investigation and integration of the more unconventional, esoteric and Eastern philosophic approaches.

The commitment to excellence in research and to quality of instruction is expressed in the Institute’s outstanding 24,000 volume library, its growing, high caliber core of faculty, and the constant review and evaluation of courses, programs and student learning outcomes. In the clinical and counseling psychology programs, the three-fold learning method is articulated into a professional training program that includes emphasis on conceptual knowledge of psychology, personal experience and development, and practical skills training and supervision.

Constituencies Served

Students at the Institute are adults who exemplify the modern world’s rapidly expanding appetite for lifelong learning. Since there is no undergraduate program, all students admitted must have completed bachelor’s degrees and be dedicated to graduate-level advanced training, either in their own discipline or in related disciplines as part of a career-change process. Many courses and workshops are scheduled evenings and weekends to accommodate the needs of working professionals (psychologists, counselors, health workers, teachers, religious ministers, administrators) who are pursuing advanced degrees or continuing education.

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

Through its counseling center, field placements, professionally practicing students, alumni, and faculty, the Institute also serves a large and growing population who seek help with personal, social, organizational and/or intercultural communication challenges. Here, the integral perspective of those trained at the Institute is of special value.
Facilities

The Institute operates in three buildings located in the part of the city where San Francisco was founded. The main building, at 3494 21st Street, contains the library plus some administrative offices and a large classroom. A building at 1780 Church Street houses additional offices and classrooms, and the Integral Counseling Center is located in a third building, nearby. For larger functions such as public lectures, symposia, and intercultural events, the Institute uses the Cultural Integration Fellowship, situated beside Golden Gate Park.

The Institute library contains approximately twenty-four thousand titles and grows at the rate of more than a thousand volumes per year. The collection is particularly strong in the fields of counseling and psychology, philosophy and religion, East-West comparative studies, various facets of an integral world view, and the perennial wisdom. The library is catalogued according to the Library of Congress system used in major research libraries, and the library director has contacted most other important collections in the Bay Area so that their resources may be used to supplement the holdings on Institute premises. The library has received support from the Kern Foundation, the Department of Education, and the Jewish Chautauqua Society.

The Institute operates a bookstore at the 21st Street facility. In addition to textbooks, the store makes available tapes of selected Institute special events and lectures, and items such as Transcendence and Transformation, an anthology of writing from the Institute edited by Vern Haddick and published by the University Press of America.
Students at the Institute

The student body is composed of approximately two hundred master’s and doctoral students. It includes not only persons just beginning graduate studies, but also an increasing number of established professionals who want to supplement their previous training through the specialized programs available at the Institute. Here are a few of the Institute’s current students.

Pravin Agarwal left India after completing his undergraduate studies in chemistry. It was in London, during 10 years of travel through Europe and Asia, that he was first introduced to such areas of consciousness studies as meditation, biofeedback and Kirlian photography. A student in the East-West Psychology program, he plans to teach after graduation.

Barbara Mitchell followed 28 years of marriage, raising children and taking care of others with 10 years of work at a Suicide Hot Line, interviewing, training, supervising and supporting volunteers. It was because of her experience in mental health that she decided to seek a degree in counseling and, in her words, “looked for something of a richer nature than just the traditional academic degree. Between 1963 and 1970 I lived in Laos and became interested in Eastern cultures. The Institute has enabled me to continue my interest in bringing a balance of East and West while developing my counseling skills.” Barbara earned her master’s degree in Integral Counseling Psychology and is a student in the Psychology Ph.D. program.

Antonio Nunez came to the Institute from Venezuela with a master’s degree in psychology, a family and 12 years’ experience in industry and telecommunications. Preparing for a career in writing and doing consulting work for organizations, Antonio is presently interested in altered states of consciousness, shamanism and symbolic approaches to personal growth, such as tarot and astrology.
Ted Gabbay began college as a philosophy major, but felt that most of what he studied “did not address the issues of living day to day in this world.” He switched to psychology and worked as a therapist in several different settings, including community agencies and prisons. “I found,” he says, “that Western psychology, while it did have a great deal to offer, did not give the full picture. In studying Eastern philosophy I found that the issues of meaning and spirit were more adequately addressed. The Institute has provided an environment for me to develop both personally and professionally.” Ted, who took many of the photographs in this catalog, is a student in the Psychology Ph.D. program.

After 20 years of marriage and various jobs, Cynthia Prince returned to the University of California at Berkeley to complete an undergraduate degree in anthropology. Her eventual goal is not merely to receive a Ph.D. in the field, but to transform anthropology itself, and to work for an organization such as the Breakthrough Foundation. “I am here at the Institute because I feel that it is more open to what I want to do than any other school in the country. I can bring all of myself into the Institute, not just concepts and ambitions.”

Sharon Williams, a student in Philosophy and Religion, earned a master’s degree in Arts and Communication from John F. Kennedy University. She says, “I see art as a spiritual practice. It’s a major source of learning and integration in my life. The meanings, survivals, commonality and uses of symbols in iconography and such systems as tarot, Kaballah, I Ching and astrology also fascinate me. The Philosophy and Religion program looked like a good way for me to continue these interests. The parts of the program that jump out at me the most are its integrative and synthesizing features, cross-cultural approach, and future studies. The statement ‘All graduates will become integrators in the domain of human spirituality and culture’ excites me. That’s what I want to do. At this point, I see myself continuing research, writing and art.”
Organization

The California Institute of Integral Studies is incorporated under the laws of the State of California and is controlled by a Board of Trustees which is responsible for all of its business and affairs. The Board appoints the President of the Institute, who is the executive and educational head of the school and the chief officer of the faculty.

The Board of Trustees is supplemented by an Advisory Board, whose members are consulted when appropriate by the President and Board of Trustees on specific issues of concern.

All faculty members, chief Institute administrators, and directors of the academic programs constitute the Faculty Council, which meets once per month to discuss, coordinate, and decide organizational and academic matters.

All students at the Institute are members of the Student Union, the purposes of which are to provide an open forum in which students can express their concerns and opinions, to encourage an Institute decision-making structure which is open and responsive to student needs, and to contribute to the development of the Institute as a whole.

Faculty, students, and alumni have one official representative each who are members of the Board of Trustees.

Students and faculty each have two official representatives who are members of the Board of Trustees. Alumni have one official representative.

Alumni

Nearly 200 men and women have earned degrees from the Institute, taking their experiences and learning into the world community in a variety of ways. The following is a sampling of what some of the alumni are doing, putting their educations into practice.

David Ahlstrom has taught at several universities, and is a composer whose work has been performed widely.

Susan Berger, Scott Eaton, John Prendergast, and Karen Rogers operate the San Francisco Center for Growth and Counseling.

Charles Dawes coordinates a museum and the history department of an arboretum in central Ohio.

Steve Dubbin is the staff psychologist at the Comprehensive Care Corporation/North Miami General’s Care Unit.

Henry Giaretto’s work on child sexual abuse is being reduplicated by 105 programs worldwide.

Toby Johnson is the author of two books, and an organizer in the gay community of San Antonio, Texas.

Rev. Carol Ruth Knox is the minister of the Unity Center in Walnut Creek, California.

Zachary Lansdowne is an Operations Research Specialist for The Rand Corporation, and has published a book on the chakras.

Arden Mahlberg coordinates the Mental-Emotional Disturbances Program for the Klamath Mental Health Center in Oregon.

Sandra Miner is a counselor for Progress Foundation in San Francisco.

Jeanne and Tobin Quereau are in private practice with The Listening Tree in Austin, Texas.

Ira Rechtshaffen has taught in the field of Buddhist studies and is studying the tea ceremony, flower arranging and Tai Chi in Japan.

Maria Scafidi is a counselor working with sexual minorities in Santa Rosa, California.

Rina Sirca teaches Buddhism, and works with the Venerable Taungpulu Sayadaw.

Tony Tan Phat works for the Social Security Administration.

Jonelle Timlin is the program director of a residential ranch for emotionally disturbed teenage girls.

Barbara Wilson is Assistant Vice-President for Financial Planning at Wells Fargo Bank.

Bryan Wittine is an assistant dean at John F. Kennedy University and directs the Transpersonal Counseling Center.
Admission

The Institute welcomes applications from those who desire the educational experiences which it provides. Candidates must complete and return an application form, together with a non-refundable fee of $35. In addition, a typed four to six-page autobiographical statement which also includes a description of your professional and educational objectives and specific areas of interest must be submitted. Upon receipt of all admissions materials, an interview will be arranged with a Program Director or other admissions committee members.

Admission to the master’s program requires a bachelor’s degree from an accredited institution. Students pursuing doctoral studies must have a master’s degree, or equivalent, from an accredited institution. Students must also meet the additional admission requirements of the program of study intended, which are specified in the descriptions of academic programs in this catalog.

The completed application must be documented with official transcripts from all colleges attended. Academic performance in all upper division and graduate work must reflect a minimum B average.

Deadlines for application to the Psychology Ph.D. program are April 1 for Summer or Fall admission, and October 1 for Winter or Spring admission. Deadlines for all other programs are June 1 for Summer or Fall admission, November 1 for Winter, and March 1 for Spring.

Any student who, after admission, terminates attendance at the Institute during or following the end of any quarter must notify the Registrar to that effect in writing. Those wishing to resume studies after one, two, or three quarters of absence from classes may do so without reapplying for admission; however, students are required to pay the registration fee at the outset of each quarter not in attendance in order to retain status as an active student. Students who have not enrolled for credit classes for more than three consecutive quarters must request readmission through the Admissions Office, follow the usual admission procedures, and meet current curriculum requirements in the event of readmission.

Financial Aid

The purpose of the financial aid program is to provide assistance to students who have financial need. A serious attempt is made to extend a personalized, concerned approach to student financial needs while complying with governmental regulations.

Eligibility for financial aid is contingent upon admission to the Institute. Students must be American citizens or permanent residents of the United States in order to qualify for government-sponsored programs. To participate in all programs, enrollment in the Institute on at least half-time basis (6 units) is required.

Guaranteed Student Loan: The federally subsidized Guaranteed Student Loan Program enables graduate students to borrow up to $5000 per year up to a maximum of $25,000 for graduate and undergraduate study combined. Loan arrangements can be made only with banks which participate in the program. Payments begin six months after a student graduates, withdraws, or attends on less than a half time basis. The interest rate on repayment is 8%. The repayment rate varies according to the size of the debt, but $360 per year is generally required minimally. The final amount borrowed must be repaid in full within ten years.

National Direct Student Loan: This program provides low interest loans to eligible students. Award determinations are based on financial need. Repayment begins six months after the student graduates, withdraws, or ceases to be a half time student, at a monthly interest rate of 5% of the unpaid balance.

College Work-Study: Financial aid is provided by this federally sponsored program through part-time employment. The total award amount is limited to the student’s determined financial need. Students typically work as staff and faculty assistants and earn $5.00 per hour initially, raising to $5.50 per hour after completing one quarter of work.
Institute Work Exchange: A percentage of student tuition is set aside to allow qualified students in need to work for the Institute in exchange for tuition credits at a rate of $5.00 to $5.50 per hour. The main eligibility criterion for this Institute-based program is half-time enrollment. Preference is given to foreign students.

California Graduate Fellowship: State Fellowship funds are available to first year students who are California residents. Application must be made between November and February for the following year. Qualification is determined by financial need and academic eligibility. Students are required to take the Graduate Record Examination before the February application deadline date.

Veteran’s Benefits: The Institute programs are approved for veterans. Students must be enrolled for at least eight units to be considered full time, six units for three-quarter’s time, and four units for half time. Unit requirements do not include weekend workshops.

Institute Scholarships: The Institute offers a limited number of scholarships to outstanding continuing students annually, awards given in July.

Kern Scholarships: For the year 1983-84, seven scholarships ranging from $500 to $1000 each were given to students who demonstrated an interest in theosophical or Eastern studies, superior scholarship, and financial need.

Lois Kellog Duncan Scholarship: This scholarship is awarded each year to an outstanding new applicant. In the 1984-85 year an award of $1000 will be given to an applicant in the East-West Psychology program. A similar award will be given in 1985-86 to a student in Clinical or Counseling Psychology, and in 1986-87 to a student entering the Social and Cultural Anthropology Program.

The basic oneness of the universe is not only the central characteristic of the mystical experience, but it is also one of the most important revelations of modern science.

Fritjof Capra
Schedule of Fees

The Institute reserves the right to change fees at the beginning of any quarter.

Admission Application fee: $35. Non-refundable. This fee must be paid by all first-time students, and by students who have not been in continuous enrollment, have not obtained an approved leave of absence, and seek to be re-admitted.


Tuition fees: $115 per quarter unit. The audit tuition fee is $60 per quarter unit.

EWP M.A. Supervised Fieldwork: $65 per unit.

Psychology doctoral student internship fee: $65 per credit unit of internship.

Doctoral students’ program fee: 25% of credit tuition per quarter.

Registration fee: $25 per quarter. $10 per quarter for outside auditors. Non-refundable.

Late registration fee: $25. Non-refundable. This charge is levied for registering after the close of the regularly scheduled period for registration each quarter.

Late add/drop fee: $25 per transaction. Non-refundable. This fee is levied for courses added or dropped after the first week of classes.

Deferred payment fee: 5% of total amount of tuition deferred; $1/day late payment penalty.

Transcript fee: Single copies, $3. Multiple copies to the same address: $3/first copy; $1 each additional copy.

Graduation fee: $125. This fee covers the degree and diploma, microfilming and copyright charges for the thesis or dissertation, one copy of the finished thesis or dissertation for the student, and handling and mailing charges.

Graduation for Master’s degree in Integral Counseling Psychology (no thesis): $75.

Additional Fees:
For check returned by a bank: $12.
Waiver by examination: $35 per examination.

Alumni Auditing Discount: Persons who have received a degree from the Institute are eligible for a 50% discount of the audit tuition fee. Some restrictions do apply. For further information, contact the Registrar.

Policy on Refunds/Withdrawals

Students may drop classes for a full refund during the first week of classes each quarter; during the second week of classes, students may continue to drop, but a $25.00 drop fee will be deducted from the amount of tuition refundable. Drops must be done through the Registrar’s office.

After the last day of the second week of the quarter, classes cannot be dropped or tuition refunded except if an authorized withdrawal is granted. Student must submit a written request to the Registrar for withdrawal from a class(es) stating course number(s) and title(s) being dropped; student’s name and program; number of class meetings elapsed up to date of withdrawal request; and reason for request. Acceptable reasons for an authorized withdrawal are illness or other medical emergency, or personal/family problems which would seriously interfere with the student’s ability to keep up with the required course work. Approval of the Dean may be required.

Refunds for an authorized withdrawal are as follows: the non-refundable registration fee and drop fee are deducted; then a prorated one-twelfth of tuition per week attended/per unit is charged until the date the student’s written notice of withdrawal is received by the Registrar. Tuition refunds are available only through the sixth week of each quarter, and cannot exceed 50% of the quarterly tuition paid.

Hold on Records

A hold may be placed on the record of any student who has unpaid obligations to the Institute or who has failed to comply with other requirements or regulations. A hold means that no transcript, degree, or other official record can be issued until the prior obligation or requirement has been satisfied. Students who have unpaid obligations will not be permitted to register for the subsequent quarter.
Transcript of Records

Currently enrolled students, former students or alumni may obtain copies of transcripts of work done at the Institute by submitting a request in writing to the Registrar's office. The request should include the number of copies needed, student's name and address, complete name and address of agency/school to which transcripts will be sent, last quarter of attendance at the Institute, degree conferred (if any), and payment in full for the copies. NOTE: Official copies must be sent directly to the agency or school requiring them. Transcripts issued to the student are marked "Student Copy" and are usually considered unofficial.

Registration

The Schedule of Classes, which is issued for each academic quarter and summer session, contains up-to-date information about the specific classes to be given during that particular term. It is considered an official supplement to the catalog. Specific information about the registration procedure and calendar for the next quarter is mailed with the Schedule of Classes to all new and continuing students towards the end of each quarter. Students are responsible for knowing and following the procedures outlined therein.

The maximum unit load for regular academic quarters is sixteen units, and for summer sessions, eight units. Only in exceptional cases is approval granted to exceed the usual maximum. Students who carry a course load of eight or more units during regular academic quarters are considered full-time students. During the summer session four or more units constitute a full-time course load. Students who have other responsibilities in addition to their academic work should restrict their course load accordingly.

Prior to registration the student should have met with the assigned program adviser/mentor. Registration must be completed during the regularly scheduled period for each quarter, and it is not considered complete until all necessary forms have been filed and fees processed. A deferred payment plan is available.

An outside auditor does not need to fill out the application form for admission; however, it is necessary to complete all registration forms during the regularly scheduled period each quarter. Outside auditors pay a $10.00 registration fee and the auditor's fee per unit for courses to be taken. No formal grades or credit points are given for classes audited, and no transcript record is made.

Foreign students, before registering, must contact the Registrar for clearance of the I-20 form. For this purpose foreign students must furnish information to demonstrate their financial stability while they will be attending the Institute. If English is not the student's native language, the foreign student must take the T.O.E.F.L. examination and furnish proof of having passed it. Furthermore, to qualify for the I-20 certificate, foreign students, as full-time students, must carry at least eight units of course work each quarter of the academic year.
Grades and Evaluations

The system of grades used for evaluating course work at the Institute is as follows:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Description</th>
<th>Grade Points per Unit</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>outstanding</td>
<td>4.0</td>
</tr>
<tr>
<td>A-</td>
<td></td>
<td>3.7</td>
</tr>
<tr>
<td>B+</td>
<td></td>
<td>3.3</td>
</tr>
<tr>
<td>B</td>
<td>good</td>
<td>3.0</td>
</tr>
<tr>
<td>B-</td>
<td></td>
<td>2.7</td>
</tr>
<tr>
<td>C+</td>
<td></td>
<td>2.3</td>
</tr>
<tr>
<td>C</td>
<td>passing</td>
<td>2.0</td>
</tr>
<tr>
<td>C-</td>
<td></td>
<td>1.7</td>
</tr>
<tr>
<td>D</td>
<td>poor</td>
<td>1.0</td>
</tr>
<tr>
<td>F</td>
<td>failing</td>
<td>0.0</td>
</tr>
<tr>
<td>W</td>
<td>authorized withdrawal</td>
<td>0.0</td>
</tr>
</tbody>
</table>

The Pass/Not Pass option is available in some classes. Such courses may be designated by the instructor or program director for grading on a Pass/Not Pass basis only; in other courses students may be allowed the option of receiving a letter grade or a Pass/Not Pass grade. The basis for grading to be used will be specified in the course description and at the first class meeting. The Pass/Not Pass is not given a grade point equivalent and does not enter into the grade point average computation.

An Incomplete Grade ("I") is assigned when a student fails to complete the required course or other work by the end of the quarter. If the student intends to complete the work later, it is necessary to obtain the instructor's written permission to do so, and to finish it by the last day of class of the subsequent quarter. The form to request an Incomplete is available from the Registrar. Upon completion of the work, the instructor notifies the Registrar to change the "I" to a regular letter grade. If the work is not completed by the last day of class of the subsequent quarter, the "I" grade remains permanently on the transcript.

