CALIFORNIA INSTITUTE OF INTEGRAL STUDIES
1988-1990
1988 - 1990
CATALOG

The California Institute of Integral Studies is a graduate school, accredited by the Accrediting Commission for Senior Colleges and Universities of the Western Association of Schools and Colleges.

765 ASHBURY STREET
SAN FRANCISCO, CA 94117
(415) 753-6100

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

Haridas Chaudhuri

HARIDAS CHAUDHURI
1913 – 1975
International Educator,
Scholar, Philosopher and
Founder of the Institute
INTEGRAL (in’tə gral) adj. Whole; entire; complete; as in (1) multi-cultural and cross-disciplinary studies; (2) bridging Eastern and Western traditions of knowledge; (3) incorporating analytical, experiential and practical ways of knowing; (4) joining the transpersonal and spiritual dimensions of life with community service.
TABLE OF CONTENTS

Directions for Communications ............................................ 5
Academic Calendar .............................................................. 6
About the Institute ............................................................. 8
Administrative Guidelines .................................................... 20
Academic Guidelines .......................................................... 31
Programs of Study ............................................................ 38
  Social & Cultural Anthropology, M.A .................................. 40
  East-West Psychology, M.A. & Ph.D ................................. 43
  Integral Counseling Psychology, M.A ............................... 49
  The Integral Counseling Center ....................................... 52
  Integral Health Studies ................................................. 54
  Organizational Development & Transformation .................. 56
  Philosophy & Religion, M.A. & Ph.D ............................... 59
  Psychology, Ph.D. ......................................................... 62
  Theosophic Studies ....................................................... 68
  Arts & Creativity Studies .............................................. 69
  External Studies ......................................................... 72
Course Descriptions ......................................................... 74
  Social & Cultural Anthropology ....................................... 76
  East-West Psychology .................................................... 79
  Integral Counseling Psychology ...................................... 82
  Organizational Development & Transformation ................. 84
  Philosophy & Religion ................................................... 86
  Psychology ................................................................. 89
Roster ............................................................................. 94
Publications ...................................................................... 111
Index .............................................................................. 118
HOW TO COMMUNICATE WITH THE INSTITUTE

Call (415) 753-6100 and ask the telephone operator for the appropriate administrative officer.

General Policy of the Institute
The President

Community Relations
The Vice-President

Admission
Director of Admissions

Curriculum and Instruction
The Program Directors

Financial Aid
Director of Financial Aid

Payment of Bills
The Bookkeeper

Registration
The Registrar

Transcript of Record
The Registrar

Requests for Catalogs
Reception

For the Integral Counseling Center, call (415) 648-2644.

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.

Procedures and policies affecting students undergo periodic revision at the Institute in an effort to continually improve the quality of education. For this reason, the Institute reserves the right to make changes in admissions requirements, tuition, fees, degree requirements, curriculum content, and other specifications set forth in this catalog. Such changes take precedence over catalog statements. While reasonable effort is being made to publicize such changes, ultimate responsibility for complying with all applicable requirements rests with the student. Therefore, students should maintain frequent contact with advisors and appropriate offices. Information in this catalog does not constitute a contract between the California Institute of Integral Studies and a student or an applicant for admission.

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ACADEMIC CALENDAR 1988-1990

The academic calendar is subject to change. Changes will be posted. CIIS operates on the quarter system.

FALL 1988
September 6-9
September 15
September 23, 26-27
September 27
October 1
October 2
October 4
November 24-25
November 29-Dec. 2
December 5-9

In-person registration.
Classes start (Note: Thursday).
Late registration (late fee assessed). Free add/drop.
Last day to add/drop without late fee.
Deadline to apply for Winter 89 graduation.
Birth of Mahatma Gandhi observed (classes will be held).
Last day to add/drop with late fee. No changes after this date.
Thanksgiving holiday.
Registration for Winter 1989.
Last week of classes.

WINTER 1989
January 2-6
January 6, 9-10
January 10
January 16
January 17
February 1
February 20
March 13-16
March 20-24

First week of classes.
Late registration (late fee assessed). Free add/drop.
Last day to add/drop without late fee.
Birth of Martin Luther King observed.
(Administrative offices closed.
Classes held at instructor’s discretion.)
Last day to add/drop with late fee.
No changes after this date.
Deadline to apply for Spring 89 graduation.
President’s Day. (Administrative offices closed.
Classes held at instructor’s discretion.)
Registration for Spring quarter.
Last week of classes. Monday classes end March 27.