The Grade Point Average is computed by dividing the total grade points earned by the total units of course work registered for, less courses dropped, audited, not completed, taken for pass/not pass, thesis or dissertation, and internship units.

Thesis and Dissertation writing units must be registered for at the beginning of the quarter or summer session, during the scheduled registration period. Such units are graded on a Pass/Not Pass basis and carry no grade points. At the end of each quarter the thesis/dissertation committee members fill out an evaluation form for that quarter's work on the thesis/dissertation, and they assign a Pass/Not Pass grade based on progress made toward completion of that project. On transcripts thesis/dissertation writing units are assigned an I (for Incomplete) until the committee member awards a P (for Passed).

Dissertation writing units cannot be taken until the prerequisites of the individual program have been met.

Academic Probation and Dismissal

Satisfactory scholarship at the Institute is defined as maintaining a minimum grade point average of 3.0 (B). Any student whose grade point average falls below 3.0 is placed on academic probation, and must meet with the mentor to plan a program of reduced studies. Students with a grade point average of less than 3.0 are not eligible for degree conferral.

Students may be required to take a leave of absence or be dismissed from the Institute for good cause. If readmission is required, application may be made only after at least one academic quarter has passed since dismissal. In extenuating circumstances, Program Committees may recommend exception to this rule, subject to the approval of the President.
Academic Guidelines
Preliminary Note

A ll students admitted to degree programs at the Institute must meet the requirements set forth in the current edition of the catalog. However, if attendance is interrupted by no more than three consecutive quarters away from the school, the student may elect to complete the degree under requirements in effect at the time the student was fully admitted into the program of study.

Academic work to be completed toward a degree includes two Institute core courses required of all degree students, core classes required by each program of all students admitted to its sequence of study, and elective classes chosen by the student to supplement the required courses. Electives may be chosen from any classes offered at the Institute except the practica in the Integral Counseling Psychology and Psychology doctoral program.

Only a portion of the courses listed in the catalog are taught during any particular quarter. The specific classes to be given each quarter and summer session are designated in the relevant Schedule of Classes.

General Information about the Curriculum

The curriculum at the Institute is organized into the following programs of study. Any student working for a degree must be enrolled in one of the programs and fulfill all of its requirements for graduation.

- M.A. and Ph.D. in East-West Psychology (EWP)
- M.A. in Integral Counseling Psychology (ICP)
- M.A. and Ph.D. in Philosophy and Religion (PAR)
- Ph.D. in Psychology—specializations: Clinical Psychology, Counseling Psychology (PSY)
- M.A. in Social and Cultural Anthropology (SCA)

The M.A. Programs in East-West Psychology, Philosophy and Religion, and Social and Cultural Anthropology require 60 quarter units. A master's thesis is usually required, although beginning in 1982-83, a non-thesis option involving equal amount of course work and academic rigor is being offered. The M.A. program in Integral Counseling Psychology requires 72 quarter units, twelve of which are supervised counseling practicum experience; no thesis is required in this program. All doctoral programs require 90 quarter units; except that in those cases where the graduate psychology background is insufficient, additional course work may be required of the student.

Complete information about each degree program is given in the next section of this catalog.
The Institute Core Courses

The two Institute core courses provide a foundation for understanding East-West culture, psychology, philosophy, and religion, as taught at the school. These courses should be taken during the student's first year of study, and the requirement to take them cannot be waived through examination or on other grounds.

401: Integral Perspectives I (Asian Foundations)
A comparative and integrated approach to the great philosophic/religious traditions of India, Tibet, Southeast Asia, China, and Japan.

402: Integral Perspectives II (Western Foundations)
A comparative and integrated approach to philosophic/religious traditions of West Asia and Europe, including Islam, Judaism, Christianity, and Western philosophy.

In some academic years, an alternative structure is used for the core courses:

401: Intercultural Philosophy and Religions
(same as PAR Program Core Course)
The integrative study of major religious and philosophical worldviews, from a comparative and multidisciplinary perspective. Institute faculty will present elements of their current research and practice in selected fields.

402: Integral Psychology (same as ICP 505 Program Core Course)
Survey of classical and contemporary thought in Eastern and Western psychologies, emphasizing the integral view. Institute faculty will discuss current interests, research and practice.

Academic Advising

Academic advising is available to every student at the Institute on a regular basis. An entering student must attend the orientation for new students and meet with the director of the program he/she is entering before starting classes. At this time the student will be assigned a faculty adviser, who will write out a Program Agreement with the student. Students should meet with their adviser at least once each quarter to review progress through the program and to select courses for the ensuing quarter.

Transfer of Credit and Independent Study

The Institute does not conduct external degree programs of study, but it allows students to include in their work a number of outside learning experiences through transfer of credit and independent study. With prior approval of the student's program adviser a maximum of one-sixth of the total number of units required in the student's program may be allowed for transfer of credit, and up to one-sixth for independent study. For example, in a sixty-unit program, ten units are permitted for transfer of credit, and ten units are permitted for independent study; in a seventy-two-unit program, twelve units may be allowed for transfer of credit, and twelve for independent study. The Institute has established criteria to evaluate the work done under each of these options, and the student must demonstrate that the particular learning experience involved meets the applicable guidelines, if it is to be used for credit at the school. Written verification of the units accepted should be obtained by the student for placement in his/her file.

Individual Development

The mentoring process is a means of encouraging students to work actively within the Institute's philosophy of educating the whole person--body, mind, and spirit--by combining physical and spiritual development with intellectual and professional growth as part of their work at the school. The programs for physical and spiritual development are essentially an individual responsibility, and may be pursued through formal courses in meditation and body disciplines offered at the Institute or through individually selected practices outside the school.
Transfer of credit may be granted for graduate study completed prior to admission to the Institute, for relevant study completed elsewhere while registered at the Institute, or for a combination of the two, up to the allowable limit. However, the following conditions must be met: 1) the study is (was) done at an accredited institution; 2) the work is clearly relevant to the student’s program at the Institute; 3) the grade received for it was B or higher; 4) the units involved were not used toward any previous academic degree; and 5) the student’s program director endorses the transfer.

Independent study is defined at the Institute as intellectual or professional graduate level work designed to accommodate a program requirement or to extend a student’s field of inquiry in a relevant way beyond current Institute resources; or a learning experience meaningful to the program of study, but not primarily academic in nature, which advances the student’s professional, physical, emotional, and spiritual development. Independent study may also be approved to allow a student to complete a program when a needed course cannot be taken as a regular, organized class within a reasonable time. A maximum of one-sixth of the total program units may be used for Independent Study, which is usually graded on a Pass/Not Pass basis. Students must arrange for approval of independent study projects prior to the registration period for the quarter and submit completed contracts to the Registrar at registration time. Contract forms are available at the Registrar’s office.

Weekend Workshops

The Institute offers a variety of weekend workshops led by Institute faculty members or distinguished guests during each quarter and during the summer session. Students may take them to supplement regular course work, and members of the public may enroll for the continuing education experiences provided. Students who wish to take a workshop for academic credit must register for it during the specified registration period. A short paper and outside reading are required for the unit of credit granted. Workshops are usually graded on a Pass/Not Pass basis. Auditors may sign up until the week preceding the workshop, if space permits.
The Sequence of Work toward Degrees

Work for the degree in the Integral Counseling Psychology master’s program must be undertaken in the following sequence: satisfactory completion of all courses, including the practica; advancement to candidacy; passing the comprehensive examination of the student’s specific program.

Work must be undertaken in the following sequence for the master’s degree in East-West Psychology and Intercultural Philosophy and Religion: satisfactory completion of all course work, including the Thesis/Dissertation Workshop (901), which fulfills the requirement of one unit of thesis writing; passing the comprehensive examination of the student’s specific program; advancement to candidacy; and working with the thesis committee until the project has been completed, discussed with the committee, and formally approved.

In some instances, students may be required by the mentor to take additional course work or to repeat courses already completed. This decision will be made in consultation with the student, and may be appealed to the Program Committee, whose decision is final.

Submission of a dissertation which demonstrates the candidate’s capacity for independent advanced research to the satisfaction of the program concerned is a requirement for all doctoral degrees at the Institute. Work for the doctoral degree in all programs must be undertaken in the following sequence: completion of all courses, including the Thesis/Dissertation Workshop if not taken at the master’s level; passing the comprehensive examination in the student’s specific program; advancement to candidacy; completion of the Dissertation Research Seminar; completion of the dissertation, under guidance of the committee.

A student is eligible to graduate only after completion of all required steps in the process. These include: filing an application for graduation with the Registrar’s office (see Academic Calendar for application deadlines each year); payment of appropriate graduation fee; completion of a thorough review of the student’s academic record at the Institute by the program adviser; clearance of all outstanding debts or other obligations to the Institute; return of all books on loan from the Institute library; and satisfactory completion of comprehensive exam and/or thesis/dissertation work. It is recommended that student records be reviewed prior to the registration period of the last quarter the student plans to be in attendance, in order to allow for completion of any outstanding courses or other work required for graduation.

Comprehensive Examination and Advancement to Candidacy

Upon completion of all course work for the degree, the student must take a comprehensive examination in the program of study. Application and payment for the exam is done at the Registrar’s office (see Schedule of Fees, p. 18). Having passed the examination, the student is advanced to candidacy and allowed to undertake the last segment of work, which involves the thesis or dissertation. The student has a maximum period of five (5) years from the date of advancement to candidacy to complete all thesis/dissertation work.

Thesis/Dissertation Policies and Procedures

After the student has been formally advanced to candidacy, the thesis or dissertation committee is selected in joint consultation by the student, the program director, and the dean. The committee consists of no fewer than three members, including a chairperson, who must be an Institute core or adjunct faculty member. At least one member must be from the student’s program of study, and one member may be from outside the Institute.

The student must have signed and filed the “Application for Thesis/Dissertation Project” (available from the Registrar) before taking any units of thesis or dissertation writing with the committee members.

As a first step in working on the dissertation, students in the Psychology Ph.D. program are required to take the Dissertation Research Seminar (PSY 902) which counts as 2 or 3 units of Dissertation Writing. In this seminar, which is
optional for M.A. students, the dissertation proposal is critiqued and developed to the point of being ready for the research and writing phase, under guidance of the Dissertation Committee.

Thesis/dissertation writing units which remain after the required courses 901 and 902 have been taken are divided equally between the committee members, and the student may sign up for no more than three units with any one member per quarter. (If working with all three members, the allowable total is nine units). It is recommended that the writing units be distributed over two or three quarters in order to increase the amount of mutual interchange and feedback during the process. For each quarter that the student registers for thesis/dissertation writing, a separate contract must be signed by each committee member supervising work for that quarter and by the Dean. The completed contracts are submitted to the Registrar at registration.

The final approved copies of the thesis/dissertation and abstract are submitted to the Registrar, who arranges for publication and binding.

**Meeting Requirements by Examination**

Under certain circumstances the student may wish or need to demonstrate that certain requirements have been met through taking an examination rather than through taking a course in the subject area at the Institute. The following guidelines hold in these situations.

The requirement to take the Institute core courses can neither be waived nor met through taking an examination.

A student seeking admission to a master's program at the Institute, but unable to document by transcripts having taken the expected preparatory studies, may be asked to take the relevant C.L.E.P. examination in order to demonstrate proficiency in the subject area. A student seeking admission to the doctoral psychology program may be asked to demonstrate the expected proficiency by taking the G.R.E. examination.

A student who seeks to have a required program course waived must show on the transcript that an equivalent graduate level course has been taken. If unable to produce documentation, the student may request that the program director and instructor usually teaching that course at the Institute schedule an examination on the subject. The fee for such special examination is $35. 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.

A student who wishes to take classes for credit on the basis of competency examinations may do so up to a maximum of six units of course work. The procedure in this case is for the student to meet with the instructor to obtain a syllabus and reading assignments, study the necessary materials and take the examination, then meet again with the instructor for evaluation. Under these circumstances the student pays the full course fee, and the transcript shows full course credit, as in the case of independent study.

---

*He who knows others is wise. He who knows himself is enlightened.*

Lao Tzu
The Programs of Study
Theosophic Studies

Beginning in 1978 the Kern Foundation of Chicago has provided generous grants to the Institute to extend contemporary understanding of theosophic principles and relate that understanding to concepts and practices of philosophy, religion, and depth psychology. The modern theosophical movement emerged a century ago as a world-wide nonsectarian statement of the perennial wisdom and an early vehicle for introducing Eastern philosophy and mysticism into the West.

The Kern Foundation is currently supporting Institute efforts to increase its already considerable contribution to the dissemination of understanding of Asian, East-West and theosophic teachings by augmenting Institute resources in these aspects of its curriculum. The Foundation is supporting instructional and scholarship resources in these areas and sponsoring research into the conjunction of theosophic principles and holistic trends in science, philosophy and depth psychology.

In addition to offering classes at the Institute and exploring relationships between facets of the perennial wisdom and current ideas of growth and healing, Institute faculty members and students have assembled a research library of theosophic literature, prepared digests of many writings important for their work, and produced a volume of essays which discusses some concepts relevant to a psychology founded upon perennial tradition. They have made presentations and led workshops or groups in California, Washington and Wisconsin; published essays in a recent book, *East Meets West, a Transpersonal Approach*, and various journals; and currently they are preparing monographs on the applications of theosophic perspectives to contemporary issues. Several dissertations and theses have been accepted on themes involving modern theosophical principles.

Ultimate spiritual truth is not dualistic, but nondualistic. From an ultimate standpoint, matter and spirit are not different. Matter is permeated by spirit. Spirit dwells in matter. Therefore, this world in which we live has an intrinsic divine significance.

Haridas Chaudhuri
East-West Psychology (M.A.) (Ph.D.)

The program in East-West Psychology offers a curriculum which provides basic understanding of the philosophical and psychological traditions of the East and the West.

The professional objective of the program is to furnish its graduates with the knowledge and skills necessary to function as a college teacher, researcher, writer, or consultant in the area of East-West psychology, and as an active participant in the developing fields of community service, planning, consulting, and social transformation. The goal of the training is to make the student able to adapt and respond to rapidly changing personal and social needs.

The philosophical objective of the program is to facilitate the student's process of expanding self-understanding and personal growth within the interpersonal, social, and cosmic dimensions of human life. Eastern views of human nature are based on ancient spiritual practices of meditation and yoga, while for many decades Western psychology has cultivated scientific objectivity. In recent years it has embraced a more holistic, humanistic outlook and expanded its interests into the realms of transpersonal experience. The goal of the program is the integration of Eastern and Western psychologies.

The program includes three basic components: intellectual study of Eastern and Western philosophic and psychological systems; personal experience of Eastern and Western psychospiritual growth processes; and practical application of the learning in field work, community service, organizational development, teaching, or creative work.
Admission

A student seeking admission to the East-West Psychology program must meet the general Institute admission requirements (see page 16). These include complete transcripts, and a four to six page autobiographical and educational goal statement.

For admission into the M.A. program an undergraduate major or minor in psychology is not required although the student must have had at least three basic psychology or social science courses at the upper division level. If lacking, these courses can usually be made up concurrently in the master’s program.

The following admission requirements must be met for formal enrollment in the doctoral East-West Psychology program.

1. A master’s degree, or equivalent, in psychology, counseling, or social work. Prior education must be documented by an official transcript from the school and a letter of recommendation from the academic adviser. Students with master’s degrees in such other fields as sociology, anthropology, philosophy, or comparative religion may be admitted on an individual basis.

2. Completion of at least six of the following psychology courses at the graduate level, with a minimum B average: psychopathology, developmental, learning, experimental, physiological, history/systems, personality theories, counseling theory/practice, social, research design, tests and measurements, statistics.

3. Completion of one year (approximately 500 hours) of supervised teaching, research, consulting, or community agency experience, documented with a statement from the supervisor.

4. A written paper or work sample to demonstrate adequate communication skills, writing ability, and research skills.

Both the M.A. and Ph.D. student must also meet with the program director to formulate and sign a program study plan designed to meet the student’s needs and goals. The study plan is reviewed, evaluated, and if necessary, revised, by the student in consultation with the mentor, each succeeding quarter.

Requirements for the M.A. Degree

Sixty quarter units of work are required for the degree, as follows:

- Institute Core courses 6 units
- East-West Core courses 33 units
- Specializations/Electives 6 units
- Practicum/Field Work 6 units
- Thesis or Non-Thesis Option 9 units

60 units

Requirements for the Ph.D. Degree

- Institute Core courses 6 units
- Integral Psychology 3 units
- General Psychology (see Psychology Program Requirements) 20 units minimum
- Scientific and Professional Psychology 9 units
- East-West Core courses 24 units
- Electives/Concentration 9 units
- Internship/Fieldwork 5 units (500 hours)

Comprehensive Exam
Dissertation 15 units

Total number of units required in the program: 90-95, depending upon previous coursework. This is the minimum number of units. If students enter the program with minimal background in psychology, more units may be necessary.

East-West Psychology M.A. Curriculum

The program is organized into eight core areas of study; the student should acquire a solid foundation of knowledge in each of them: Western Psychologies: Individual Aspects; Western Psychologies: Biological Aspects; Western Psychologies: Social Aspects; Comparative Consciousness Studies; Psychospiritual Practices; Eastern Systems of Thought; Eastern Language and Culture; Skills in Professional Psychology. Certain courses, marked by an asterisk(*) in the list below, are required of all students unless waived by the program director. These required courses provide a common ground of knowledge for all students in the program. Building upon this foundation, students then specialize in at least one Eastern system of thought (such as Buddhism, Hinduism, or Taoism), develop a broad understanding of the principles of Western psychology, and engage in comparative research.
The Program Core Courses

The following courses are offered within each core area of study. The number of units required within each group is indicated in parentheses after the group heading. In each area other courses, offered through the Integral Counseling Psychology program, the Philosophy and Religion program, or the Social and Cultural Anthropology program may be designated as fulfilling that requirement.

1. Western Psychologies: Individual Aspects
   (6 units required)
   *EWP 510 Western Personality Theories
   EWP 512 Psychology of C.G. Jung
   EWP 513 Psychology of the Feminine
   EWP 548 Understanding Emotional Dynamics
   ICP 545 Human Development: The Life Cycle
   ICP 555 Adult Psychopathology
   ICP 595 Systems of Psychotherapy
   PSY 516 Altered States of Consciousness

2. Western Psychologies: Biological Aspects
   (3 units required)
   EWP 521 Drugs and Consciousness
   ICP 639 Biofeedback and Self-Regulation
   PSY 546 Evolutionary Psychobiology
   PSY 547 Psychopharmacology
   PSY 548 Psychophysiology of Consciousness

3. Western Psychologies: Social Aspects
   (3 units required)
   EWP 533 The Emerging World Community
   ICP 535 Group Dynamics
   ICP 590 Cross-Cultural Mores and Values
   PSY 525 Theory and Practice of Group Facilitation
   PSY 544 Dynamics of Social Transformation
   PSY 550 Organizational Dynamics
   PSY 551 Organizational Consulting
   SCA 102 Culture, Personality and Kinship
   SCA 205 Cross-Cultural Healing Practices
   SCA 206 Cross-Cultural Life Transitions
   SCA 207 Cross-Cultural Patterns of Relationship

4. Comparative Consciousness Studies
   (5 units required)
   *EWP 540 Seminar in East-West Psychology
   EWP 541 Life Energies East and West
   EWP 542 Symbols and Metaphors of Transformation
   EWP 543 Existential and Buddhist Psychology
   EWP 544 Esoteric Personality Theories
   EWP 545 Mandala in East-West Psychology
   EWP 546 Mysticism East and West
   EWP 547 Body-mind Disciplines East and West
   EWP 549 The Perennial Psychology

5. Psychospiritual Practices
   (4 units required)
   EWP 550 Theory and Practice of Meditation
   EWP 551 Theory and Practice of Yoga
   EWP 552 Theory and Practice of T'ai Chi Ch'uan
   EWP 554 Theory and Practice of Aikido
   Note: Additional courses listed in Philosophy and Religion Program under the heading of “Practices and Disciplines” may also be used to fulfill this requirement.

6. Eastern Systems of Thought
   (6 units required)
   EWP 546 Psychology of the Vedas and Upanishads
   EWP 560 Personality: Eastern Theories
   EWP 561 Buddhist Psychology in American Context
   EWP 562 Classical Yoga Systems of India
   EWP 563 Yoga Psychology of Patanjali
   EWP 564 Theory and Practice of the I Ching
   Note: Additional courses listed in the Philosophy and Religion program under the headings of “Major Schools” and “Sacred Texts” may also be used to fulfill this requirement.

7. Eastern Language and Culture
   (3 units required)
   EWP 572 Sanskrit Philosophical Terms
   PAR 700 Language Series (Chinese, Japanese, Pali, Sanskrit, Tibetan)
   SCA 401 Language and Culture of Japan
   SCA 402 Language and Culture of China

8. Skills in Professional Psychology
   (3 units required)
   ICP 565 Tests and Measurement
   PSY 509 Research Design and Methodology
   PSY 519 Statistics for Research

Electives
   EWP 602 Working with Dreams
   EWP 603 Symbolic Approaches to Personal Growth: Tarot
EWP 604 Symbolic Approaches to Personal Growth: Astrology
EWP 605 Alchemy and Depth Psychology
EWP 606 Shamanism and Initiation
EWP 609 The Use of Art in Personal Growth and Psychotherapy
EWP 610 Developing Creativity and Intuition
EWP 613 Theory and Practice of Acupressure and Shiatsu
EWP 615 Spiritual Healing and Theosophy
EWP 620 Dynamics of Intimate Relationships

Supervised Fieldwork and Practica
(6 units required)
*EWP 700 Supervised Fieldwork
EWP 701 Practical Teaching Skills
EWP 702 Writing Skills Practicum
PSY 519 Organizational Consulting Practicum

Thesis (9 units required), or
Non-Thesis Option (3 units additional elective, plus 6 units required as follows)

Thesis Writing Workshop (901) 1 unit
Integrative Essays
(1) Cognitive-Intellectual Research Paper 3 units
(2) Fieldwork Paper 1 unit
(3) Experiential Learning Paper 1 unit

The doctoral student in the East-West Psychology program will have the following program of courses:

1. Institute Core Course
   401 and 402 (6 units)

2. General Psychology
   (20 units)
   Biological aspects (5 units)
   Cognitive-perceptual-affective aspects (5 units)
   Social aspects (5 units)
   Individual aspects
   EWP 510 Western Personality Theories
   ICP 545 Human Development

3. Scientific and Professional Psychology
   (9 units)
   PSY 509 Research Design and Methodology (3 units)
   ICP 565 Psychological Tests and Measurement (3 units)
   PSY 519 Statistics for Research (3 units)

4. East-West Core Courses
   (see M.A. program for more details)
   Eastern systems of thought (9 units)
   Psychospiritual disciplines (4 units)
   Eastern language and culture (3 units)
   Perennial psychology, either
   EWP 544 or EWP 549 (3 units)
   EWP 540 East-West Psychology Seminar (2 units)
   EWP 701 Practical Teaching Skills (3 units)

5. Electives/Concentration
   (9 units)
   Organization Consulting sequence,
   PSY 550, 551, 551P
   or
   Individualized sequence

6. Internship/Fieldwork (5 units: 500 hours)

7. Comprehensive exams

8. Dissertation (15 units)
   901 Dissertation/Thesis workshop (1 unit)
   PSY 902 Dissertation Research Seminar
   (2 units)
   PSY 925 Dissertation writing (12 units)
Integral Counseling Psychology (M.A.)

The master’s program in Integral Counseling Psychology was organized in 1973 to educate students for careers in professional counseling according to the integral view of the late Haridas Chaudhuri, and following the guidelines of the major professional organizations in the field. The program draws upon a wide range of other resources, such as the major spiritual traditions of the East and West, recent cultural and social science research, and the writings of leading humanistic and transpersonal psychologists. One of its chief contributions has been to extend the innovations in psychotherapy which have been made by humanistic and transpersonal psychologies.

The integral view holds that consciousness is multidimensional; that human beings have valid urges toward individual, social, and transcendental awareness and functioning; and that they may be helped to contact and activate their inner organizing center for behavior and experience, so preparing the way for further stages of holistic transformation and enhanced potential for helping others.

The program has several objectives. The first of them is to provide for beginning students a variety of learning experiences designed to develop counseling skills, so they may function satisfactorily in entry-level positions. These experiences include basic courses to furnish essential knowledge of behavior, consciousness, and the growth process; courses and workshops to foster personal development and integration; and carefully supervised counseling experience at the practicum level.

The second objective is to advance the integral view, a cross-cultural, East-West understanding of personality and society, according to the Institute’s general educational orientation.

The third objective is to develop and maintain the Integral Counseling Center as a significant community mental health service and training site for students at various levels of experience.
Admission

Applicants should submit their request for admission to the program by filling out the Institute admission form, paying the fee, and having transcripts sent from colleges attended. In selecting candidates for admission the program admissions committee considers the following factors: Has the applicant an adequate background or interest in East-West philosophy and psychology? Has he/she been pursuing a path of personal growth (e.g. yoga, meditation, psychotherapy)? Has he/she a view of human nature compatible with the program’s orientation and emphasis? Does he/she demonstrate sufficient personal stability to become an effective helper of others? Do his/her present interests and past academic record indicate probable success in completing graduate studies in the program? The statement of educational objectives, approximately fifty hundred words in length, which is to be submitted with the application form, should address these issues.

The program holds periodic information/orientation meetings for prospective students, and applicants are invited to attend one of them. After being admitted, and during the first quarter, the student should meet his/her advisor to work out a program agreement. He/she is also encouraged to attend the regularly scheduled orientation for new Institute students.

The Integral Counseling Center

The program maintains the Integral Counseling Center as a training site for practicum students. The Center functions as a private community mental health facility, providing both crisis and growth counseling to a wide range of local residents. A significant number of master’s students in the program are accepted as staff members. However, acceptance into the program does not automatically admit students to Center membership, which is based on the student’s potential and the Center’s staffing needs. While enrolled in the program, students are expected to adhere to State of California license laws and professional ethical practices.

Program Requirements

Students working for a degree in the program will take at least seventy-two units, divided between required program courses and electives as follows:

For the major in Integral Counseling Psychology

<table>
<thead>
<tr>
<th>Courses</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>Institute core courses</td>
<td>6</td>
</tr>
<tr>
<td>Program required courses</td>
<td>42</td>
</tr>
<tr>
<td>Electives</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td>72</td>
</tr>
</tbody>
</table>

For the major in Marriage, Family, and Child Counseling

<table>
<thead>
<tr>
<th>Courses</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>Institute core courses</td>
<td>6</td>
</tr>
<tr>
<td>Program required courses</td>
<td>54</td>
</tr>
<tr>
<td>Electives</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>72</td>
</tr>
</tbody>
</table>

Of the seventy-two units necessary for the degree up to one-sixth (12 units) may be transferred from work at other accredited institutions, subject to the adviser/mentor’s approval.

No thesis is required for the degree. A comprehensive examination and successful completion of the practicum training substitute for the thesis, although the student may choose to write a thesis in addition.
Required Courses

All courses are 3 units.

ICP 525 The Helping Relationship
ICP 535 Group Dynamics
ICP 539 Basic Counseling Skills
ICP 545 Human Development: the Life Cycle
ICP 555 Adult Psychopathology
ICP 565 Tests and Measurement
ICP 575G Supervised Group Practicum in Counseling
ICP 575I Individual Counseling Supervision
   (Students are required to take a total of 12 units, or 4 courses, of which at least one must
   be a group practicum, 575G, and at least one must be individual, 575I. The other two may be either
group or individual.)
ICP 590 Cross-cultural Mores and Values
ICP 595 Systems of Psychotherapy
ICP 596 Research Methodology for Counselors (or PSY 509)
   All students in the ICP M.A. program are required to take at least one course (3 units) in Asian
   or East-West comparative philosophy and religion.

Students specializing in Marriage, Family and Child Counseling must also take the following
courses:

ICP 506 Human Sexuality
ICP 536 Marriage and Couple Counseling: Theory and Practice
ICP 546 Professional Ethics and Family Law
ICP 556 Family Dynamics and Therapy

Students in the program should complete the following prerequisites before they arrange a
field placement, apply for the Integral Counseling Center, or enroll for a supervised practicum

Electives

Elective courses may be given for either two or three units, as specified in the current Schedule of Classes.

ICP 604 Beginning Psychosynthesis
ICP 608 The Growth Workbook
   (Progoff Method)
ICP 612 Gestalt Therapy
ICP 613 The Use of Intuition in Counseling
ICP 614 Feminine Psychology and Women's Spirituality
ICP 615 Eastern Sutras and Integral Counseling
ICP 618 Bioenergetics
ICP 621 Right Livelihood: Career Counseling
ICP 625 Movement and Dance Therapy
ICP 639 Biofeedback and Self-Regulation

Master’s students in the program who meet the prerequisites may also take courses listed under
the Psychology doctoral program, as well as courses from other Institute programs.
The Integral Counseling Center

The Integral Counseling Center is a professional training facility and community service activity for students in the ICP and Psychology Doctoral programs. The Center is an opportunity to apply directly the integral perspective to counseling practice.

The Center staff is composed of a director, coordinator and approximately twenty-five student counselors who are concurrently enrolled in either group or individual supervised practica at the Institute.

Each counselor works with from two to six clients in either an individual, couple, family or group counseling situation. In addition to the practicum, counselors are supervised by peers, the Center director, advanced doctoral students and licensed counselors and psychotherapists from the professional community.

Counselors are expected to adhere to the licensing laws of the State of California, the ethical practices of relevant professional organizations and the coverage limitations of the Institute insurance.

The Center operations occur through committees, e.g., administration, training, public relations, personnel, environment and retreat. One whole group staff meeting is held on Wednesdays from 11:00 A.M. to 2:00 P.M. during which some combination of committee business, intake and case presentation, group process and professional training occurs.

The time commitment for staff counselors is approximately ten hours a week. This includes intake interviewing, client contact, phone shift, committee work, case notes and attending the general staff meeting.

Acceptance into C.I.I.S. M.A. and Ph.D. programs does not automatically admit students to the Center. Students are admitted quarterly based upon Center staffing needs and available openings. Students become eligible for the Center application process after completing two quarters of academic work at the Institute and the following courses:

Institute Core Courses  401 (PAR 410) and 402 (ICP 505).

The Helping Relationship  ICP 525.
Basic Counseling Skills  ICP 539.
Adult Psychopathology  ICP 555.
Systems of Psychotherapy  ICP 595.

The course Professional Ethics and Family Law (ICP 546) and a specific counseling skills course, [e.g., Psychosynthesis (ICP 604), Gestalt Therapy (ICP 612), etc.] are strongly recommended prior to, or concurrent with, Center membership.

The Center application process involves completing an application form which includes a resume and autobiographical statement specifically focused on psychological issues and counseling experience either as a counselor or client. Previous counseling experience is not required, however, and students are selected on the basis of their personal integrity and maturity, psychological-mindedness and active involvement in some psychophysical, psychotherapeutic and/or psychospiritual discipline that promotes awareness of self and service to others. Institute instructors may provide additional information concerning applicants based upon their experiences.
Application forms are available at the Center and in the Institute buildings at least six weeks prior to each new quarter. Individual and group interviews are held with the Center personnel committee and current staff members sufficiently early so that alternative placement opportunities can be pursued in the event that an applicant is not accepted at the Center.

Students interested in longer term counseling experience may remain at the Center for all four quarters of the practicum. Those M.A. students who have completed their practicum experience at the Center and are continuing in the Ph.D. program may return to the Center for their doctoral practicum experience, provided that the overall placement needs of M.A. students are considered. Students are also encouraged to obtain practicum experience in settings other than the Center in order to benefit from varied perspectives and populations.

Student placement at the Center is not guaranteed. A list of additional counseling resources is available through the Director of Professional Training.

People are like stained glass windows; they sparkle and shine when the sun is out, but when darkness sets in, their true beauty is revealed only if there is a light from within.

Elisabeth Kubler-Ross
Philosophy and Religion (M.A.) (Ph.D.)

Philosophy and Religion promotes an historical and cultural understanding of the world’s great philosophical and religious traditions. The program is structured to reflect its deep commitment to the diversity of East/West experience, honoring traditional/contemporary and orthodox/esoteric forms. This comprehensive range of PAR courses offers students a cross-cultural perspective which not only facilitates their individual growth, but makes them knowledgeable participants in the larger process of cultural evolution and the expansion of human unity.

Students of Philosophy and Religion are encouraged to synthesize the academic material in a thoughtful and creative manner so that they discover those areas which hold most personal relevance. This natural integration of scholarly pursuit with personal questioning brings balance to the polarity of intellect and spirit.

The Philosophy and Religion program offers Master of Arts and Doctor of Philosophy degrees, preparing students for research and teaching in the fields of comparative philosophy and religion and religious studies. Since the Institute also provides complete training in psychology and counseling, mental health professionals may take advantage of the opportunity to deepen their understanding of the interrelationship between psychology and philosophy/religion. Students establish close working relationships with faculty members who can assist them in integrating all aspects of their experience at the Institute: the intellectual, the spiritual or religious, and the physical.

Admission

Applications are accepted for both the M.A. and Ph.D. programs. Those wishing admission into the Philosophy and Religion program at the Master’s level must hold the Bachelor’s degree; Doctoral applicants must have received their Master’s degree in philosophy, religion, or related fields. Admission to the doctoral program is highly selective; applicants should discuss the availability of program resources in their field of specialization with the program director.

The prospective student must submit an application, official transcripts of undergraduate and any previous graduate study, and a statement of educational goals. An interview with the program director is required prior to full admission. Doctoral applicants are also asked to furnish a sample of previous work (an outstanding essay, article, or selection from the Master’s thesis) and two academic letters of reference.

The statement of educational goals should describe the student’s academic objectives as specifically as possible, indicating which of the program’s resources will be most helpful in meeting those objectives. It should include a statement of the student’s interests in pursuing graduate studies in philosophy and religion, and should mention how the student’s own growth will be advanced through a commitment to sustained academic work. 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.

Upon admission, a program advisor is assigned to each student and a study plan is developed to meet student needs and objectives. The student meets with the adviser/mentor each quarter to evaluate progress and adjust goals. In accord with Institute policy, admission is provisional for the first quarter.

**Master of Arts Degree**

Program requirements for the Master of Arts degree include 60 units of work focusing on studies in two different traditions or concentrations, one major and one minor. Major concentrations at the present time include: Buddhism, Hinduism, and East Asian philosophy and religion. Minor concentrations now represented are: Christianity, Western philosophy, and shamanism.

**The requirements are distributed as follows:**

**Foundations**

- Institute core courses: 6 units
- PAR core courses: 3 units
- Applied research: field work practicum: 3 units

**Major Concentration**

- Sacred texts: 3 units
- Major schools and traditions: 3 units
- Socio-cultural aspects: 3 units
- Practices and disciplines: 3 units
- Language study
  - (reading competency): 6 units

**Minor Concentration**

- Sacred texts: 3 units
- Major schools and traditions: 3 units
- Practices and disciplines: 3 units
- Language and culture: 3 units

**Electives**

From any Institute program: 9 units

**Comprehensive Examinations and Research**

- Integrative seminar: 3 units
- Thesis research and writing: 6 units

*Non-thesis students will substitute:
  - Written comprehensive examination: 3 units
  - Coursework in the major concentration: 3 units

---

**Thesis/Non-thesis Option and Comprehensive Examination**

A non-thesis option exists for students in the Masters program. After consultation with the program adviser, a student may choose to forgo the writing of a Master's thesis. In this case, the units usually allotted for thesis research and writing are divided between a further three units of coursework in the major concentration and three units of preparation for the comprehensive examination.

Both thesis and non-thesis students must successfully complete a comprehensive examination in three parts: one each in methodology, the major concentration, and the minor concentration. For **non-thesis** students, all three parts of the examination must be written and should be considered major—though not exhaustive—research projects in the three basic areas. The academic level of these research projects is expected to be equivalent to that of the Master's thesis. **Thesis** students are required to write at least one of the three parts; at the student's option, the two remaining parts may be given orally. For non-thesis students, an oral synthesis and defense of the comprehensive projects is required; thesis students may also request this option.

Less than a passing grade on any element of the comprehensive examination requires re-examination and may result in additional coursework requirements.
Language Requirement

Master's degree students are expected to achieve reading competency in a language of research. The minimum requirement, as specified above, is six units.

Integrative Seminar

Following the completion of at least half the required coursework units (and before sitting for the comprehensive examination), students are required to participate in the Intercultural Philosophy and Religion integrative seminar. This course is intended to assist students in the practical integration of intellectual achievement, personal growth, and spiritual development, in accordance with the overall goals of the program and the Institute.

Doctor of Philosophy Degree

Program Requirements

Ninety units of work are required for the Ph.D. degree in Philosophy and Religion. Students may specialize in any of the major traditions represented in the program, or may choose to concentrate on a specific area within the field of comparative studies. In close cooperation with program advisers, students will develop an individualized program of study suited to academic and career goals. Specific course requirements are as follows:

Coursework
Institute core courses 6 units
IPR core course 3 units
Applied research: practicum 3 units

(Students who have completed the above courses in a Master's program at the Institute, or their equivalents in other graduate-level work, may waive the above requirements and apply the units to elective courses.)

The mark of a truly educated person facing the 21st century is that he feels himself to be a planetary citizen.

U Thant
Language studies
(research competency) 12 units
Specialized Studies: 30 units
   Sacred texts
   Schools and traditions
   Socio-cultural aspects
   Practices and disciplines
Theory and Method 9 units
Electives (any Institute program) 9 units

Comprehensive Examination and Dissertation
Preparation for Comprehensives (includes Integrative Seminar) 6 units
Dissertation (workshop, seminar, writing) 12 units
   90 units

Language requirement

Doctoral students are expected to achieve research competency in their language(s) of research. The minimum requirement, as specified above, is twelve units.

Comprehensive Examination

The comprehensive examination for the doctoral degree includes an examination in each of the following five areas of the student's specialization: sacred texts, culture and society, schools and traditions, practices and disciplines, and theory and method in the intercultural study of philosophy and religion. At least two of the five parts must be written; the remaining three may assume any form acceptable to the comprehensive committee, including (but not limited to) oral examination, supervised field experience and evaluation, the supervised teaching of a graduate-level course. Reexamination is permitted in no more than two of the examination areas and may imply additional coursework requirements.