SPRING 1989
April 3-7
April 7, 10-11
April 11
April 18
May 1
May 29
June 12-15
June 19-26
June 24
June 30

First week of classes.
Late registration (late fee assessed). Free add/drop.
Last day to add/drop without late fee.
Last day to add/drop with late fee. No changes after this date.
Deadline to apply for Summer 89 graduation.
Memorial Day holiday. (Administrative offices closed.
Classes held at instructor’s discretion.)
Registration for Summer quarter.
Last week of classes.
Commencement.
Deadline to apply for Fall 89 graduation.

SUMMER 1989
July 5
July 12-13
July 13
August 7-11
August 14-15
September 5-8

Classes start. (Note: Wednesday).
Late registration (late fee assessed). Free add/drop.
Last day to add/drop. No late add/drop in Summer quarter.
Last week of 6-week classes.
Last days for Monday and Tuesday classes.
Registration for Fall 89.
FALL 1989
September 5-8
September 14
September 22, 25-26
September 26
October 1
October 2
October 3
November 23-24
November 27-30
December 4-8

In-person registration.
Classes start (Note: Thursday).
Late registration (late fee assessed). Free add/drop.
Last day to add/drop without late fee.
Deadline to apply for Winter 90 graduation.
Birth of Mahatma Gandhi observed. (Classes will be held.)
Last day to add/drop with late fee. No changes after this date.
Thanksgiving holiday.
Registration for Winter 1990.
Last week of classes.

WINTER 1990
January 2-5
January 8-9
January 9
January 15

January 16
February 1
February 19

March 12-15
March 19-26

First week of classes. (Note: Classes start on Tuesday.)
Late registration (late fee assessed). Free add/drop.
Last day to add/drop without late fee.
Birth of Martin Luther King observed.
(Administrative offices closed.
Classes held at instructor's discretion.)
Last day to add/drop with late fee. No changes after this date,
Deadline to apply for Spring 90 graduation.
President's Day. (Administrative offices closed.
Classes held at instructor's discretion.)
Registration for Spring quarter.
Last week of classes.

SPRING 1990
April 2-6
April 6, 9-10.
April 10
April 17
May 1
May 28

June 11-14
June 18-25
June 23
June 30

First week of classes.
Late registration (late fee assessed). Free add/drop.
Last day to add/drop without late fee.
Last day to add/drop with late fee. No changes after this date.
Deadline to apply for Summer 90 graduation.
Memorial Day holiday. (Administrative offices closed.
Classes held at instructor's discretion.)
Registration for Summer quarter.
Last week of classes.
Commencement.
Deadline to apply for Fall 90 graduation.

SUMMER 1990
July 2-6
July 4

July 10-11
July 11

August 6-13

Note: Wednesday and Monday/Wednesday classes will end on Monday, August 13th.

FALL 1990
September 4-7
September 13
September 21, 24-25
September 25
October 1
October 2
November 22-23
November 26-29
December 3-7

In-person registration.
Classes start. (Note: Thursday.)
Late registration (late fee assessed). Free add/drop.
Last day to add/drop without late fee.
Deadline to apply for Winter 91 graduation.
Last day to add/drop with late fee. No changes after this date.
Thanksgiving holiday.
Registration for Winter 91 quarter.
Last week of classes.
ABOUT
THE INSTITUTE
STATUS & HERITAGE

The California Institute of Integral Studies is a private, non-profit, non-sectarian graduate school located in San Francisco. The Institute has been accredited since 1981 by the 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 stated in his founding message, “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 interest 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 its student population of approximately 500 create a human-scale learning environment with a strong sense of community, shared by students, faculty, alumni and staff alike.

MISSION

The central, distinctive mission of the Institute is to provide an environment, facilities and guidance for systematic, disciplined study and research in the integration of Eastern and Western 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 & 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, cultural anthropology, organizational studies, health studies and the arts. M.A. and Ph.D. programs and courses in these areas seek to ground the student in 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 library collection of some twenty-five thousand volumes, 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 professional training programs that include 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 which seeks help with personal, social, organizational and/or intercultural communication. Here, the integral perspective of those trained at the Institute is of special value.
FACILITIES

In Fall 1985, the Institute moved to its present location at 765 Ashbury Street, in San Francisco’s Haight-Ashbury district, near Golden Gate Park. Classrooms and offices for student services are easily accessible on the first floor; a cafeteria and lounge are located on the lower level. Faculty and administrative offices are housed on the second floor, with the Institute library and meditation room on the third. Limited off-street parking is available, and students are encouraged to use public transportation which is convenient and frequently scheduled. Among the MUNI (San Francisco’s bus and streetcar system) lines which run close to the Institute are: 33 Ashbury, 6 Parnassus, 7 Haight, 37 Corbett, 43 Masonic, and 71 Haight-Noriega. Those arriving from Oakland, Berkeley and other East Bay points on A/C Transit can board the #6 at the Transbay Terminal. BART riders can connect with the 6, 7, 71 on Market Street or the Muni Metro line N.