Six units are set aside as preparation for the comprehensive examination. These units include participation in the Philosophy and Religion integrative seminar.

The Field Work Practicum required of all students represents an opportunity for supervised involvement with living religious and philosophical traditions. Scheduled early in the student's program at the Institute, it is intended to focus attention on how religious ideas and ideals become embodied in concrete social forms, and on how particular individuals attempt to integrate their own experience of truth and meaning. The practicum is conducted as a group research effort; under the leadership of the instructor, students are encouraged to test their own understandings of religious and philosophical truth in specific situations through the use of interviews, participant observation, and other forms of research.

As an alternative to the research practicum, students may arrange for practica in teaching, consulting, or pastoral counseling skills. Such practica require individualized supervision by a faculty sponsor; students should consult with their program adviser to make arrangements for them.
The doctoral program in Psychology is intended for advanced students with master's level education in psychology, counseling, or related fields, and usually some prior work experience, who wish to broaden their knowledge, develop their skills, and increase their professional career options.

The Institute has broadened the usual conceptual framework for graduate training in psychology to include transpersonal and Eastern approaches in understanding human experience within the scientist-professional training model. Programs of study are designed to meet the evolving educational standards of the major professional associations in psychology and counseling.

Each specialization provides the student with knowledge about the foundations of scientific and professional psychology. Supervised practica and internship experiences offer students the opportunity to apply developing skills within professional work settings. Students specializing in Clinical or Counseling Psychology will meet the academic prerequisites for licensure as a psychologist in California and other states.
Clinical Psychology

This specialization provides education and training in psychotherapeutic techniques, research, and other professional skills of the clinical psychologist. The curriculum emphasizes transformational dimensions of human experience, blending Eastern and Western psychologies.

Counseling Psychology

Training is offered in counseling and psychotherapy, with an emphasis on integrating transpersonal perspectives with the values of both Eastern and Western traditions.

Admission

The following admission requirements must be met for formal enrollment in the doctoral psychology program.

1. A master’s degree, or equivalent, in psychology, counseling, or social work. Prior education must be documented by an official transcript from the school and a letter of recommendation from the academic advisor. Students with master’s degrees in such other fields as sociology, anthropology, philosophy, or comparative religion may be admitted on an individual basis.

2. Completion of at least six of the following psychology courses at the graduate level, with a minimum B average: psychopathology, developmental, learning, experimental, physiological, history/systems, personality theories, counseling theory/practice, social, research design, tests and measurement, statistics.

3. Completion of one year (approximately 500 hours) of supervised clinical or counseling experience, documented with a letter of recommendation from the supervisor.

4. A 4-6 page autobiographical statement, including a description of educational and professional goals and objectives.

5. A written paper or work sample to demonstrate adequate communication skills, writing ability, and research skills.

6. An interview with the doctoral program admissions committee. Telephone interviews with out-of-state applicants may be arranged.

Applicants who have not completed all the admissions requirements may be admitted provisionally. If the student’s training at the master’s level has not been comparable to requirements of the Institute’s master’s program in the area of specialization, the student will be required to take additional courses to cover such deficiencies.
The Doctoral Psychology Curriculum

The following components must be covered in the work for the degree:

A. Integral Studies Core Courses
   • Institute Core Courses
   • Two courses in Asian or comparative philosophy or religion

B. General Psychology

A minimum of five quarter units must be taken in each of the following groups, unless the student has already completed them at the graduate level or can demonstrate knowledge of the field by passing an examination; in those cases the unit requirements are waived.

Group 1: Biological aspects (Psychophysiology of Consciousness, Evolutionary Psychobiology, Biofeedback and Self-Regulation, Psychopharmacology, etc.).

Group 2: Cognitive/Affective aspects (Cognitive Psychology, Psychology of Emotion and Motivation, Altered States of Consciousness, Meditation Theories and Research, Linguistics, etc.).

Group 3: Social aspects (Social Psychology, Culture and Personality, Organizational Psychology, Cross-cultural Mores and Values, Group Dynamics, etc.)

Group 4: Individual aspects (Personality Theories, Human Development, Psychopathology, etc.)

C. Scientific and Professional Psychology

If these courses were taken previously at the graduate level, they need not be repeated.

• Research Design and Methodology (PSY 509) (3 units)
• Psychological Tests and Measurement (ICP 565) (3 units)
• Statistics for Research (PSY 515) (3 units)
• Professional Ethics for Psychologists (PSY 542) (1 unit)

D. Foundation Courses

If these courses were taken previously at the graduate level, they need not be repeated.

• Basic Counseling Skills (ICP 539) (3 units)
• Adult Psychopathology (ICP 555) (3 units)
• Personality: Western Theories and Research (EWP 510) (3 units)
• Developmental Psychology: Life Cycle (ICP 545) (3 units)

E. Specialization Sequences

Clinical Psychology

1. Each of the following courses:
   • Advanced Counseling Skills (PSY 522) (3 units)
   • Advanced Psychopathology (PSY 512) (3 units)
   • Psychopharmacology (PSY 547) (2 units)
   • Psychological Assessment I: Personality (PSY 540) (3 units)
   • Psychological Assessment II: Cognitive (PSY 541) (3 units)
   • Human Sexuality (ICP 506) (1-3 units)

One course in advanced clinical skills selected from among the following:

• Psychotherapy with Children and Adolescents (PSY 520)
• Theory and Practice of Group Facilitation (PSY 525) (3 units)
• Advanced Marital and Couple Counseling (PSY 523) (3 units)
• Advanced Family Therapy (PSY 524) (3 units)

2. Four doctoral Counseling Practicum courses (12 units), of which at least two must be group practicum (PSY 522G) and at least one must be individual practicum (PSY 522I). These may be either the general doctoral practicum (PSY 522G) or any of the practica based on specific theoretical orientations.
Counseling Psychology

1. Each of the following courses:
   • Advanced Counseling Skills (PSY 522)
   • Human Sexuality (ICP 506) (1-3 units)

2. At least one course (3 units) from the doctoral Counseling/Psychotherapy Areas group (PSY 520-PSY 526)

3. At least one course (3 units) from the doctoral Counseling/Psychotherapy Orientations group (PSY 530-PSY 536)

4. Four doctoral Counseling Practicum courses (12 units), of which at least two must be group practicum (PSY 522G) and at least one must be individual practicum (PSY 522I). These may be the general doctoral practicum (PSY 522G or I) or any of the practica based on specific theoretical orientations.

F. Electives

The number of electives will vary according to the student’s prior graduate training. The minimum number of units of course work required is 60. More may be required for students admitted on provisional status who are fulfilling additional admissions requirements during the first year of study.

G. Internship

A 1500 hour internship is required (15 units).

H. Comprehensive Doctoral Examinations

I. Dissertation

901 Dissertation/Thesis Workshop (1 unit).

This need not be repeated by students who completed it while in the master’s program at the Institute.

PSY 902 Dissertation Research Seminar (2-3 units)
PSY 903 Dissertation Writing (11-13 units)

A student who, in the judgment of the Dissertation Committee, cannot complete the project and writing within the time units generally allotted, may be required to register for additional units of Dissertation writing until the project is completed.
Internship

The supervised internship experience offers students an opportunity to apply the entry-level skills of a psychologist in professional work settings. Students will typically complete the internship in community clinical or counseling settings.

The Institute identifies and develops internship placements in innovative, nontraditional settings as well as in customary locations. Liaison is maintained with a variety of community agencies which provide supervised professional experience, including community mental health centers, college counseling centers, hospitals, hospices, and other service, educational, organizational, and research settings.

The Director of Professional Training assists students in locating a suitable internship placement. Students meet with the Director to secure advance approval of the intended placement and prior to beginning the application process to secure an internship. Students are advised to apply early to insure the best selection. A Field Placement Manual of potential internship opportunities is maintained and can aid in selecting a placement.

Students usually begin the internship as they near completion of their doctoral coursework. Provision of services in typical internship settings may involve specialized skills such as psychodiagnostic assessment, psychological testing, teaching, supervision, or consultation, and it is advisable to complete the appropriate preparatory coursework before beginning the internship.

Consistent with requirements for licensing as a psychologist in California and other states, 1500 hours of supervised professional experience are required in the internship setting. Usually, placements are on at least a half-time basis (20 or more hours weekly) in one or two internship settings. The internship requirement must be completed within two and one-half years from its beginning. Each intern must be supervised by a licensed professional employed at the internship site. At least 750 hours of the internship experience must be supervised by a licensed psychologist. Supervision is required in an amount equal to at least 10% of the hours of weekly work at the internship setting. All students interested in eventual licensure as psychologists are advised to obtain a copy of California’s psychology licensing regulations, available from the State of California’s Psychology Examining Committee.

Fifteen units of internship are required. This work is in addition to any field work, internship, or practicum experience that the student may have from previous graduate work or employment settings. The number of academic units for which the student registers in each quarter of the internship depends upon the number of hours worked in the internship setting. The following table serves as a guide:

<table>
<thead>
<tr>
<th>Hours worked per week</th>
<th>Time required to complete 1500 hours:</th>
<th>Suggested units per quarter (total 15):</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>18 months</td>
<td>2-3</td>
</tr>
<tr>
<td>25</td>
<td>60 weeks</td>
<td>3</td>
</tr>
<tr>
<td>30</td>
<td>50 weeks</td>
<td>3-4</td>
</tr>
<tr>
<td>35</td>
<td>43 weeks</td>
<td>4-5</td>
</tr>
<tr>
<td>40</td>
<td>37 weeks</td>
<td>5</td>
</tr>
</tbody>
</table>
Social and Cultural Anthropology (M.A.)

This program provides intensive, graduate-level education in the fundamental principles, methods, findings and theories of social and cultural anthropology: the study of people in their sociocultural context—their evolution, beliefs, customs, world views, languages, kinship patterns, social forms, and varieties of cultural change, including adaption, acculturation, urbanization and modernization. The program's educational approach includes cross-cultural studies (similarities and differences across cultures) and intercultural studies (relations and interactions between cultures).

Anthropological studies at the Institute are distinctive in two ways: (1) an emphasis on the anthropology of Asian cultures, and (2) an emphasis on transpersonal, integral and spiritual values, beliefs and practices: the deep universals of human experience reflected in symbolism, mythology, shamanism, folklore and art. These two areas of focus are central to the Institute's vision in all of its programs.

Students who graduate from the program will have specialized knowledge and experience in intercultural communication and relationship patterns, enabling them to pursue careers in teaching, business, government or private industry, as researchers, consultants, trainers or administrators. Students are taught a perspective that seeks to minimize cultural bias and ethnocentrism by empathically entering into the world view of another culture on its own terms.

Students are expected to become familiar with the accepted methodologies of ethnographic and scholarly research in social and cultural anthropology. In addition, they will be able to use the Institute's rich library and instructional resources in philosophy, religion, counseling and East-West psychology.

Admission

To be admitted into the Social and Cultural Anthropology master's program, a student must meet the general admissions requirements for the Institute—a bachelor's degree with at least a B (3.0) grade average, or better. An undergraduate major or minor in anthropology is not required although the student must have had at least three basic anthropology or social science courses at the upper division level. If lacking, these courses can usually be made up concurrently in the program.

Outline of Program

The M.A. program requires a basic load of 60 quarter units. As in other programs at the Institute, up to 10 of these may be transferred in from another (accredited) institution; and up to 10 may be taken as Independent Study, apart from regular course work.

Required Courses   No. of units
401 Institute Core Course: Philosophy & Religion            3
402 Institute Core Course: Integral Psychology East/West      3
First Year Program Requirements--100 series
SCA 101 Foundations of Socio-Cultural Anthropology           3
SCA 102 Culture, Personality and Kinship                      3
SCA 103 Ethnological Theory                                   3
PSY 516 Evolutionary Psychobiology                           3
SCA 105 Evolution of Culture                                  3
SCA 106 Anthropological Linguistics                          3
SCA 107 Seminar in Ethnographic Methodology                  3
Three additional courses in anthropology, selected from the 2nd year, 200 series 9
Two Area Studies courses, concentrating on a specific area 6
Anthropological Field Work Practicum 3
Two additional electives, in anthropology, or psychology, or philosophy, or religion 6
Thesis Writing, or three additional courses 9
Total units required: 60

Graduation Options

Basically two track options exist for the M.A. student, and the choice between these is expected to be made by the end of the first year. (1) In the Thesis Option, the student proceeds as above, and takes 9 units of thesis writing. An oral examination is scheduled after completion of the thesis. (2) In the Examination Option, no thesis is written, instead 9 additional course units are taken, and a 6 hour comprehensive written examination is required, set by the Program. Students taking this option must take, as one of their three additional courses, Quantitative Methods, or Statistics, or Data Processing. The basic rationale for these two options is that some students want to demonstrate specialized in-depth knowledge of a limited area, by research and writing in that area: this is the Thesis Option, probably preferred by those intending to go on to a doctoral program. The Examination Option, allows the student who does not want to specialize, to demonstrate breadth of knowledge in a written exam; and also requires knowledge of quantitative approaches. This option might be preferred by those who regard the M.A. degree as "terminal."

Second Year Anthropology Courses--200 series

SCA 201 Peasant Society and Culture
SCA 202 People in Cities
SCA 203 Anthropology and Folklore
SCA 204 Shamanism and Primitive Religion
SCA 205 Cross-Cultural Healing Practices
SCA 206 Symbols and Myths of Life Transition
SCA 207 Cross-Cultural Relationship Patterns
SCA 208 The Anthropology of Child Development
SCA 209 Anthropology of Aging and Dying
SCA 210 Anthropology of Religion
SCA 211 Cross-Cultural Myths and Rituals
ICP 590 Cross-Cultural Mores and Values

Area Studies

The following five main areas are to be offered through this program: India, China, Japan, Native American, Central and South American. The emphasis on Asia is because of the Institute's origins in Asian studies, and already developed courses in those areas. The Native American and Western Hemisphere areas are offered because of the burgeoning interest in these cultures among students. Other courses from the Philosophy and Religion or East-West Psychology Programs may be substituted for some of these area studies courses, if appropriate.

Japan

SCA 401 Language and Culture of Japan
SCA 402 Traditional and Contemporary Japanese Psychology

China

SCA 411 Language and Culture of China
SCA 412 Marriage and Family Patterns in China and Japan
PAR 690 Asian Folk Religion and Shamanism

India

SCA 421 Modern Indian Social Philosophies and Movements
SCA 422 Marriage and Family Patterns in India

Native America

SCA 431 American Indian History and Culture
SCA 432 Native American Healing Practices

Central and South America

SCA 441 People and Cultures of Latin America
SCA 442 South/Central American Indian Cultures

48
Course Descriptions
Institute Courses
The Institute Core Courses are listed on page 23.

East-West Psychology Courses

EWP 510: Western Personality Theories
Major theoretical and empirical approaches to personality, including Freud, Jung, Reich, Adler, Murray, Sheldon, Factor theories, Learning theories, humanistic perspectives.

EWP 512: Psychology of C.G. Jung
The psychological theories of Jung, with emphasis on application to therapeutic and growth processes.

EWP 513: Psychology of the Feminine
Exploration of personality theories of Freud, Jung, Adler, Horney, Erikson, and others, in regard to the development of women.

EWP 521: Drugs and Consciousness
The role of consciousness-altering drugs and plants in culture, religion, and psychotherapy; psychopharmacology, addiction, drug abuse prevention and treatment.

EWP 533: Emerging World Community: East-West Perspectives
Overview of concepts of world community, emphasizing integral potential of East-West perspectives, values, myths and cultures. Includes exploration of forces contributing to global interdependence, and global crisis.

EWP 540: Seminar in East-West Psychology
Basic issues in East-West Psychology, with emphasis on practical integration of Eastern wisdom into Western culture.

EWP 541: Life-energies East and West
Life-energy concepts in ancient Chinese, Indian, Tibetan, and Native American traditions; and in modern research studies, Mesmer, Reich, Burr, Kirlian, psychotronics.

EWP 542: Symbols and Metaphors of Transformation
Using depth psychology and comparative mythology, this course explores symbols and metaphors of the transformation of consciousness and personality.

EWP 543: Existential and Buddhist Psychology
The spectrum of human consciousness and experience in existential/phenomenological psychology and Buddhist thought.

EWP 544: Esoteric Personality Theories
Overview of major symbolic approaches to personality and identity, including tantra, alchemy, astrology, kabbalah, numerology, theosophy, Gurdjieff, and other esoteric systems.

EWP 545: The Mandala in East-West Psychology
Exploration of territory opened up by C.G. Jung: depth-psychological understanding of the mandala as concretely employed in Tantric Buddhism, and as a symbol of transformation.

EWP 546: Mysticism East and West
The unique aspects and universal qualities in selected Eastern and Western accounts of mystical experience.

EWP 547: Body-Mind Disciplines East and West
Study of Body-Mind practices and comparative survey of selected systems, such as sensory awareness, T'ai Chi Ch'uan, traditional Chinese medicine, yoga, breathing therapies and meditations.

EWP 548: Understanding Emotional Dynamics, East and West
An exploration of Eastern and Western teachings about the origin and nature of emotions, how they affect our lives, and the role of awareness in understanding their dynamics.

EWP 549: The Perennial Psychology
The multidimensional view of human nature and evolution according to interpretations of Aldous Huxley, Huston Smith, I.K. Taimni, and Alan Watts.
EWP 550: Theory and Practice of Meditation and Contemplation
Discussion, demonstration and practice of selected techniques. Different traditions will be studied in different quarters.

EWP 551: Theory and Practice of Yoga
Discussion of basic principles of Indian yoga, especially Hatha and Raja. Practice of selected techniques.

EWP 552: Theory and Practice of Tai Chi Chuan
Study and practice of basic principles of Tai Chi.

EWP 554: Theory and Practice of Aikido
The practice of aikido, with emphasis on experiential grounding in the philosophy and the relevance to personal well-being and positive social exchange.

EWP 560: Eastern Theories of Personality and Self
Overview of major Eastern approaches and comparison with Western personality theories. Includes Vedanta, Samkhya-Yoga, Abhidharma, Mahayana, Vajrayana, Taoism, Confucianism and Sufism.

EWP 561: Buddhist Psychology in American Context
Principles of Buddhist psychology and their application to working with emotions, social relationships, and psychotherapy in the contemporary world.

EWP 562: Classical Yoga Systems of India
The classical Raja, Jnana, Bhakti, Karma, and Mantra yoga systems of India. Examination of Sanskrit texts, theoretical similarities and differences, and experiential exercises.

EWP 563: The Yoga Psychology of Patanjali
The Yoga Sutras of Patanjali, the classical text which elucidates the physical, mental, and spiritual foundations of yoga.

EWP 564: Psychology of the Vedas and Upanishads
Basic insights into Indian psychology, from selected Upanishads. Focus will be on the relationship between individual soul, the self and the universal principle of creation.

EWP 565: Theory and Practice of the I Ching
Study of the I Ching as a symbolic, psychological tool for problem solving, personal growth and development of intuition.

EWP 572: Sanskrit Philosophical Terms
Study of key terms and concepts used in the philosophical and religious literature of India, with comparison of different translations.

EWP 602: Working with Dreams
Experiential exploration of methods of dream interpretation, with attention to practical uses of dreams for problem solving and insight.

EWP 603: Symbolic Approaches to Personal Growth: Tarot
The symbolic meanings of the Tarot as an expression of the Western esoteric tradition; its application to personal growth and psychological insight.

EWP 604: Symbolic Approaches to Personal Growth: Astrology
The symbolic meanings of the astrological system; modern astropsychological research and applications to personal growth and counseling.

EWP 605: Alchemy and Depth Psychology
The process of psychospiritual transformation symbolized in the alchemical and Hermetic traditions, with emphasis on themes of androgyny, transmutation, and individuation.

EWP 606: Yoga Health Psychology
Yoga is one of the oldest known methods of health practice. Study of selected health practices in yoga and how these can be used in counseling, psychotherapy and bodywork therapy.

EWP 609: Use of Art in Personal Growth and Psychotherapy
Applications of such art techniques as painting, photography, collage, drawing, and sculpture in therapeutic and personal growth processes.

EWP 610: Developing Creativity and Intuition
Experiential projects and techniques for overcoming blocks and resistances to creativity, for heightening intuitive perception and developing creative expression.
Integral Counseling Psychology Courses

Note: While these courses are primarily for master's students, they are also open to doctoral students.

ICP 506: Human Sexuality
Personal, interpersonal, and transpersonal dimensions of sexual experience, exploring awareness, attitudes, meaning, expression, response, sexual counseling, and integration with personal development.

ICP 525: The Helping Relationship
The history, nature, and processes of facilitative relationships explored through readings, discussion, and class experiences.

ICP 535: Group Dynamics
Exploration of group processes through group interaction experience and didactic analysis/synthesis.

ICP 536: Marriage and Couple Counseling
Theoretical considerations and experiential demonstrations of process and method of relationship counseling from an integral perspective.

ICP 539: Basic Counseling Skills
Guided practice in developing specific skills of listening, attending, responding, intervening; use of demonstrations, simulations, audio and video.

ICP 545: Human Development: the Life Cycle
Theories and research of life transitions, stages of development, and rites of passage, from prenatal experience to dying.

ICP 546: Professional Ethics and Family Law
Ethical standards of psychology and counseling professional organizations. Review and discussion of ethical and legal aspects of the practice of marriage, family, and child counseling and psychotherapy.

ICP 555: Adult Psychopathology
Theories of behavior dynamics, evaluation of mental states, and delivery of helping services. Focus on contributions of Laing, Szasz, humanistic, existential, and Abhidharma psychology.
ICP 556: Family Dynamics and Therapy
Theories of family dynamics and family therapy from a systems perspective and other orientations. Includes experiential learning processes and instructor-demonstrated family interviews.

ICP 565: Tests and Measurement
Principles of measurement and testing; survey of major tests used currently; uses of tests in clinical/counseling work and research; role of testing and measurement in humanistic and transpersonal psychology.

ICP 575G: Supervised Group Practicum in Counseling

ICP 575I: Individual Counseling Supervision

ICP 590: Cross-cultural Mores and Values
Ethnic and social class mores and value systems; continuities and contrasts among them; and implications for counseling and interpersonal relationships.

ICP 595: Systems of Psychotherapy
Comparative overview of traditional and contemporary approaches to psychotherapy, including psychoanalytic, Jungian, Rogerian, gestalt, behavioral, existential, Reichian, humanistic, and transpersonal.

ICP 596: Research Methodology for Counselors
Theory and practice of research and evaluation, particularly for the applications in counseling and psychotherapy research.

ICP 604: Beginning Psychosynthesis
Introduction to concepts and practices of Assagioli’s system of psychosynthesis through discussions and class experience.

ICP 608: The Growth Workbook (Progoff Method)
The Intensive Journal approach to inner exploration and self-integration; its uses in helping relationships.

ICP 612: Gestalt Therapy
Experiential and practical learning of basic principles and techniques of Gestalt Therapy, with reading and discussion of theoretical writings.

ICP 613: The Use of Intuition in Counseling
The development of intuition in self and others, explored in theory and practice, and applied to personal growth and counseling.

ICP 614: Feminine Psychology and Women’s Spirituality
Themes of power, assertion, receptivity in feminist psychotherapy; issues of transference, projection, sexual choice; comparison of Western and Eastern views.

ICP 615: Eastern Sutras and Integral Counseling
Teachings from basic spiritual texts of Hinduism, Yoga, Buddhism, Tantra, Taoism, and Zen applied to the process of integral counseling.

ICP 618: Bioenergetics
Introduction to bioenergetic therapy as developed by Alexander Lowen, including use of his character typology; experiential exercises singly, and in dyads, designed to free energy blockages.

ICP 621: Right Livelihood: Career Counseling
A survey of major approaches to vocational assessment and career counseling and guidance, including transpersonal perspectives.

ICP 625: Movement and Dance Therapy
Introduction to movement as experiential process and expressive language. Individual and group techniques for body awareness, range of movement, body-mind integration, and nonverbal interaction.

ICP 629: Biofeedback and Self-Regulation
Theroretical and practical training in basic biofeedback modalities. Emphasis on therapeutic applications in psychosomatic illness and stress management.
Philosophy and Religion Courses

Theory and Method

PAR 210: Philosophy and Religion
Major approaches to the study of religious and philosophical world views, building the foundation for an integrated perspective.

PAR 220: Research Practicum
Applied research methods and supervised fieldwork project.

PAR 225: Theory and Method in the Study of Religion
Selected topics include: phenomenology, sociology, psychology, anthropology, philosophy, and the history of religions.

Sacred Texts and Writings

PAR 305: Abhidharma: Buddhist Psychology
Analysis of the Buddhist psychology of mind through descriptions of consciousness.

PAR 307: Advanced Seminar on Abhidharma Psychology
Continuation of PAR 305 (prerequisite).

PAR 310: Buddhist Sutras
Studies in the Perfection of Wisdom and other primary sources of Buddhism.

PAR 315: Studies in the Vedas
Analysis of the ancient Indian record of religious experience.

PAR 316: The Bhagavad Gita
A sourcebook of ontological, ethical, and religious theories of Indian thought; practical applications in the modern world.

PAR 317: Studies in the Upanishads
Philosophical reflection and systematization of Indian religious and philosophical experience.

PAR 320: The Yoga Sutras of Patanjali
The classical text which elucidates the physical, mental, and spiritual foundations of yoga. (Same as EWP 563)

PAR 325: The Writings of Sri Aurobindo
His life and writings, a selection from his Synthesis of Yoga, The Life Divine, and Savitri.

PAR 330: The Writings of Lao Tzu and Chuang Tzu
The principal texts of Taoist thought and practice.

PAR 335: Confucian Texts
The teachings of China’s foremost philosopher and teacher, drawn from the Analects, The Great Learning, The Doctrine of the Mean, and the Works of Mencius.

PAR 337: The I Ching
Study of the Book of Changes and its commentaries.

PAR 347: The Jewish Talmud
Commentaries and authoritative interpretations of the Jewish scriptures.

PAR 360: The New Testament
Development of the Christian scriptures: gospels, writings of Paul, the Revelation of John and other writings.

PAR 365: The Nag Hammadi Scrolls and the Gnostic Gospels
Examination in translation of texts detailing alternative formulations of the early Christian experience.

PAR 375: The Platonic Dialogues
The Dialogues of Plato as a source for Western understandings of human living and reflection.
Major Schools and Traditions

PAR 400: Theravada Buddhism: The Teaching of the Elders
The earliest Buddhist tradition, its basic doctrines and theories.

PAR 402: Mahayana Buddhism: The Madhyamika School
The study of Nagarjuna’s dialectical system.

PAR 405: Mahayana Buddhism: The Yogacara School
An epistemological method of viewing the world as mind only; its relationship to theories of language, perception and memory.

PAR 407: Vajrayana Buddhism
The Diamond Vehicle of esoteric tantric teachings and practices.

PAR 410: Ch’an and Zen Buddhism
The origins and development of this school; its influence on the philosophy, social systems and arts of China, Korea and Japan.

PAR 415: Sankhya and Yoga
The Sankhya philosophy of discriminative knowledge and the Yoga teachings of spiritual liberation.

PAR 417: Vedanta
Systematized interpretations of the Vedas by authoritative commentators, including Samkara, Ramanuja, and Madhva.

PAR 420: Modern Indian Philosophy
Worldviews of Ramakrishna, Vivekananda, Tagore, Gandhi, Aurobindo, and other leaders of the spiritual renaissance.

PAR 422: The Philosophy of Haridas Chaudhuri
Study of his Integral Yoga and other books, tapes, and unpublished notes.

PAR 430: Taoism
Philosophical and religious Taoism; Taoism in political protest and in the arts.

PAR 435: Confucianism and Neo-Confuciansim
The Chinese humanist world view as expressed by Confucius, Mencius, Hsuntzu, and Chu Hsi.

PAR 422: Shinto
Japan’s indigenous world view from ancient times to modern.

PAR 447: Sufism and Islamic Mysticism
Major mystical figures in the Islamic tradition.

PAR 453: Kabbalah and Jewish Mysticism
The Jewish mystical tradition, from the Book of Creation and the Book of the Hasidim through contemporary developments.

PAR 460: Christianity: the Early Church and Desert Fathers
The early Christian understanding and experience of Jesus Christ; the role of the spirit, the resurrection; the experience of God through prayer and meditation.

PAR 465: The Development of Christian Orthodoxy
Christology and Trinitarian doctrine up to the council of Chalcedon.

PAR 472: Esoteric Christianity
The perennial Christian quest for the experience of God.

PAR 472: Platonism and Neo-Platonism
The teachings of Plato and their development into a spiritual practice.

PAR 480: Enlightenment Philosophy
The Enlightenment period in Western philosophy: its roots and promises for human perfection.

PAR 485: Philosophy of Science
The development of scientific method and world view; the succession of paradigms for scientific understanding.

PAR 488: The Romantic Critique
Reactions in philosophy and the arts to the development of science in the West, the cultural critique of modernity. The works of Nietzsche, Goethe, Schopenhauer, and others.

PAR 490: Phenomenology and Existentialism
Examination of the two contemporary philosophies of observation and lived existence; affinities with major religious and psychological perspectives.

PAR 492: Philosophy of Art
Philosophical and experiential investigation of how art “gathers a world,” making cultural paradigms transparent, and sparks creative inner transformation.
Practices and Disciplines

Note: Additional courses listed in the East-West Psychology program under the heading of “Psychospiritual Practices” may also be used to fulfill this requirement. These include: Meditation, Yoga, Tai Chi Chuan, and Aikido.

PAR 505: Buddhist Ethics and Lifestyles
Lay, monastic and mixed lay-monastic lifestyles in Buddhism. Studies of Vinaya and other codes of ethics in translation.

PAR 507: Buddhist Healing Practices
Buddhist understandings of illness and health, the role of mindfulness in healing.

PAR 565: Christian Communal Lifestyles and Practices
Forms of Christian communal living and practice, including lay and monastic movements. Traditional and contemporary rules for the religious life.

Socio-Cultural Aspects

PAR 600: Essence and Development of Buddhism
Buddhist philosophy and practice in ancient India, its spread throughout Asia and introduction to the West; emphasis on social forms.

PAR 615: Hinduism and Society
The development of Hinduism from prehistory to the present; the interaction of philosophy and social structure.

PAR 630: Chinese History and Culture
The emergence of Confucian humanism in its political and social context; Taoism as a response to social stratification.

PAR 660: History and Development of Christianity
The emergence of Christianity in the Near East and its impact upon the Roman world.

PAR 690: Asian Folk Religion and Shamanism
Study of the interdependence of religion and culture in Southeast Asia, with special emphasis on transpersonal states of consciousness, paranormal healing and shamanic practices.

PAR 695: Comparative Sacred Art
Cross-cultural study of the role of art in religious belief and practice.

Language Study

PAR 700-724: Classical Language and Culture
Introduction to classical languages and cultures thorough the examination of key terms and concepts in philosophy, religion, literature and sociocultural patterns. Areas covered: India, Tibet, China, Japan, Near East, Graeco-Roman. (See also: EWP 572)

PAR 750-752: Sanskrit I, II, III
PAR 755: Sanskrit: Intermediate and Advanced Study
PAR 760-762: Pali I, II, III
PAR 765: Pali: Intermediate and Advanced Study
PAR 770-772: Tibetan I, II, III
PAR 775: Tibetan: Intermediate and Advanced Study
PAR 780-782: Mandarin Chinese I, II, III
PAR 785: Mandarin Chinese: Intermediate and Advanced Study
PAR 790-792: Japanese I, II, III
PAR 795: Japanese: Intermediate and Advanced Study

Research and Writing

PAR 800: Integrative Seminar
Experiential integration of intellectual work, vocational practice, and personal relationships with emotional, mental, and spiritual development.

PAR 820: Practical Teaching Skills
Skills and techniques for evoking creative learning and effective teaching. (Same as EWP 701)

PAR 850: Preparation for Comprehensives
Directed research in preparation for written comprehensive examinations.

PAR 900: Research Seminar
Practicum in scholarly research to help advanced master's and doctoral students develop the thesis or dissertation in philosophy and religion.

PAR 925: Thesis Writing
Individualized work and direction with members of the thesis committee.

PAR 950: Dissertation Writing
Individualized work and direction with members of the dissertation committee.
The centre is still and silent
in the heart of an eternal dance of circles.

Rabindranath Tagore
Psychology Courses

Note: While these courses are primarily for doctoral students, they are also open to master's students.

Advanced General Psychology

PSY 509: Research Design and Methodology
Theoretical and practical training in techniques of scholarly research, experimental and non-experimental designs, hypotheses testing, sampling and inference, ethical issues, and statistical applications.

PSY 510: Child and Adolescent Development
Theory and research in the physical, emotional, cognitive, and social development from birth to young adulthood. Comparison of different cultural perspectives on development of the "self."

PSY 511: Developmental Problems of Childhood
Examines vicissitudes in child and adolescent development, including childhood psychopathology and disturbances of family systems.

PSY 512: Advanced Psychopathology
Selected topics and theories of psychopathology, emphasizing humanistic, transpersonal, existential, and Eastern approaches to human experience and problems of living. Contemporary approaches to treatment.

PSY 513: Contemporary Social Psychology
Current theories and research on social processes, structures and issues, the social context of individual behavior, including Eastern and transpersonal approaches.

PSY 514: Meditation: Theories and Research
Contemporary theoretical and empirical approaches to meditation.

PSY 515: Male and Female: Sex Roles and Gender Differences
Differential theories of male and female psychological development, current research in sex differences, role theory, and concepts of androgyny.

PSY 516: Altered States of Consciousness
Examination of the major modalities of ASC's: sleep and dreams, psychoactive plants and drugs, hypnosis, meditation, psychotic, creative, ecstatic and mystical states of consciousness, from Western and Eastern perspectives.

PSY 517: Issues in Professional Development
Selected issues in the practice of professional psychology, including training and licensing, working with minorities, consultation, professional responsibility.

PSY 518: Community Mental Health Services
History and theories of community psychology and mental health; review of local systems of mental health agencies; the future of community mental health.

PSY 519: Statistics for Research
Theory and practical training in descriptive and inferential statistics, including correlational techniques, chi-square, analysis of variance, t-test and regression analysis.

Counseling/Psychotherapy Areas

PSY 520: Psychotherapy with Children and Adolescents
Techniques to remedy or prevent problems in children and their families. Case material illustrating strategies of intervention is included.
PSY 521: Humanistic Treatment of Sexual Dysfunction
Treatment of specific sexual dysfunctions within a humanistic-transpersonal framework, and integration of sex therapy techniques with relationship counseling.

PSY 522: Advanced Counseling Skills
Theory and practice of psychotherapeutic dynamics and processes: specialized skills, applications, and current issues in training, supervision, and research.

PSY 522G: Counseling Practicum: Group Supervision
Process-oriented case supervision, with focus on therapeutic relationship. Students present and discuss case material from current counseling caseload. Group limited to six (6).

PSY 522I: Counseling Practicum: Individual Supervision
Process-oriented case supervision, with focus on therapeutic relationship. Individual supervision of student’s active cases.

PSY 523: Advanced Marriage and Couple Counseling
Intensive analysis of assessment and intervention strategies for counseling couples, with emphasis on communications, systems, interaction, social exchange, and transpersonal perspectives.

PSY 524: Advanced Family Therapy
Intensive study of family system dynamics, assessment and intervention strategies, through didactic material, observation of family treatment, simulation, and supervision.

PSY 525: Theory and Practice of Group Facilitation
Application of theories of group process to facilitating therapy, growth, task and problem-solving groups in professional practice.

PSY 526: Psychotherapy with Special Populations
Issues and problems in working with selected populations, e.g., alcoholics, drug addicts, the aged, ethnic minorities, the disabled, and others.

Counseling/Psychotherapy Orientations

PSY 530P: Gestalt Therapy Practicum
Continuation of experiential learning of Gestalt therapy, through observation, participation and supervised practice.

PSY 531: Continuing Psychosynthesis
Further conceptual and experiential learning of psychosynthesis, with focus on concepts of the will and symbolic experience. (Prerequisite: Beginning Psychosynthesis, or equivalent.)

PSY 532P: Bioenergetic Therapy Practicum
Continuation and deepening of understanding and practical skills in the use of bioenergetic principles and techniques.

PSY 533: Rankian Psychotherapy
Theory and practice of the growth therapy of Otto Rank, pioneer depth psychologist and precursor of existential, humanistic, and transpersonal psychology.

PSY 533P: Rankian Psychotherapy Practicum
Advanced practicum for counselors seeing clients; case presentation and supervision within framework of Rankian psychotherapy.

PSY 534: Jungian Psychotherapy
Theories and techniques of psychotherapy from the perspective of analytical psychology.

PSY 534P: Jungian Psychotherapy Case Seminar
Advanced practicum for counselors/therapists seeing clients, with case presentation and supervision within framework of Jungian psychotherapy.

PSY 535: Existential Psychotherapy
Theory and practice of existential counseling/psychotherapy.

PSY 535P: Existential Psychotherapy Practicum
Advanced practicum for counselors seeing clients, with case presentations and supervision, within framework of existential psychotherapy.

PSY 536: Yoga Psychotherapy
Theoretical and practical issues in the integration of yogic principles and techniques into counseling and psychotherapy.
PSY 536P: Yoga Psychotherapy Case Seminar
Advanced practicum for counselors seeing clients, with case presentation and supervision within framework of yoga psychotherapy.

PSY 537: Cognitive and Imagery Therapy
Introduction to current theories and research in cognition, and the application of these principles and methods in cognitive therapy.

Other Psychology Courses

PSY 540: Psychological Assessment I: Personality
Theory and practice of administration, scoring, interpretation, and application of commonly used objective and projective measures, including the MMPI, CPI, Rorschach, TAT, and projective drawings; beginning report writing.

PSY 541: Psychological Assessment II: Cognitive
Theory and practice of scoring, administration, interpretation, and application of major tests for assessing intelligence, learning abilities and disabilities, and neuropsychological deficit.