The Integral Counseling Center headquarters are at 1782 Church Street, with an annex at the CIIS building. The Center can be reached by the J Church, 24 Divisadero and 26 Valencia MUNI lines.

The Institute library contains approximately twenty-five thousand titles and grows at the rate of more than a thousand volumes per year. The collection is particularly strong in the fields of counseling and psychology, philosophy and religion, East-West comparative studies, social and cultural anthropology, various facets of an integral world view, and the perennial wisdom. 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 resources may be used to supplement the holdings on Institute premises. The library has received support from the Kern Foundation, the Department of Education, the Jewish Chautauqua Society, and many other institutional and individual donors.

The Institute operates a bookstore to provide the textbooks and materials required for academic courses. Faculty publications and books of interest in the areas of East-West studies, organizational development, psychotherapy and comparative religion are available to the public when the bookstore is open or through mail-order. A catalog of books and cassette of lectures and special events is available upon request.
ORGANIZATION

The California Institute of Integral Studies is incorporated under the laws of the State of California and is controlled by The 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 a Development Advisory Council, whose members are consulted when appropriate by the President and Board of Trustees on specific issues of concern.

The President, Academic Vice-President, Dean and Directors of the academic programs meet once per month to discuss, coordinate and decide organizational and academic matters.

All students at the Institute are members of the Student Association, the purpose of which is 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.

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

Approximately 500 students are enrolled in master’s, doctoral and certificate programs. The student body includes men and women beginning their graduate studies and an increasing number of established professionals who want to supplement their previous training through the specialized programs available at the Institute. The Institute welcomes people who are changing careers or seeking new avenues for personal and spiritual growth. Here are a few of the Institute’s current students.

Josh Gressel, a second-year student in the ICP Program, lived on a kibbutz in Israel for 8 years before coming to San Francisco. He wanted a graduate program where personal development and formal education were not exclusive, where learning in class was not divorced from life outside.

Spirituality in education is extremely important to Josh, and he sees CIIS as a place where spirituality is “encouraged, deepened and broadened and not covered up . . . and where I can learn from others about their sense of spirituality.”

Josh’s educational goals include a doctorate and licensing in clinical psychology, and he hopes to return to Israel and establish a private practice and study Kabbalah.

“My expectations have been met beyond my wildest dreams,” said Josh. “And this includes the Institute’s groundedness . . . In Zen terms, CIIS has ‘both roots and wings.’”

Ana Maria Darson de Vega, a graduate of the ODT Program and a Ph.D. student in the East-West Program, has lived in both California and the Yucatan for the last 14 years. Formerly a nurse, Ana Maria was originally drawn to CIIS because she wanted to affect the organizational development of health-care systems. Presently, her main passion is to work with employee-owned/employee-managed cooperative structures.

Ana Maria sees the Institute as a place not only to integrate the cross-cultural into her life, but also to integrate her personal and professional life. She is grateful to CIIS because it is so supportive in balancing both family and professional needs. Currently, Ana Maria works at the U.C. Medical Center. She has a daughter who is 7 years old.

Fariba Bogzaran, a student in the East-West Program, studied art at Exeter and psychology at the University of Wisconsin before coming to the Institute. She has been studying dreams for more than a decade and has taught numerous workshops and classes on creative dreaming.

The East-West Program’s open design has allowed her to study oriental philosophy and continue her interest in consciousness study through dreams. Fariba also maintains an active study of body-mind disciplines. She is the Administrative Assistant for the Arts and Creativity Studies at CIIS.
Keith Whittingslow, a first-year doctoral student in the PAR Program, came to CIIS after earning a Master's in interdisciplinary consciousness studies at JFK University. He first sensed an "intuition of the spirit" in the early 1950's while attending high school just a few blocks from where CIIS now resides. This early interest in philosophy and spirituality was triggered by the writings of Huxley, Hesse and Colin Wilson, and also by exposure to the works of Kerouac, Ginsburg and Gary Snyder and the North Beach Beat scene. Over the intervening years, Keith followed many paths: a doctorate in podiatric medicine, cab driver, real estate broker and most recently a pilot and manager in the aerospace field.

Keith felt drawn back to academia in 1982 in order to "rededicate my life to philosophical and social integralism." His ongoing objectives are to teach, write and conduct research on ontological transformation, with a special focus on the existential/transpersonal interface.

Peter LeDuff, a second-year student in Social and Cultural Anthropology, came to CIIS after studying the behavioral sciences at the New School for Social Research in New York, and 10 years in developing community educational projects, primarily in New Orleans. For the last two years he lived in Sidda Yoga ashrams throughout the U.S.