PSY 542: Professional Ethics for Psychologists
Review of ethical standards for professional psychologists, emphasizing application to practical problems in practice, teaching, and research.

PSY 543: Theory and Practice of Supervision
Small group practicum in developing an individualized approach to the supervision of therapist trainees, with emphasis on supervisor-counselor, and counselor-client relationships.

PSY 544: Dynamics of Social Transformation
Investigation of the process and dynamics of personal, collective, and planetary transformation. Historical, spiritual, mythological, systemic and developmental theories of change will be explored and studied in their relationship to current world crises and the possibilities of response.

PSY 545: Phenomenological Methods in Psychological Research
Basic phenomenological psychology—understanding of experiences from within the lived context of that experience. Application of this approach to psychological research, particularly in the dissertation.

PSY 546: Evolutionary Psychobiology
Interrelationships between biological and socio-behavioral aspects of human evolution; biological bases of human behavior; basic evolutionary theory, fossil hominids, the role of gender, development of the brain, and sociobiology.

PSY 547: Psychopharmacology
Survey of psychoactive drugs and their action on the brain and mind, particularly psychotropic medications, addictive drugs and awareness-amplifying substances.

PSY 548: Psychophysiology of Consciousness
Theories and research on the physiological substrates of consciousness, particularly in states of sleep, dreams, waking, meditation, arousal and depression.

PSY 550: Organizational Dynamics
Overview of theories of organizations and principles of organizational structure and dynamics, with special emphasis on general systems theory and the process of organizational change.

PSY 551: Consulting for Organizations
Principles of consulting for organizations, including contracting, diagnosing, designing change programs, evaluating, problem-solving and conflict resolution.

PSY 551P: Organizational Consulting Practicum
Application of principles and practices of consulting in simulated and real organizational settings, under supervision of an experienced professional consultant.

PSY 902: Dissertation Research Seminar
Practicum in scholarly and quantitative research to help doctoral students develop the dissertation project.

PSY 903: Dissertation Writing
Individualized work with the members of the Dissertation Committee.
Social and Cultural Anthropology Courses

SCA 101: Foundations of Socio-Cultural Anthropology
Overview of anthropology as an integrated discipline focusing on the fundamental principles of the field and the major historical paradigm shifts which have occurred. Social, ideological, material and transcultural (including transpersonal and spiritual) aspects highlighted. Practical applications of the cross-cultural “way of seeing” emphasized.

SCA 102: Culture, Personality and Kinship
Anthropological approach to study of personality. Cross-cultural comparison of kinship and family patterns throughout the world. The relationship of cultural world view to personality development and expression.

SCA 103: Anthropological Linguistics
Social and linguistic aspects of verbal behavior; speech communities; language and social stratification; the design of language. Historical and transpersonal perspectives on the interrelationships of language, thought and cognition.

SCA 104: Ethnological Theory
The development of socio-cultural anthropological theory, focusing on areas of controversy among major theoretical schools, as well as the basic holistic perspective on humans and their environment (social and natural). Includes work by prominent anthropologists as well as relevant Eastern theorists.

SCA 106: Evolution of Culture
Major theories and the nature of the evidence bearing on social and cultural evolution, from primate societies, to hunter-gatherers, to agriculture and industrialism. Cross-cultural examination of the theories in relation to the history of racism, sexism, and beliefs in technological progress. Current re-evaluations of Darwinism, and the consequences for cultural and social theory.

SCA 107: Ethnographic Methodology
Purposes, strategies and techniques of field research in cultural anthropology. Study and practice of techniques of participant observation, interviewing, behavioral recording and others. Descriptive and analytic approaches and methods, and experiential work.

SCA 201: Peasant Society and Culture
Examination of the economic, social and political nature of peasant societies. Attention to peasant values and personality, and the motives and significance of rural-to-urban migration.

SCA 202: People in Cities
Anthropological and sociological studies of urbanization. Topics include urban functions, urban-hinterland relations, networks and neighborhoods, urban crowding and inter-class and inter-ethnic relations in cities.

SCA 203: Anthropology and Folklore
Nature and forms of folklore; its cultural setting, transmission and dynamics. Psychological, ethnic and philosophical considerations of folklore and its relationship to drama, art and music.
SCA 204: Shamanism and Primitive Religion
The shamanic experience, health and shamanic healing; shamanic altered states of consciousness, within the context of society and cultural beliefs. Archetypal and mythic dimensions of shamanic experience and practice.

SCA 205: Cross-Cultural Healing Practices
Exploration of commonalities and differences in healing practices throughout the world. Shamanic, Eastern and Western healing practices, and their underlying belief systems; are compared and integrated.

SCA 206: Symbols and Myths of Life Transition
Exploration of symbols and symbols that support and surround important life transitions in different cultures. Special focus on the passages of birth, puberty, marriage, aging and death.

SCA 207: Cross-Cultural Relationship Patterns
Comparative study of patterns of courtship, mating, marriage and friendship, from a cross-cultural perspective.

SCA 208: The Anthropology of Child Development
Child rearing practice, socialization, cultural influences on child development, parental bonding, sex differences, and cross-cultural studies of cognitive development.

SCA 209: The Anthropology of Aging and Dying
Aging as a process of growth and adaption throughout the lifespan in physical, social and intellectual terms. Attitudes and definitions of health, fulfillment, longevity and dying in different cultures. Elders as activists and carriers of wisdom.

SCA 210: Anthropology of Religion
Exploration of origins and early forms of religion, including animism, naturism, totemism, shamanism; the birth and death of gods, spirits and demons; and the nature and significance of recent revitalization movements.

SCA 211: Cross-Cultural Myths and Rituals
Exploration of symbolism in myth and ritual. Overview of anthropological approaches to symbolism, within the historical and cultural context; the structure and meaning of ritual, ceremony and myth.

Area Studies

SCA 401: Language and Culture of Japan
Key terms and concepts in Japanese religion, world view, aesthetics and socio-cultural patterns.

SCA 402: Traditional and Contemporary Japanese Psychology
Comparison of the traditional Japanese way of life, as influenced by Buddhism, and the adaptation to modern technology. Japanese approaches to organization and management.

SCA 411: Language and Culture of China
Key terms and concepts in Chinese philosophy, religion, world view, literature and socio-cultural patterns.

SCA 412: Marriage and Family Patterns in China and Japan
Comparison of marriage and family patterns in the Far East and West, and modern changes.

SCA 421: Modern Indian Social Philosophies and Movements
The teachings and impact of major modern Indian thinkers: Tagore, Vivekananda, Gandhi and Aurobindo.

SCA 422: Marriage and Family Patterns in India
Examination of the marriage and family patterns in India, and how they have changed within this century.

SCA 431: American Indian History and Culture
Overview of major Native American cultural and linguistic groups, world views, traditions and myths.

SCA 432: Native American Healing Practices
Includes study of such methods as chanting, drumming, sand painting, vision questing and shamanic journeys.

SCA 441: People and Cultures of Latin America

SCA 442: South/Central American Indian Cultures
Prehistory and ethnology of the pre-Columbian inhabitants and their modern descendants.
Roster
Board of Trustees

Ron Rattner (Chair)
Attorney, San Francisco
David Forbes (Vice-Chair)
Honorary Canon, Grace Cathedral,
San Francisco; Headmaster, St. Paul's
School, Oakland
Michael Toms (Vice-Chair)
Communications Consultant; Founding
President, New Dimensions Foundation,
San Francisco
Sandra Lewis (Secretary)
Program Coordinator, Rosalind Russell
Arthritis Center, University of
California, San Francisco

Wayne Bloomquist
Real Estate Appraiser, Berkeley, California
John Broomfield (ex officio)
President, California Institute
of Integral Studies, San Francisco
Bina Chaudhuri
Co-Founder and Vice-President,
California Institute of Integral
Studies, San Francisco
Peter Coulouilis
Jungian Psychoanalyst, Long Beach, CA
Rajnikant Desai
Structural Engineer, San Francisco
Edward Dresen
Business Consultant; Founder, Bay Area
Aikido Schools; Mountain View, CA
Lisa Faithorn
Assistant Professor and Co-Director of
Social and Cultural Anthropology Program,
California Institute of Integral Studies,
San Francisco
Donald Flaxman
Financial Consultant, Palo Alto, CA
Paul Herman
Professor and Director of Integral Counseling
Psychology Program, California Institute of
Integral Studies, San Francisco
John Kern
President, Kern Foundation, Oak Brook, IL
Carol Ruth Knox
Minister, Unity Center, Walnut Creek, CA
Kishore Kripalani
President, Gaylord India Restaurants,
San Francisco

Peter Krohn
Student, California Institute of
Integral Studies, San Francisco
Rajendra Prasad
Assistant Superintendent for Personnel and
Planning, San Mateo School District;
Los Altos, CA
Janet Sargent
Educator and Civic Leader; Member, National
Advisory Council, Experiment in International
Living; San Francisco
Susan Saylor
Student, California Institute of
Integral Studies, San Francisco
Walter Scott
President, McKeon, Scott, Woolf & Associates,
Palo Alto, CA
Howard Sherman
Business Executive; Former University Teacher
of Philosophy; San Rafael, CA
Roland Smith
Electrical Engineer and Businessman,
Mill Valley, CA
Jane Taylor (Emeritus)
Former Member, Mills College Board of Trustees;
San Mateo, CA
Advisory Board

Allan W. Andersen
(San Diego, California)
Professor of Religious Studies, San Diego State University

Archie J. Bahm
(Albuquerque, New Mexico)
Professor Emeritus of Philosophy, University of New Mexico

Amiya Chakravarty
(New Paltz, New York)
Professor Emeritus of Philosophy, New York State University College, New Paltz

Luke T. Chang
(San Francisco)
Academic Vice-President, Lincoln University

Jacob Needleman
(San Francisco)
Professor of Philosophy, San Francisco State University

Ira Progroff
(New York)
Founder Dialogue House and creator of The Intensive Journal

Frederic Spiegelberg
(San Francisco)
President Emeritus, California Institute of Integral Studies; Professor Emeritus of Indic Studies, Stanford University

Leland P. Stuart
(Los Angeles, California)
Central Coordinator, Unity-in-Diversity Council

The Administration

John Broomfield
President

Bina Chaudhuri
Co-Founder and Vice-President for Community Relations and Alumni Affairs

Ralph Metzner
Academic Dean, Co-Director, East-West Psychology Program

Angeles Arrien
Co-Director, Social and Cultural Anthropology Program

Vic Campbell
Receptionist/Secretary

Cathy Coleman
Director of Student Services

Tom Courtney
Director of Administration and Finance

Judith Day
Assistant to the President

Lisa Faithorn
Co-Director, Social and Cultural Anthropology Program

Michael Flanagan
Assistant to the Library Director

Vern Haddick
Library Director

Paul Herman
Director, Integral Counseling Psychology Program

Barbara Lee
Coordinator, Integral Counseling Center

Lilya Reyzelman
Bookkeeper

Karen Roberts
Receptionist/Secretary; Assistant to the Vice President

Paul Schwartz
Director, Philosophy and Religion Program

Ron Silliman
Director, Public Relations and Development

Paulann Sternberg
Registrar

Ray Vespe
Director, Integral Counseling Center

Walt Voigt
Director, Clinical Psychology Doctoral Program
Director, Professional Training

Judyth Weaver
Co-Director, East-West Psychology Program

Tanya Wilkinson
Associate Director, Integral Counseling Psychology Program
Angeles Arrien (M.A., University of California at Berkeley) is a native Basque who was raised biculturally. With this rich background, her interests moved her to study anthropology and cross-cultural studies in areas of myth, folklore and symbolism to find the commonalities and universals that all humankind share.

Angie has lectured nationally and internationally, and has appeared on radio and television. She teaches at four Bay Area graduate schools: the California Institute of Integral studies, John F. Kennedy University, Antioch West, and the California Institute of Transpersonal Psychology. Additionally, she has a private practice where she uses esoteric and cross-cultural symbols as an educational and intuitive tool. She is the co-director of the Social and Cultural Anthropology program, which she co-designed, and is on the board of the International Transpersonal Association.

John Broomfield, President of the Institute and Professor of History and Comparative Studies, earned B.A. and M.A. degrees in History in New Zealand, and a Ph.D. in modern South Asian Studies at the Australian National University. Subsequently, he spent a total of 6 years in India and 20 years teaching at the University of Michigan, where he developed cross-disciplinary programs for the comparative study of culture.

In teaching and writing, his central concern is the reevaluation of the presuppositions of modern Western civilization through comparison with other cultural understandings. In this search, dimensions other than the academic have been added with sustained training in Iyengar yoga and meditative practice. Among many published works is his American Historical Association prizewinning study of twentieth-century Bengal, *Elite Conflict in a Plural Society*.

Dominie Cappadonna, Assistant Professor in Integral Counseling Psychology, earned a B.A. in Human Development and an M.S. in Counseling and Guidance at San Diego State University, and a Ph.D. in Transpersonal Psychology at the Humanistic Psychology Institute (Saybrook Institute).

Dominie is also on the faculty of the Center for Interdisciplinary Science at San Francisco State University, and of the School of Consciousness at John F. Kennedy University. She has a private practice as a healer/transpersonal therapist, specializing in cross-cultural healing, shamanism, Eastern philosophy and Western psychological techniques for transformation. Dominie co-led a holistic medical team in a Cambodian refugee camp, has studied with shamans-healers in Brazil, is known for her work with the I Ching, and is the creator of "Mystic Journeys Under Sail," a travel opportunity using the ocean as healer.
**John Dyckman**, Associate Professor of Psychology, earned his bachelor’s degree from the University of Chicago (1967) and his Ph.D. in Psychology from the University of California at Berkeley (1976). He is on the staff of an East Bay hospital and maintains a private practice.

John’s research interests are on the effects of psychotherapy, visual imagery in therapy, child and family therapy, and Buddhism and psychotherapy. He is the author of articles on learning and imaging.

**Lisa Faithorn**, co-director of the Social and Cultural Anthropology program, received a B.A. in Anthropology from Bennington College, and an M.A. from Northwestern. She is currently a doctoral candidate at the University of Pennsylvania.

Lisa is particularly interested in cross-cultural conflict resolution, and in furthering the understanding of the holistic and integrative perspectives of anthropology. She has taught at the University of Pennsylvania, Cal State Northridge, and UCLA, and has published articles on her fieldwork in New Guinea. She presently is working as an organizational consultant and teaches cross-cultural communication skills to foreign students new to the U.S.

**Vern Haddick**, Library Director and Associate Professor of Integral Counseling Psychology. Bachelor’s and master’s degrees in English from University of California at Berkeley, summa cum laude. Master’s degree in library science from Columbia University. Doctoral studies in counseling psychology at University of California, Berkeley. National Board Certified counselor.

In addition to his specialization in counseling psychology, Vern has strong interests in the psychology of creative process, psychosynthesis, Progoff’s Intensive Journal method, cross-cultural studies, and professional ethics and values.
A. Elgin Heinz, Associate Professor and consultant on Asian studies in the Philosophy and Religion program, graduated summa cum laude in Speech/Philosophy from U.C. Berkeley, and received an M.A. in History from San Francisco State University. He has been director of education for the Japan Society in New York, and assistant director of the East Asia Curriculum Project at U.C. Berkeley.

Elgin's interests include historical global relationships among human cultures, and "translation" of Asian philosophical and religious perceptions into concepts comprehensible on the pre-collegiate level in the West. He is the author and editor of numerous collections of materials and methods for teaching Asian studies.

Paul E. Herman, director of the Integral Counseling Psychology program and of the Counseling Psychology specialization in the Psychology Ph.D. program, received his A.B. degree from Ohio University, Athens and three masters degrees: in Spanish from U.C. Berkeley, in Library Service from Columbia University, and in Psychology from Temple University. He received his Ph.D. in East-West Integral Psychology from CIIS. Paul holds the state Marriage, Family, Child Counselor license and is a National Certified Counselor. His experience has been in counseling the disadvantaged cross-culturally.

In 1973, Paul founded the first East-West graduate psychotherapy degree program in the world at CIIS. He teaches and/or is conducting research in the psychology of liberation, spiritual healing practices, will therapy, psychosynthesis and counselor supervision.

DeLee Lantz, completed her B.A. at the University of Oklahoma, and her Ph.D. in Psychology at Harvard University. She is a member of the faculty in East-West Psychology.

Her special interests are in cognitive psychology, integral approaches to personality theory, Tibetan Buddhism, and biofeedback. DeLee maintains a private practice in psychotherapy and biofeedback.
Ralph Metzner, Academic Dean and Professor in the psychology and counseling programs, has been teaching at the Institute since 1975. He has a B.A. from Oxford University, England, and a Ph.D. in Clinical Psychology from Harvard University (1962). He has done post-doctoral research in psychopharmacology, and published articles in the literature of consciousness, personality research, esoteric and symbolic psychologies, and Eastern systems of meditation.

Ralph is the co-author of The Psychedelic Experience, and the author of Maps of Consciousness, The Ecstatic Adventure, Know Your Type, and Varieties of Transformative Experience. A board member of the International Transpersonal Association and the Association for Transpersonal Psychology, he is also a licensed clinical psychologist with a private practice.

Paul Schwartz, director of the Philosophy and Religion program, earned a B.A. in Philosophy at DePaul University (Chicago) and an M.A. in the History and Philosophy of Religion at Concordia University (Montreal). He is presently a doctoral candidate at the Graduate Theological Union. Until recently, he was also project director of the Center for the Study of New Religious Movements in Berkeley.

A former Franciscan brother, Paul is interested in Christian spirituality and mysticism, comparative religion and philosophy, mythology, symbolism, and religious language. He is the co-author of a forthcoming book on the Moral Majority and is currently researching the use of parable and myth in contemporary religious groups.

Rina Sircar, Professor in Philosophy and Religion, earned a doctoral degree in Indian Philosophy from Gujarat University in India (1974) and a second Ph.D. in Buddhist Studies from the California Institute of Asian Studies (1976). She has also received degrees in Law, Oriental Philosophy and the Abhidhamma & Sutta Pitakas from Rangoon University in Burma.

In addition to her 25 years of teaching experience and several publications in English and Burmese, Rina is the co-founder and resident meditation teacher of Taungpulu Kaba-Aye Monastery, and conducts retreats worldwide on mindfulness, insight and healing in the Theravada forest tradition. In 1981, she received the honorary title of Vidasanachariya from Calcutta and in 1982, Dhammadhatu from Bangladesh.
Mark Tatz, Associate Professor in the Philosophy and Religion program, specializes in Indo-Tibetan Buddhism. He has a Ph.D. in Religious Studies (Buddhism) from the University of British Columbia, an M.A. in Asian Languages and Literatures (Tibetan and Sanskrit) from the University of Washington, and a B.A. in Comparative Literature from U.C. Berkeley.

In addition to having taught at the University of Washington, Naropa Institute and Antioch University, Mark has done a great deal of travelling and research in Asia. He is the author of several articles and books, including Rebirth: The Tibetan Game of Liberation.

Raymond B. Vespe is the director of the Integral Counseling Center and an Assistant Professor in Integral Counseling Psychology. He received his A.B. in Psychology from Cornell University (1958), and his M.S. in Clinical Psychology from Case Western Reserve (1959). He is a doctoral candidate at the California Institute of Integral Studies.