When Peter came to CIIS, he was seeking an educational environment where he could bring together his professional, academic and spiritual experience and skills. The bridging of cultures is very important to Peter and he feels CIIS offers him the opportunity to examine this in detail. Over the period he has been at the Institute, Peter has explored his own cultural ground intensively. "I'm involved with getting to see how one's sense of identity is formulated through culture, and through contact with other cultures." This has been a tremendously exciting project for him.

Rusa Chiu, a graduate of the ICP Program and currently a doctoral student in psychology, has been involved with the San Francisco Zen Center and hatha yoga for the past 14 years as well as completing 3 years of graduate work at U.C. Berkeley in folklore.

It has been very important for Rusa to attend a graduate school which incorporated an Eastern perspective into its educational vision. Rusa sees CIIS as a "deep, wide container to formulate the conceptualizations I am most interested in and fascinated with." Her interests include the meta-psychology of C.G. Jung and developing a sound theoretical base to work therapeutically with symbol, myth and movement.
SPECIAL EVENTS

C IIS has a tradition going back to its foundation of offering stimulating and provocative public programs. These special events bring together the Institute community, the interested public and leading figures in the arts, humanities, sciences and spiritual practices. Here are a few of the gifted individuals who have contributed their talent and wisdom at Institute-sponsored programs.

Fritjof Capra, author of "The Tao of Physics," "The Turning Point" and "Uncommon Wisdom"

Marija Gimbutas, author of "The Goddess and Gods of Old Europe," and "Sacred Images and Symbols of Old Europe"

Jill Purce, author of "The Mystic Spiral"


Colin Wilson, English author of "The Outsider," "The Occult" and lecturer

Joanna Macy, author of "Despair and Personal Power in the Nuclear Age," "Dharma and Development," co-author of "Thinking Like a Mountain"

Arthur Young, inventor of the helicopter

Dhayani Yunahoo, member of the Eewah Band of the Eastern Tsugagi
ANNUAL ASIAN FESTIVAL

The yearly event features East Asian food, dance and music.

APPOINTMENTS & AWARDS

Rambhadrachandra Gandhi assumed the Haridas Chaudhuri Chair of South Asian and Comparative Philosophy.

Ravi Shankar was awarded an honorary Doctorate of Philosophy degree.
ADMISSIONS

The Institute seeks a diverse student community with a broad range of experience, age, and background, including students from abroad. Applications are welcome from those who desire the particular educational experiences we provide.

Decisions about admission are based on consideration of all evidence available about the applicant's fit with the school and potential for success in the chosen field of study. This decision includes past academic achievement, congruence (of spiritual and world view) with the Institute's philosophy and purpose, maturity, and motivation for educational and personal development. Academic transcripts, the autobiographical goals statements, letters of recommendation (for the Ph.D. programs), and personal interview are all considered in the Admissions Committee's decision.

Deadlines

Students are admitted for each quarter. Applications for the Clinical Psychology and Counseling Psychology Ph.D. programs are considered only twice each year, with deadlines of March 1 and October 1 for Summer/Fall and Winter/Spring admissions, respectively.

Applications for all other programs are considered quarterly. Deadlines for the applications are as follows:

<table>
<thead>
<tr>
<th>Quarter of Intended Enrollment</th>
<th>Fall</th>
<th>Winter</th>
<th>Spring</th>
<th>Summer</th>
</tr>
</thead>
<tbody>
<tr>
<td>East-West Psychology M.A. &amp; Ph.D.</td>
<td>Aug. 1</td>
<td>Nov. 1</td>
<td>Feb. 1</td>
<td>June 1</td>
</tr>
<tr>
<td>Integral Counseling Psychology M.A.</td>
<td>June 1</td>
<td>Nov. 1</td>
<td>Feb. 1</td>
<td>June 1</td>
</tr>
<tr>
<td>Philosophy &amp; Religion M.A. &amp; Ph.D.</td>
<td>Aug. 1</td>
<td>Nov. 1</td>
<td>Feb. 1</td>
<td>June 1</td>
</tr>
<tr>
<td>Social &amp; Cultural Anthropology M.A.</td>
<td>Aug. 1</td>
<td>Nov. 1</td>
<td>Feb. 1</td>
<td>June 1</td>
</tr>
<tr>
<td>Organizational Development &amp; Transformation M.A. and Certificate</td>
<td>Aug. 1</td>
<td>Nov. 1</td>
<td>Feb. 1</td>
<td>June 1</td>
</tr>
<tr>
<td>Integral Health Studies Certificate</td>
<td>Aug. 1</td>
<td>Nov. 1</td>
<td>Feb. 1</td>
<td>June 1</td>
</tr>
</tbody>
</table>

Application Procedure

All admissions material must be received in the Admissions Office before a personal interview is offered. This includes the following:

- Completed application form and non-refundable application fee of $50.
- A four-to-six page autobiographical statement explaining the applicant's interest in pursuing the program of choice, and what particularly interests the applicant in attending the California Institute of Integral Studies.
- A one-page statement of educational and professional goals and objectives.
- Original official transcripts sent from all post-secondary institutions attended, including records of all degrees awarded.
- The Ph.D. programs require at least two letters of recommendation and a written work sample. See the requirements for the Ph.D. programs in the catalog section of the program to which you are applying.

The Graduate Record Exam is not required.

After all documents have been received, the applicant will be contacted about a personal interview. Students within a 500-mile radius are expected to come to the Institute, while a telephone interview may suffice for students living outside a 500-mile radius. Interviews at the Institute are usually done in small groups of two to four applicants and with at least three members of an admissions committee.
Tuition Deposit (Nonrefundable)
Upon notification of acceptance into a degree program, students are expected to pay a nonrefundable enrollment deposit of $200 within 30 days of the date of the acceptance letter. The deposit is credited to the student’s account, and will apply toward tuition. Provided the enrollment deposit is paid, students may defer enrollment one quarter later than the one admitted. Requests to delay enrollment must be made to the Program Director and to the Admission Office in writing.

Provisional Admission
Provisional admission may be granted for the following reasons: a) the degree from the institution the student is currently attending has not yet been awarded; b) official transcripts have not been received from all schools; and c) previous graduate work grade point average was below the minimum required by the program. Full admission would be granted upon receipt of missing transcripts or the transcript of the most recent degrees, or in the case of low grade point average, completion of one or more quarters of full-time coursework at the Institute with grades of “B” or better.

Readmission
An application for readmission must be submitted if a student has not been enrolled in any credit classes within three consecutive quarters and has not requested a leave of absence.

Applicants who were admitted to the school but who did not enroll within one quarter later than the quarter in which they were admitted must reapply for admission.

For readmission, an application fee and new application form is required. If the application for readmission is made within two years of the initial admission date, the transcripts and admissions materials will still be on file. Beyond this period, all documents must be resubmitted.

Leave of Absence
A leave of absence can be requested and granted for a maximum of one year. A leave-of-absence form should be obtained from the Registrar, completed, and signed by the student’s advisor.

If the student does not register for classes after the leave has expired and later wants to register, an application for readmission would have to be submitted and the admission application fee paid. The registration fee is payable each quarter of a leave except Summer.

Special Student Status
Individuals who want to take courses for credit but not enroll in a degree program can seek “special student status.” This could be the case for someone who may want to apply for a degree program at a later date, or for a person enrolled in a degree program at another school who wants to take a specific course at CIIS.

Request a special student status application form from the Admissions Office, and an appointment will be set up for you with the Program Director of the program whose course you are interested in taking. You will need the approval of the Program Director prior to registration. A maximum of two courses per quarter can be taken as a special student, and special student status must be renewed each quarter.

Auditors
Individuals may audit classes at a fee of $30 per unit, plus a $12 registration fee.

(NOTE: Tuition rates subject to change; check quarterly Schedule of Classes for current rates.) Not all classes are open to auditors. Contact Registrar for details.
International Students

CIIS welcomes applications from international students. Applicants should follow the procedures previously outlined. Transcripts from institutions outside the United States must be evaluated by Educational Credentials Evaluators, Inc. An application form for the evaluation is available upon request from the Admissions Office.

All applicants for whom English is not their native language are required to take the Test of English as a Foreign Language (TOEFL) and achieve a minimum score of 550. It is the applicant’s responsibility to take this test. Information can be obtained by writing to: Test of English as a Foreign Language, Box 899, Princeton, New Jersey 08540. If after an international student begins studies at the Institute it is determined that his or her language skills are inadequate, the student must register for a suitable language course. This could be a writing skills course offered by the Institute, or an English as a Second Language (ESL) course at another institution. The student would be responsible for the fees for this language instruction, and there would be no credit for it toward the student’s degree program at the Institute.

An I-20 form for immigration purposes will be issued after the student has been notified of admission and has submitted notarized proof of financial support (a minimum of $12,000 annually for the M.A. program and $13,000 annually for the Ph.D. program) and has sent the $200 enrollment deposit. Students who use the I-20 form to enter the U.S. must maintain full-time student status by carrying a minimum of 8 units per quarter.

FINANCIAL AID

The purpose of financial aid is to provide financial assistance to students attending CIIS. Financial assistance is awarded on the basis of merit and/or need. Financial aid consists of scholarships, loans, grants and employment. A serious attempt is made to extend a personalized, concerned approach to student financial needs while complying with governmental and donor regulations.