Ray is also an adjunct professor in the Transpersonal Psychology Program at John F. Kennedy University, and a licensed Marriage Family and Child Counselor in private practice. His main interests are in the areas of phenomenology, Taoism and the integration of Eastern psychospiritual and Western psychotherapeutic disciplines.

Walt Voigt, director of the Clinical Psychology doctoral program and Director of Professional Training, received his Ph.D. in Clinical Psychology from Ohio University (1969), his M.A. in Clinical Psychology from West Virginia University (1963), and his B.S. in Psychology from Pennsylvania State University (1961). He is licensed in California as a Psychologist, and also as a Marriage, Family and Child Counselor.

With a professional career that has encompassed clinical practice, teaching, training and research, Walt is interested in the application of Eastern and Western growth models to psychotherapeutic process, transformation of human relationships, and the natural world. He has published articles in the areas of psychological assessment, psychotherapy, and perception.
Judyth O. Weaver, co-director of the East-West Psychology program, earned her B.A. and Ph.D. degrees from International University. She is certified in Reichian Therapy, Jin Shin Jyutsu and massage, and is an authorized instructor of Grandmaster Cheng Man-Ching’s T’ai Chi Ch’uan. Judyth has studied Sensory Awareness with Charlotte Selver for 15 years. A founding member of the Association for American Buddhism and Psychotherapy, she spent 18 months in a Rinzai Zen Monastery in Asia, and teaches T’ai Chi Ch’uan each summer in a zen monastery in Japan. She has recently been authorized to lead a Rinzai Zen Meditation Center in the United States.

Judyth’s interests are practicing the non-duality of body-mind, and integration of the East and West into closer understandings. She teaches applications of spiritual practice in everyday life.

John Welwood, who teaches in the East-West Psychology and Integral Counseling Psychology programs, is a licensed clinical psychologist and psychotherapist in private practice. He holds a B.A. in Philosophy from Bowdoin College and a Ph.D. in Clinical Psychology from the University of Chicago, where he worked closely with Eugene Gendlin in existential psychotherapy and the Focusing method. John is an associate editor of The Journal of Transpersonal Psychology. He has studied and practiced Buddhist meditation for more than ten years.

Tanya Wilkinson, Associate Director of the Integral Counseling Psychology program, received her B.A. in Psychology from Antioch, and her M.A. and Ph.D. in Clinical Psychology from the California School of Professional Psychology. She is licensed as a Marriage, Family and Child Counselor and has a private practice in San Francisco.

Tanya is particularly interested in Jungian theory, the psychology of women, symbolism and mythology.
Adjunct and Visiting Faculty

Danny H. Alford, Instructor
Ph.D. Candidate, Linguistics, University of California (Berkeley), M.A., Linguistics, UCLA, (1969)

Elizabeth A. Behnke, Assistant Professor
Ph.D., Comparative Arts, Ohio University, (1978)

Elizabeth Campbell, Associate Professor
Ph.D., Human Behavior: Social Psychology, United States International University, (1975)

John Cooper, Composer-in-Residence
M.A., Composition, University of Missouri, (1976)

Margaret Cormack, Professor
Ph.D., International Education, Columbia University, (1951)

Gayle Delaney, Assistant Professor
Ph.D., Clinical Psychology, Union Graduate School, (1972)

James Donahoe, Associate Professor
Ph.D., California Institute of Integral Studies, (1976)

Edward Dreessen, Instructor
Instructor and Black Belt, Aikido
Founder-Director, Aikido, SF

Suzanne Engelman, Assistant Professor
Ph.D., Clinical Psychology, Georgia State University, (1981)

John Gasperoni, Instructor
M.A., Counseling Psychology, West Georgia College, (1978)

John Hada, Associate Professor

Ruth-Inge Heinze, Professor
Ph.D., Asian Studies, University of California (Berkeley), (1974)

Judye Hess, Associate Professor
Ph.D., Clinical Psychology, University of Rhode Island, (1975)

Philip A. Hughes, Instructor
M.Ed., Counseling, University of North Carolina, (1972)

Lynn Sandra Kahn, Associate Professor
Ph.D., Clinical Psychology, American University, (1977)

Stephen LaBerge, Assistant Professor
Ph.D., Psychophysiology, Stanford University, (1980)

Detlef Lauf, Professor
Ph.D., Indo-Tibetan Studies, University of Munich, (1965)

Kennard Lipman, Associate Professor
Ph.D., Far Eastern Studies, University of Saskatchewan, (1979)

Josiane V. Lismay, Assistant Professor
Ph.D., California School of Professional Psychology, (1980)

Sybil Meyer, Assistant Professor
M.A., Lone Mountain College, (1977)

Vishwanath S. Naravane, Professor
Ph.D., Philosophy and Religion, University of Allahabad, India, (1946)

James Neafsey, Assistant Professor
M.Div., Weston School of Theology, Cambridge, Mass., (1976)

Ph.D. Candidate, Graduate Theological Union, Berkeley

Judith Osgood, Associate Professor
Ph.D., Counseling Psychology, Arizona State University, (1972)

Rowena Pattee, Assistant Professor
M.F.A., University of Oregon, (1962)

Karen Peoples, Assistant Professor
Ph.D., Psychology, California School of Professional Psychology, (Los Angeles) (1981)
Sylvia Randall, Associate Professor  
Ph.D., Clinical Psychology, Purdue University, (1965)

Vedre Madhusudan Reddy, Professor  
Ph.D., Philosophy, Osmania University, India, (1958)

James D. Ryan, Instructor  
M.A., South Asian Studies, University of Wisconsin (in Madison), (1976)  
Candidate for Ph.D., University of California (Berkeley), (1983)

Anil Sarkar, Professor Emeritus  
Ph.D., Philosophy, Patna University, India, (1946)

Karabi Sen, Professor  
Ph.D., Philosophy, Calcutta University, (1975)

Alexander Shulgin, Professor  
Ph.D., University of California (Berkeley), (1953)

Sheelah Sigel, Associate Professor  
Ph.D., Neuropsychopharmacology, University of California (San Francisco), (1978)

Ron Silliman, Poet-in-Residence  
University of California (Berkeley)

Nippo Syaku, Associate Professor  
M.A., Literature, Rissho University, Tokyo, (1935)

Mary Oliver Tasch, Professor  
Ph.D., School of Psychology, Syracuse University, (1970)

Yi Wu, Professor  
Ph.D., Philosophy, College of Chinese Culture, Taiwan, (1970)

Rabbi David Zeller, Assistant Professor  
Founder-Director, Network of Conscious Judaism (Rabbinical ordination 1978)

---

Visiting Workshop Leaders, 1982-1984

Laura Boggio-Gilot (Ph.D. Psychology, Rome). Teacher of Psychosynthesis, Vedanta Meditation

Robert Boyll (Columbia University). Voice Teacher, Native American Ceremonial Leader, Professor-Sonoma State University; Use of Voice in Healing and Psychotherapy.

Shyam Bhatnagar (SRI Center, Princeton, N.J.). Yoga Teacher, Founder of InnerTuning system of chakra therapy.


Rollo May, Ph.D., Psychoanalyst, Existential Philosopher, Humanistic Psychologist, author of Love and Will, The Discovery of Being.

Paul Minsky, (Ph.D. Clinical Psychology). Instructor in Hypnotherapy, Clinical Psychology at University of California, Berkeley.

Erik Peper (Ph.D., Psychology). Professor, San Francisco State University, Biofeedback Researcher, author of Mind/Body Integration.

Renee Weber, (Ph.D. Philosophy). Professor, Rutgers University, New Jersey.
Recent Faculty Publications

Books

Angeles Arrien
The Tarot Handbook

John Broomfield
Perilous New Directions: U.S.-Soviet Confrontation in the Middle East (with Everett Mendlesohn)
Mostly About Bengal: Essays in Modern South Asian History

Vern Haddick
Portrait of Morris
Transcendence and Transformation: Writings from the California Institute of Integral Studies

A. Elgin Heinz
Planning a Teacher's Workshop on Japan

Ruth-Inge Heinz
Tham Khwan--How to Contain the Essence of Life: a Socio-Psychological Study of a Thai Custom Concepts of Hell in Asia Trances and Healing in Modern Southeast Asia

Detlef Lauf
Eine Ikonographie des tibetischen Buddhismus

Ralph Metzner
Know Your Type Varieties of Transformative Experience

Anil Sarkar
Changing Phases of Buddhist Thought: a Study in the Background of East-West Philosophy Dynamic Facets of Indian Thought

Ron Silliman
Tianting Bart ABC

Rina Sircar
The Efficacy of Taking Refuge

Newton Suter
Student Evaluation of Teaching Effectiveness at Stanford University (Technical Report No. 1: Participation, Rating Correlations, Reliability and Trends)

Mark Tatz
Candragomin's Twenty Verses on the Bodhisattva Vow and its Commentary, by Sakya Drapa Gyaltsen

John Welwood
The Meeting of the Ways: Explorations in East/West Psychology Awakening the Heart: East-West Approaches to Psychotherapy and the Healing Relationship

Articles and Papers

Elizabeth Behnke
"The Philosopher's Body" in Somatics

John Broomfield

Suzanne Engelmann

Vern Haddick
"Convergence of Modern Psychology and Theosophic Thought" in East Meets West "Facing Karma: the Obligatory Scene" in Theosophist "Emanuel Swedenborg and Dimensions of Creativity" for the Swedenborg Foundation

A. Elgin Heinz
"Major Regions of Asia" in Focus on Asian Studies "Using Chinese Literature in Translation" in Focus on Asian Studies "Tohoku Diary: a Background Essay" in Videoleters from Japan

Ruth-Inge Heinz
"Shamans or Mediums--Toward a Definition of Altered States of Consciousness" in Phoenix "Glossolalia in Singapore" in Folklore "Automatic Writing in Singapore" in Contributions to Southeast Asian Ethnography

Paul E. Herman
"Defining Theosophical Psychology" in East Meets West "Integral Psychology" in Transcendence and Transformation

Detlef Lauf
"Maitreya's Herabkunft und Stufenwege zur Licht" in Eranos Jahrbuch "Mythology and Jean Gebser's Mythic Structure of Consciousness" in Reflections: Essays in Phenomenology

Ralph Metzner
"Toward a Reformulation of the Typology of Functions" in Journal of Analytic Psychology (with C. Burney and A. Mahler) "The Tree as a Symbol of Self-Unfoldment" in American Theosophist "Working Notes on Transpersonal Education" in Association for Transpersonal Psychology Newsletter "Alchemy and Personal Transformation" in Laughing Man "Uncovering the Veils of Illusion" in Transcendence and Transformation

Ron Silliman
Theses and Dissertations Done at the Institute

Rina Sirca
"An Introduction to Mindfulness and Insight Meditation" for World Buddhist University

Mark Tatz
"The Skill in Means Sutra" in Shunyata
"Songs of the Sixth Dalai Lama" in Tibet Journal
"The Life of Candragomin in Tibetan Historical Tradition" in Tibet Journal

Walt Voigt
"Rorschach Determinant Scoring Examination" in A Human Science Model for Personality Assessment with Projective Techniques

John Welwood
"The Unfolding Experience: Psychotherapy and Beyond" in Journal of Humanistic Psychology
"Vulnerability and Power in the Therapeutic Process" in Journal of Transpersonal Psychology
"On Spiritual Authority: Counterfeit and Genuine" in Journal of Transpersonal Psychology
"Working with Emotion: Western and Eastern Approaches" in East Meets West
"The Holographic Paradigm and the Structure of Experience" in The Holographic Paradigm and other Paradoxes
"The Ground of Communication: East and West" in Transcendence and Transformation

Ahlstrom, David Charles
Creative sound as the ground of music (Ph.D., 1974)

Alavi, Seyed Ahmad
History of oil industry in Iran (Ph.D., 1977)

Al-Dijaili, Yehya S.
An Inquiry into the true relationship between Sufism and Islam (Ph.D., 1974)

Anderson, Hilary
A Study of the principles and methods of self-integration in integral yoga (Ph.D., 1972)

Arnold, Stephen Douglas
An Inquiry into the meaning and problems of self, identity and transformation (M.A., 1974)

Arnold, Stephen Douglas
A Psychology of human possibility: the rationale for a psychospiritual approach to child development (Ph.D., 1977)

Arnold, Suzannah K.
A Study of esoteric number symbology as it relates to the psycho-cultural evolution of Western civilization (M.A., 1979)

Asfoor, Majid Ahmad
The Theory and inception of the audiobilingual method of language instruction (M.A., 1978)

Bahaar, Khalid I.
Neutralism in perspective (a case study) (Ph.D., 1975)

Bainbridge, Robert
Evolution, education, and the destiny of man (Ph.D., 1971)

Baker, Stuart R.
An Analytic approach to early Buddhist thought (M.A., 1977)

Balshor, Susan M.
Mapping the creative process: a journal and study (M.A., 1980)

Banks, Wendy
The Symbol and archetype of the cat in the arts and the psyche (M.A., 1978)

Bannowsky, A. W.
Personality factors, job satisfaction and long-term employment of prelingually profoundly deaf adults (Ph.D., 1983)

Baraff, Carol A.
Music and fantasy: doorway to spiritual experience and personal growth (M.A., 1979)

Barde, Larry
Psychological factors of Bujutsu (M.A., 1977)

Bernard, Joseph M.
Running: a vehicle for personal transformation (Ph.D., 1983)

Betz, Christiaan J.
Vietnam: social transformation from Confucianism to Communism (Ph.D., 1977)

Bloistein, Joseph
A Study of the dynamic constituents of the Eastern traditions of dharma and the Jungian ideal of personality (Ph.D., 1979)

Bloomquist, Wayne Earl
Psychological studies of the sleep state: East and West (Ph.D., 1976)

Bonpua, Jose L.
The Palestinian struggle: the case of the Fedayeen movement (Ph.D., 1972)

Bowman, Paul Lawrence
The Function of the intellect in transpersonal human development (M.A., 1983)

Brown, Victor Clements
Sage vs. tyrant; a study of contending political authorities in ancient China and Greece (M.A., 1972)

Burbridge, Roger T.
The Nature and potential of therapeutic humor (Ph.D., 1978)

75
Campbell, Ronald LeRoy  
The concept of man in integral psychology  
(Ph.D., 1976)  

Conway, Timothy Fitzpatrick  
The Phenomenon of empowerment/gurukrpa/saktipat in the Indian and other traditions  
(M.A., 1983)  

Coukoulis, Peter P.  
A Comparative investigation of the guru-disciple relationship and the Jungian analyst-analysee relationship  
(Ph.D., 1974)  

Damon, Jan  
Rituai visualization in Hindu and Buddhist Tantrism  
(M.A., 1975)  

Dawes, Charles Johnson  
Travels in India and Nepal, 1971-73: on finding the Vipassana path to the cessation of suffering  
(M.A., 1975)  

Dawes, Charles Johnson  
The Path of spiritual progress in Theravada Buddhism  
(Ph.D., 1977)  

Dickman, Sharron  
Rabindranath Tagore: Western opinions and reactions  
(M.A., 1971)  

Donahoe, James Joseph  
The Intentional use of inner abilities  
(M.A., 1974)  

Donahoe, James Joseph  
Imagination and the paranormal  
(Ph.D., 1976)  

Dubin, Steven Mark  
Ego and self in consciousness: a study in East-West Perspectives  
(Ph.D., 1978)  

Duchamp, Lyne  
Psychosomatic illness and yoga therapy  
(M.A., 1977)  

Dutt, D.M.  
An Integration of Zen Buddhism and the study of person and environment  
(Ph.D., 1983)  

Elder, Robert E.  
Integral approach to modern living  
(Ph.D., 1969)  

Field, Rebecca A.  
The Return of the goddess: the feminine principle in theosopohic thought and transpersonal psychology  
(Ph.D., 1981)  

Fitting, John Jeffrey  
The Taoist individuation of Nikos Kazantzakis  
(Ph.D., 1976)  

Foin, Catherine Anne  
A Phenomenological study of the nature of play in schizophrenia  
(Ph.D., 1980)  

Gaboury, Jane L.  
The concept of immortality in Taoism  
(M.A., 1970)  

Gagnon, Patricia Ann  
Concepts of freedom and responsibility in Sartrean existentialism and Aurobindonian integralism  
(M.A., 1973)  

Giaretto, Henry  
Integral psychology in the treatment of father-daughter incest  
(Ph.D., 1978)  

Gilbert, Carol Jean  
Motherhood and childbirth--an investigation of the archetypes  
(M.A., 1972)  

Gilbert, Kenneth  
The Wisdom of the Veda in the light of Sri Aurobindo's integral philosophy  
(M.A., 1972)  

Haga, Enoch  
An introduction to integral education  
(Ph.D., 1972)  

Hamm, Timothy Jay  
The Social philosophy of Sri Sri Anandamurti  
(M.A., 1974)  

Harris, Mary Elizabeth  
The Significance of natural learning  
(M.A., 1983)  

Herman, Paul Edward  
The Contributions of Ramana Maharshi and Heidegger to an East-West integral psychology  
(Ph.D., 1974)  

Holford, Lea  
Religious ideation in schizophrenia  
(Ph.D., 1982)  

Houghton, Harold  
Aurobindo and Whitehead: a comparative and critical study of supermind and creativity  
(Ph.D., 1975)  

Hove, Jerry Warren  
Heroin and the war we can't afford to lose  
(M.A., 1976)  

Hsung, Joseph Ran-Fun  
East-West cultural systems, a Chinese translation  
(Ph.D., 1974)  

Hutton, Michael S.  
A theoretical and empirical investigation into spiritual healing and life energies  
(M.A., 1981)  

Inge, Diann Bryd  
Visual tools and techniques for altering consciousness: Tantra and the tarot  
(M.A., 1976)  

Isenberg, Elliott Stephen  
The Experience of evil: a phenomenological approach  
(Ph.D., 1983)  

Jackson, Lila  
Exposition and discussion of the fifty-two cetasikas: perfect factors of mental healing and therapy  
(M.A., 1978)  

Jampolsky, Lee Lester  
The Effects of a course in miracles on inner, interpersonal, and international peace through the synthesis of dualistic thought  
(Ph.D., 1983)  

Jarjura, Sana  
Yom Kippur war: conflict resolution through threat  
(M.A., 1979)  

Jha, Ram Chandra  
The Vedantic and the Buddhist concept of reality as interpreted by Samkara and Nagarjuna  
(Ph.D., 1972)  

Johnson, Edwin Clark  
The Myth of the Great Secret: emptiness and knowledge in Nagarjuna and Eckhart  
(M.A., 1976)
Johnson, Edwin Clark
*The Great secret and the patterns of life: journalcraft as a psychotherapeutic tool* (Ph.D., 1978)

Johnson, Jean Ann
*Miss Lonelyhearts: Nathanael West’s apocalyptic vision of man* (M.A., 1976)

Johnson, Jean Ann
*Depth psychology and transformation’s quest* (Ph.D., 1978)

Johnson, Richard A.
*The Concept of social justice in Islam* (Ph.D., 1971)

Joseph, Helen Golda
*Creative self-expression through attunement with higher realities* (M.A., 1976)

Joye, Michael Robert
*The Philosophy, practice and history of Tantra in India* (M.A., 1977)

Jwaideh, George Hanna
*Self-determination: the Palestinian case* (Ph.D., 1979)

Kent, Joseph P.
*Psycho-spiritual process in integral psychotherapy: gestalt therapeutic methods as applied in integral psychotherapeutic counseling* (Ph.D., 1983)

Knox, Rev. Carol Ruth
*The Prayer of the heart: a method for transformation* (Ph.D., 1983)

Lansdowne, Zachary F.