To be eligible for financial aid, the student must:

1) Be a United States citizen or permanent resident of the United States in order to qualify for government-sponsored programs;
2) Be enrolled in, or admitted to, a degree program;
3) Be enrolled at the Institute on at least half-time basis. Half-time is defined at CIIS as a minimum of six quarter units.
4) Not be in default on a Federally Insured Student Loan, a Guaranteed Student Loan, a National Direct Student Loan or a Perkins Loan.
5) Submit financial aid transcript forms to all colleges attended.
6) Demonstrate need by completing the Financial Aid Form for the College Scholarship Service.

All forms are available in the Financial Aid Office.

Important Note:

At the time this information was being compiled, new legislation was going into effect which will impact financial aid programs. Every effort was made to make this information as current as possible. Students are advised, however, to consult with the Financial Aid Office to see if these changes affect them.
Scholarships and Grants

Institute Scholarships: Each year the Institute offers a limited number of scholarships to outstanding continuing students. Notice of availability and application procedures is mailed to all currently enrolled students during the Fall Quarter.

Kern Scholarships: For the year 1986-87, 20 students were awarded scholarships ranging from $275 to $2,000. Determinations were based on a demonstrated interest in theosophical studies and superior scholarship. Application information is mailed to each currently enrolled student during the Fall Quarter.

Lois Kellogg Duncan Scholarship: This scholarship is awarded each year to an outstanding new applicant in the Philosophy and Religion Program. After the completion of the Fall Quarter, the Philosophy and Religion Program Committee will review the students who had been admitted and completed less than one year. The scholarship has averaged $1,000.

Marin Educational Foundation Graduate Scholar Grant: The Marin Educational Foundation makes grants of up to $2,000 to graduate students meeting their eligibility criteria. Continuous residency in Marin County for a minimum of three years is usually required. In addition, the student must be enrolled in a degree program and attending full-time, and must be a U.S. citizen or eligible non-citizen. Application deadline is usually in May for the following September.

California Graduate Student Fellowship: State Fellowship funds are available to first year graduate students (or students who will have completed no more than one year of graduate work) and who are California residents. This is not a loan, but a grant of up to $6,800 per year to be applied directly to tuition. Qualification is determined by financial need and academic merit. Application must be made between November and February for the following year. Students are required to take the Graduate Record Examination before the February deadline date.

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

Employment

College Work-Study Programs (CWS): 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. In order to be considered for College Work Study, the student must:

1) complete and mail in the Financial Aid Form (FAF), with the appropriate fee, to Oakland, California, by May 1, in order to be considered for the following Fall Quarter;
2) complete a CIIS Financial Aid Application;
3) complete a Work-Study application;
4) provide verification of information as required by the Financial Aid Office.

Institute Work-Exchange: A percentage of student tuition is set aside to allow qualified students to work for the Institute in exchange for tuition credits at a predetermined hourly rate. The main criterion for eligibility for this Institute-based program is half-time enrollment. Preference is given to foreign students. In order to apply, the student must:

1) complete a CIIS Financial Aid Application;
2) complete a Work-Exchange Application.

Loans

Perkins Direct Student Loan (Formerly National Direct Student Loan): This program provides low interest loans to eligible students. Award determinations are based primarily on financial need. Repayment begins six or nine months after the student graduates, withdraws,
or ceases to be a half-time student. The current interest rate is 5% of the unpaid balance. In order to apply, the student must:

1) be accepted for enrollment on at least a half-time basis, or if currently enrolled, be making satisfactory academic progress;
2) complete a CIIS Financial Aid Application;
3) demonstrate financial need as determined by the Financial Aid Form (FAF);
4) provide financial aid transcripts from all post-secondary schools attended;
5) provide verification of information as required by the Financial Aid Office.

A student may borrow up to a total of $18,000 for graduate or professional study. (This includes amounts borrowed under NDSL for the undergraduate program.)

**Guaranteed Student Loan (GSL):** The federally subsidized Guaranteed Student Loan Program enables graduate students to borrow up to $7,500 per year up to a maximum of $54,500 for graduate and undergraduate studies 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 half-time basis. The interest rate for new borrowers is currently 8%. The final amount borrowed must be paid back in full within ten years.

In order to be eligible for the GSL, the student must:

1) be accepted for enrollment on at least a half-time basis, or if currently enrolled, be making satisfactory academic progress;
2) demonstrate financial need as determined by the Financial Aid Form (FAF);
3) provide financial aid transcripts from all post-secondary schools attended;
4) provide verification of information as required by the Financial Aid Office.

**Application procedure:** The student obtains an application form and other necessary forms from the Financial Aid Office. After completing the GSL application, the student returns it, along with other documents as required, to the Financial Aid Office. The Financial Aid Officer completes the school portion of the application, certifying the student's enrollment, cost of education, earned income, academic standing and other financial aid awarded. The Financial Aid Officer either mails the application or the student takes it to the lender personally. Students should consult the Financial Aid Office for information about participating lenders and lender policies.