Lasater, Judith Hanson
*An Investigation of the Psycho-spiritual dynamics of hatha yoga as contrasted with western body work therapies* (Ph.D., 1979)

LeCocq, Rhoda Priscella
*The Radical thinkers: Heidegger and Aurobindo* (Ph.D., 1969)

Lind, Patricia Marie
*An Wholistic approach to learning: an investigation of how the dualistic nature affects learning a manual skill* (M.A., 1978)

Lor, Aaron A.
*Process in Judaism: Ahad Ha-am and Mordecai M. Kaplan* (Ph.D., 1975)

McGlauchlin, Kathleen Joan
*The Concept of the Mother Goddess and its significance; the feminine principle from the perspective of Jungian psychology, the Hindu tantra, and Christianity* (Ph.D., 1976)

McKell, Kimberley
*Psychology of the Tantric chakras* (Ph.D., 1975)

Magill, Kathleen
*Ming: the concept of fate or destiny in ancient Chinese philosophy* (M.A., 1971)

Mahlerberg, Arden Franklin
*Bipolar vs. independent ordering of the psychological functions in Jung’s personality theory* (Ph.D., 1982)

Marx, Dionne J.
*Toward an integral world view* (Ph.D., 1978)

Masar, Phillip T.
*Spontaneity in an integral context* (Ph.D., 1981)

Munir, Siham
*The Energy shortage and the politics of Arab oil* (M.A., 1974)

Murad, James John
*The Significance of pathological verbal behavior in the dynamics and evaluation of adult schizophrenic patients: an integral approach of applied linguistics* (Ph.D., 1975)

Oppen, S. Michael
*An Analysis of the impact of Oriental philosophy on the contemporary art of the west* (Ph.D., 1970)

Overman, Paul W.
*The Relationship of the anima to the shadow: fear of union in Jungian psychology* (Ph.D., 1982)

Pavithiran, A.K.
*The Problem of power conflict in international relations* (Ph.D., 1978)

Phillipson, Michel
*The Experience of space and the way of painting* (M.A., 1983)

Pitts, Carol Kellogg
*The Concept of spiritual freedom in the Brahma-Sutra* (M.A., 1976)

Randall, Stephen
*The Development of an inventory to assess enneagram personality type* (Ph.D., 1979)
Rechtshaffer, Ira
The Concept of the Tao in the Writings of Herman Hesse as it relates to the Jungian individuation process
(M.A., 1975)

Rechtshaffer, Ira
The Awakened mind: a comparative study of J. Krishnamurti, Chogyam Trungpa, Rinpoche, and Bubba Free John
(Ph.D., 1977)

Ro, Seung Woo
The Korean unification policy under the Park Chung Hee regime
(Ph.D., 1980)

Rogan, Daniel Patrick
C.G. Jung and Sri Aurobindo on the self-growth process and its attendant difficulties
(M.A., 1976)

Rogan, Daniel Patrick
The Nature and experience of will in theosophy, depth psychology, Krishnamurti, and est.
(Ph.D., 1980)

Ronning-Phillip, Mikela Margaret
Transformation through color
(M.A., 1983)

Rosen, Abby Yamuna
The Transformation of the mind into wisdom: an understanding and practical applications
(Ph.D., 1981)

Rosholt, Jill
Journey into light: an exploration of the poetic process of integral self-unfoldment
(M.A., 1977)

Rossman, Howard M.
The Phenomenon of habit
(Ph.D., 1979)

Rozhon, Judith
Developing an integral perspective toward death and dying
(M.A., 1977)

Rusco, Lea
Comparative symbolism of the transformation process
(M.A., 1977)

Scagnetti, Carole
The Psychospiritual dimensions of male-female polarity
(M.A., 1977)

Schwartz, Don
Towards an integral theory of healing
(Ph.D., 1978)

Schwartz, Richard
Towards a more holistically oriented consciousness
(M.A., 1973)

Sircar, Rina Shyamacharan
Psycho-ethical aspects of Buddhism
(Ph.D., 1976)

Stevens, Jose Luis
Power animals, animal imagery, and self-actualization
(Ph.D., 1983)

Strange, Robert
A Buddhist view of existence
(M.A., 1980)

Sumant (Marc Louis Schwerin)
A study of the contribution of Brahmacarya to the spiritual evolution of man in the Kundalini Saktipata Yoga tradition
(M.A., 1979)

Teich, Ann Carlisle
The Way of the elders
(M.A., 1982)

Thatcher, Marilyn
An Application of Piaget's theory to autistic children
(Ph.D., 1976)

Timlin, Jonelle Sullivan
Attitudes and practices of counselors working with terminally ill patients concerning suicide and passive euthanasia
(Ph.D., 1983)

Timlin, Michael Gerard
The Effect of guided imagery on the locus of control and self-esteem of delinquent adolescents
(Ph.D., 1982)

Webman, Steven Leonard
Sri Aurobindo's theory of human evolution
(M.A., 1972)

Weisglad, Michael S.
Personal growth and conscious evolution through Bach flower essences
(Ph.D., 1979)

Welches, Philip
Toward a fundamental theory of transcendental change
(Ph.D., 1982)

Wentura, David Franklin
Technology and human values, east and west
(Ph.D., 1974)

West, Judith Almena
The Prince Charming syndrome in alcoholic women
(Ph.D., 1983)

Williams, Richard H.
The Intentional use of dreams in psychotherapy and psychological growth
(Ph.D., 1978)

Wilson, Barbara Ann
Breath and the transformation of consciousness
(Ph.D., 1980)

Wilson, Margaret Susan
An Inquiry into the nature of knowledge in the Kenopanisad
(M.A., 1975)

Wittine, Bryan
Transpersonal therapy: an investigation of the applications of transpersonal methods in counseling and psychotherapy
(M.A., 1978)

Wittine, Bryan
The Crises and conflicts of spiritual awakening
(Ph.D., 1982)

Wolanin, Wanda
Kathakali: a cultural expression of Kerala
(M.A., 1974)

Wygant, Willis Edward
The Parallels in Christian thought and integral philosophy
(Ph.D., 1976)

Yoder, Nanci
Changes in suggestibility following alert hypnosis and concentrative meditation
(Ph.D., 1982)

Yu, Titus
The I Ching: an etymological perspective
(Ph.D., 1983)

Zeff, Ted
The Psychological and physiological effects of meditation and the physical isolation tank experience on Type A behavior pattern
(Ph.D., 1981)
## Index

<table>
<thead>
<tr>
<th>Academic advising</th>
<th>23</th>
</tr>
</thead>
<tbody>
<tr>
<td>Academic calendar</td>
<td>5-7</td>
</tr>
<tr>
<td>Administration, The</td>
<td>65</td>
</tr>
<tr>
<td>Admission procedure, East-West Psychology (M.A., Ph.D.)</td>
<td>30</td>
</tr>
<tr>
<td>Admission procedures, Integral Counseling Psychology (M.A.)</td>
<td>14</td>
</tr>
<tr>
<td>Admission procedure, Philosophy and Religion (M.A., Ph.D.)</td>
<td>38-39</td>
</tr>
<tr>
<td>Admission procedure, Psychology (Ph.D.)</td>
<td>43</td>
</tr>
<tr>
<td>Admission procedure, Social and Cultural Anthropology (M.A.)</td>
<td>47</td>
</tr>
<tr>
<td>Admission to the Institute Procedure</td>
<td>16</td>
</tr>
<tr>
<td>Advancement to candidacy</td>
<td>25</td>
</tr>
<tr>
<td>Alumni</td>
<td>14</td>
</tr>
<tr>
<td>Anthropology, Social and Cultural (M.A.)</td>
<td>47-48</td>
</tr>
<tr>
<td>Auditors</td>
<td>19</td>
</tr>
<tr>
<td>Board, Advisory</td>
<td>14, 65</td>
</tr>
<tr>
<td>Board of Trustees</td>
<td>14, 64</td>
</tr>
<tr>
<td>Calendar, Academic</td>
<td>5-7</td>
</tr>
<tr>
<td>California Graduate Fellowships</td>
<td>17</td>
</tr>
<tr>
<td>Candidacy, Advancement to</td>
<td>25</td>
</tr>
<tr>
<td>Checks, Returned</td>
<td>18</td>
</tr>
<tr>
<td>Clinical Psychology Specialization (Ph.D.)</td>
<td>44</td>
</tr>
<tr>
<td>Communications with the Institute</td>
<td>5</td>
</tr>
<tr>
<td>Comprehensive examinations</td>
<td>25</td>
</tr>
<tr>
<td>Core courses, Institute</td>
<td>23</td>
</tr>
<tr>
<td>Core faculty</td>
<td>66-71</td>
</tr>
<tr>
<td>Counseling Center, Integral</td>
<td>36-37</td>
</tr>
<tr>
<td>Counseling Psychology, Integral (M.A.)</td>
<td>33-35</td>
</tr>
<tr>
<td>Counseling Psychology specialization (Ph.D.)</td>
<td>45</td>
</tr>
<tr>
<td>Course descriptions</td>
<td>47-62</td>
</tr>
<tr>
<td>Course requirements for degrees</td>
<td>22</td>
</tr>
<tr>
<td>Credit by examination</td>
<td>26</td>
</tr>
<tr>
<td>Credit, Transfer of</td>
<td>24</td>
</tr>
<tr>
<td>Curriculum, The</td>
<td>27-48</td>
</tr>
<tr>
<td>Deferred payments</td>
<td>19</td>
</tr>
<tr>
<td>Degree requirements</td>
<td>22-25-26</td>
</tr>
<tr>
<td>Dismissal</td>
<td>20</td>
</tr>
<tr>
<td>Dissertation committee</td>
<td>25</td>
</tr>
<tr>
<td>Dissertation policies/procedures</td>
<td>25-26</td>
</tr>
<tr>
<td>Dissertation research seminar</td>
<td>25-26</td>
</tr>
<tr>
<td>Dissertation workshop</td>
<td>25</td>
</tr>
<tr>
<td>Dissertations done at the Institute</td>
<td>75-78</td>
</tr>
<tr>
<td>Doctoral degrees, Requirements for</td>
<td>22-26</td>
</tr>
<tr>
<td>Duncan, Lois Kellogg, Award</td>
<td>17</td>
</tr>
<tr>
<td>East-West Psychology (M.A., Ph.D.)</td>
<td>29-32</td>
</tr>
<tr>
<td>East-West Psychology course descriptions</td>
<td>50-52</td>
</tr>
<tr>
<td>Educational Objectives of the Institute</td>
<td>9</td>
</tr>
<tr>
<td>Evaluations and grades</td>
<td>20</td>
</tr>
<tr>
<td>Examination, Credit by</td>
<td>26</td>
</tr>
<tr>
<td>Examination, Comprehensive</td>
<td>25</td>
</tr>
<tr>
<td>Facilities</td>
<td>11</td>
</tr>
<tr>
<td>Faculty adviser</td>
<td>23</td>
</tr>
<tr>
<td>Faculty, Corp</td>
<td>14</td>
</tr>
<tr>
<td>Faculty, Council</td>
<td>14</td>
</tr>
<tr>
<td>Faculty, List of</td>
<td>66-73</td>
</tr>
<tr>
<td>Faculty, Publications of</td>
<td>74-75</td>
</tr>
<tr>
<td>Fees</td>
<td>18</td>
</tr>
<tr>
<td>Fellowships, California Graduate</td>
<td>17</td>
</tr>
<tr>
<td>Field Placement</td>
<td>32, 41, 46</td>
</tr>
<tr>
<td>Financial Aid</td>
<td>16-17</td>
</tr>
<tr>
<td>Foreign students</td>
<td>19</td>
</tr>
<tr>
<td>Full-time students</td>
<td>19</td>
</tr>
<tr>
<td>Grade, &quot;Incomplete&quot;</td>
<td>20</td>
</tr>
<tr>
<td>Grade point average</td>
<td>20</td>
</tr>
<tr>
<td>Grades and evaluation</td>
<td>20</td>
</tr>
<tr>
<td>Graduation requirements</td>
<td>25-26</td>
</tr>
<tr>
<td>History of the Institute</td>
<td>8</td>
</tr>
<tr>
<td>Hold on records</td>
<td>18</td>
</tr>
<tr>
<td>Incomplete grades</td>
<td>20</td>
</tr>
<tr>
<td>Independent study</td>
<td>24</td>
</tr>
<tr>
<td>Individual development</td>
<td>23</td>
</tr>
<tr>
<td>Institute core courses</td>
<td>23</td>
</tr>
<tr>
<td>Institute, Educational objectives of</td>
<td>9</td>
</tr>
<tr>
<td>Institute, Organization of</td>
<td>16-21</td>
</tr>
<tr>
<td>Institute, Status and heritage of</td>
<td>8</td>
</tr>
<tr>
<td>Institute work exchange</td>
<td>16-17</td>
</tr>
<tr>
<td>Integral Counseling Center</td>
<td>36-37</td>
</tr>
<tr>
<td>Integral Counseling Psychology (M.A.)</td>
<td>33-35</td>
</tr>
<tr>
<td>Integral Counseling Psychology course descriptions</td>
<td>52-53</td>
</tr>
<tr>
<td>Internships in doctoral psychology</td>
<td>46</td>
</tr>
<tr>
<td>Interviews for admission</td>
<td>38, 43</td>
</tr>
<tr>
<td>Kern Foundation scholarships</td>
<td>17</td>
</tr>
<tr>
<td>Kern Foundation support of theosophic studies</td>
<td>28</td>
</tr>
<tr>
<td>Language requirements, Foreign students</td>
<td>19</td>
</tr>
<tr>
<td>Language requirements, Philosophy and Religion (M.A., Ph.D.)</td>
<td>40-41</td>
</tr>
<tr>
<td>Library, The</td>
<td>10, 11, 28</td>
</tr>
<tr>
<td>Loans</td>
<td>16</td>
</tr>
<tr>
<td>Master's degrees, Requirements for</td>
<td>22, 25-26</td>
</tr>
<tr>
<td>Maximum unit load</td>
<td>19</td>
</tr>
<tr>
<td>Objectives, Educational, of the Institute</td>
<td>9</td>
</tr>
<tr>
<td>Organization of the Institute</td>
<td>14</td>
</tr>
<tr>
<td>P.E./Not P.E. option</td>
<td>20</td>
</tr>
<tr>
<td>Philosophy and Religion (M.A., Ph.D.)</td>
<td>38-41</td>
</tr>
<tr>
<td>Philosophy and Religion course descriptions</td>
<td>54-56</td>
</tr>
<tr>
<td>Placement, Field</td>
<td>32, 41, 46</td>
</tr>
<tr>
<td>Practica in Integral Counseling Psychology</td>
<td>34-34</td>
</tr>
<tr>
<td>Probation, Scholastic</td>
<td>20</td>
</tr>
<tr>
<td>Programs of study</td>
<td>27-48</td>
</tr>
<tr>
<td>Psychology (Ph.D.) course descriptions</td>
<td>58-60</td>
</tr>
<tr>
<td>Psychology, East-West (M.A.)</td>
<td>29-32</td>
</tr>
<tr>
<td>Psychology, East-West (Ph.D.)</td>
<td>29-32</td>
</tr>
<tr>
<td>Psychology, Integral Counseling (M.A.)</td>
<td>33-35</td>
</tr>
<tr>
<td>Re-enrollment</td>
<td>16</td>
</tr>
<tr>
<td>Records, &quot;Hold&quot; on</td>
<td>18</td>
</tr>
<tr>
<td>Records, Transcripts of</td>
<td>19</td>
</tr>
<tr>
<td>Relsands</td>
<td>18</td>
</tr>
<tr>
<td>Registration</td>
<td>19</td>
</tr>
<tr>
<td>Religion, Philosophy and, (M.A., Ph.D.)</td>
<td>38-41</td>
</tr>
<tr>
<td>Requirements by examination, Meeting</td>
<td>26</td>
</tr>
<tr>
<td>Returning students</td>
<td>16</td>
</tr>
<tr>
<td>Schedule of classes</td>
<td>19</td>
</tr>
<tr>
<td>Schedule of fees</td>
<td>18</td>
</tr>
<tr>
<td>Scholarships</td>
<td>17</td>
</tr>
<tr>
<td>Scholastic probation</td>
<td>20</td>
</tr>
<tr>
<td>Sequence of work toward degrees</td>
<td>14</td>
</tr>
<tr>
<td>Social and Cultural Anthropology (M.A.)</td>
<td>47-48</td>
</tr>
<tr>
<td>Social and Cultural Anthropology course descriptions</td>
<td>61-62</td>
</tr>
<tr>
<td>Status of the Institute</td>
<td>8</td>
</tr>
<tr>
<td>Student activities</td>
<td>12-14</td>
</tr>
<tr>
<td>Student loans</td>
<td>16</td>
</tr>
<tr>
<td>Student Union</td>
<td>14</td>
</tr>
<tr>
<td>Students, Advisement of</td>
<td>23</td>
</tr>
<tr>
<td>Students, Foreign</td>
<td>10, 19</td>
</tr>
<tr>
<td>Students, Returning</td>
<td>16</td>
</tr>
<tr>
<td>T.O.E.F.L. examination</td>
<td>19</td>
</tr>
<tr>
<td>Termination of attendance</td>
<td>16</td>
</tr>
<tr>
<td>Theosophic studies</td>
<td>28</td>
</tr>
<tr>
<td>Thespians done at the Institute</td>
<td>75-78</td>
</tr>
<tr>
<td>Thesis committee</td>
<td>20, 25-26</td>
</tr>
<tr>
<td>Thesis/dissertation workshop</td>
<td>25</td>
</tr>
<tr>
<td>Thesis policies/procedures</td>
<td>25-26</td>
</tr>
<tr>
<td>Transcripts</td>
<td>16, 18</td>
</tr>
<tr>
<td>Transfer of credit</td>
<td>23-24</td>
</tr>
<tr>
<td>Trustees, Board of</td>
<td>14, 64</td>
</tr>
<tr>
<td>Tuition</td>
<td>18</td>
</tr>
<tr>
<td>Unit load, Requirements for foreign students</td>
<td>19</td>
</tr>
<tr>
<td>Unit load, Maximum</td>
<td>19</td>
</tr>
<tr>
<td>Veteran's benefits</td>
<td>17</td>
</tr>
<tr>
<td>Work exchange program</td>
<td>1b-17</td>
</tr>
<tr>
<td>Work study program</td>
<td>16</td>
</tr>
<tr>
<td>Work Toward degrees, Sequence of</td>
<td>25</td>
</tr>
<tr>
<td>Workshops, Weekend</td>
<td>24</td>
</tr>
</tbody>
</table>

Catalog coordination: Ron Silliman
Design: Debra Turner
Photographs: Jane English, Ted Gabbay
Proofreader: Elliott Isenberg