**Loan Origination Fee:** A loan origination fee equal to 5% of the principal amount of the loan will be deducted from the loan amount by the lending institution. This fee will be used as an offset against interest and special allowance payments due the lender.

**GSL Check Disbursement Policy:** If more than six months or two quarters remain in your enrollment period at the time of disbursement and the loan is $1,000 or more, your loan check will be disbursed in two or more installments. At least one-third of the loan period has to be completed before the second installment can be disbursed.

GSL checks are mailed directly to the Financial Aid Office which then verifies the student's enrollment and whether the student is making satisfactory progress. The Financial Aid Office will then disburse the check to the student.

**The student is responsible for payment of tuition and fees at the time of registration.** Students who are unable to pay their tuition in full while waiting for a GSL check may complete a CIIS Deferred Payment Form and submit it with other materials at the time of registration. The registration fee and one-third of the full tuition are due at the time of registration; two other payments, spaced one month apart and to be completed one month prior to the end of the quarter, include a 4% deferred payment fees computed on the remaining tuition not paid at the time of registration. In a few special cases, students may be allowed to defer the entire tuition at the time of registration; tuition in full, plus the deferred fee of 4% must be paid within the quarter. The registration fee must be paid at the time of registration.
Supplemental Loans for Students (SLS): This program (formerly known as California Loans to Assist Students) enables students to borrow up to $4,000 per year, to a maximum of $20,000 at 12% interest. For SLS loans made after July 1, 1987, the interest rate varies from 9% to 12%. Loan arrangements can only be made with banks which participate in the program. Independent graduate students enrolled full-time have student deferment status and the repayment period for these students begins immediately upon dropping below full-time status. Interest is paid by the student during the deferment period. Borrowers must meet criteria established by the lending institution in order to be eligible for the SLS loan.

Deferment Policy
It is the responsibility of the student to maintain contact with the lender regarding deferment policies and necessary forms to complete. The Financial Aid Office has forms which may be used to notify the Student Aid Commission and most lenders. It is the student’s responsibility to request these forms, complete the student’s section, and give the form to the Registrar’s Office for school certification.

Students who have had prior loans and who have exhausted their grace period must be enrolled on a full-time basis in order to get their payments deferred. Students who have not exhausted their grace period, i.e., have not been required to begin repayment on their loans, need only be enrolled as half-time in order to get those loans in deferment. Students must notify their lender(s).

If the student fails to enroll for any quarter, except the Summer Quarter, or enrolls as less than half-time status, the Financial Aid Office notifies the Student Aid Commission and the student’s grace period begins; the student’s separation date will be listed as the last date that classes were held in which the student was enrolled in at least half-time basis. If the student resumes study after this period, but before the grace period has expired, the student must notify the lender of this fact.

Satisfactory Progress
In order for a student to be eligible for any form of federally sponsored financial aid, e.g., Guaranteed Student Loan, Perkins Loan or College Work Study, for any loan period other than the initial one, the student must maintain satisfactory progress. This is currently defined for half-time students at CIIS as completing 18 units of credit during the previous loan period. (Note: Audit units do not count towards maintaining satisfactory progress.)

Students who do not complete the minimum number of units will have their academic records reviewed by the Financial Aid Office and may be denied further aid until the minimum number of units is completed. If mitigating circumstances contributed to the student’s status, an appeal may be filed.

Other Resources
The Financial Aid Office frequently receives information about different grants, scholarships and fellowships. When received, these notices are posted on the bulletin board in the Financial Aid Office; students are encouraged to see if any of these sources apply to them.

The Financial Aid Office also has copies of the following financial aid books:

- Directory of Financial Aids for Women
- Directory of Financial Aids for Minorities
- Foundation Grants to Individuals
- Grants for Graduate Students

Students are encouraged to look through these books. In addition, the Foundation Center, with branches throughout the country, has a collection of resources that students should consider. The address for the San Francisco Branch is:

- The Foundation Center
- 312 Sutter Street
- San Francisco, CA 94108
- (415) 397-0902
Frequently, different religious and ethnic groups will provide assistance in the form of scholarships, grants or loans. Examples of such groups are the following: Swiss Scholarship Fund, American Scandinavian Foundation, the Kosciuszko Foundation, and the Makarios Scholarship Fund. These are only examples of some of the resources that might be available to qualifying students, minimum qualifications generally being descent from the ethnic group or membership in the religion. Students and prospective students are encouraged to research whether or not their religion or cultural/ethnic group provides any financial assistance. For addresses of any of the above, contact the Financial Aid Office.

Financial Aid Consumer Information

Student Rights

A student has the right to:

- Know what financial aid information is available, including information on all state, federal and Institute programs.
- Know the deadlines for submitting applications for each financial aid program.
- Know the cost of attending the Institute and its refund policy.
- Know the guidelines used by the Institute to select financial aid recipients.
- Know how the Institute determines a student’s financial need.
- Know how the Institute decides how much of a student’s need has been met.
- Request from the Financial Aid Office a complete explanation of the aid programs.
- Know what portion of aid received is grant aid and what portion must be repaid.
- Know how the Institute determines whether or not a student is making satisfactory progress and what happens when the student is not.

Student Responsibilities

It is the student’s responsibility to:

- Review and consider all information about the Institute’s programs before enrollment.
- Complete all financial aid applications correctly and submit them on time to the right place.
- Avoid unintentional misreporting of information on financial aid applications.
- Provide any additional documentation requested by the Financial Aid Office or the agency to which the application was submitted.
- Read and understand all forms the student is asked to sign and keep copies of them.
- Accept responsibility for all agreements the student signs.
- Notify lenders of any changes in student’s name, address and school status.
- Know and comply with all requirements of Institute and non-Institute sponsored financial aid programs.
- Know and comply with deadlines for applications and reapplications for financial aid.
- Know and comply with the Institute’s refund policies.
SCHEDULE OF FEES

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

Admission application fee: $50. 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: ICP M.A. students, $171/unit; PSY Ph.D. students (Clin. & Couns.) $215/unit; all other M.A., Ph.D., Certificate and Special Students, $167/unit. EWP 700 or PSY 990 internship: $70/unit.
Auditing, $80/unit; $40 Alumni discount. Please note: Special students who are applying to a CIIS degree program and plan to use course work taken while a special student towards that degree pay the tuition rate of the degree program applied to. If not admitted to that program, the difference between program tuition and special student tuition (if any) will be refunded.

Independent Study fee: $10 per unit of independent study work, in addition to appropriate tuition.

Registration fee: $40 per quarter. $12 per quarter for outside auditors. Non-refundable.

Late registration fee: $40. This charge is levied for registering after the close of the regularly scheduled period for registration each quarter.

Late add/drop fee: $40 per transaction. This fee is levied for courses added or dropped after the free add/drop period. Deferred payment fee: 4% of total amount of tuition deferred; $2/day late payment penalty.

Change of Program fee: $25.

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

Graduation fee: $125 with thesis or dissertation. 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. $75 without thesis or dissertation.

Additional fees: For check returned by a bank: $12.


Alumni auditing discount: Persons who have received a degree from the Institute are eligible for a 50% discount of the audit tuition rate for regularly scheduled classes, and a 10% discount on the audit rate for CIIS workshops.

Policy on Refunds/Withdrawals

Students may drop classes for a full refund during the free add/drop period each quarter. During the late add/drop period, students may continue to drop, but a $38 fee will be deducted from the amount of tuition refunded. Drops must be done through the Registrar's office.

After the late add/drop period, 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. A grade "W" (see page 33 "Grades and Evaluations") will appear on the student's transcript for courses dropped at this time.
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 of 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 taking courses for academic credit, 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, address, Social Security number and phone number, 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 usually marked "Student Copy" and are considered unofficial, unless issued in a sealed, specially marked envelope.

Registration

The Schedule of Classes, issued each academic quarter, contains up-to-date information about the specific classes to be given during that particular term. Specific information about the registration procedure for the next quarter is mailed with the Schedule of Classes to all new and continuing students soon after the middle 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 session, 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. 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.

Students should meet with their assigned program advisors prior to registration. Registration must be completed during the regularly scheduled period for each quarter, and is not considered complete until all necessary forms have been filed and fees processed. A deferred payment plan is available at an additional fee.

Auditors not enrolled in degree programs complete all registration forms and pay appropriate tuition and fees during the regularly scheduled period each quarter. No formal grades or credit points are given for classes audited, and no transcript record is made.
ACADEMIC GUIDELINES
General Information about the Curriculum

The curriculum at the Institute is organized into the following programs of study:

- Social and Cultural Anthropology (SCA): M.A.
- East-West Psychology (EWP): M.A. and Ph.D.
- Integral Counseling Psychology (ICP): M.A.
- Integral Health Studies (IHS): Certificate.
- Organizational Development & Transformation (ODT): Certificate and M.A.
- Philosophy and Religion (PAR): M.A. and Ph.D.
- Psychology, Clinical and Counseling (PSY): Ph.D.
- Arts & Creativity Studies
- External Studies:
  - Correspondence courses.

Complete information about each program is given in the next section of this catalog.

Each program also has a more detailed description of its curriculum available to interested students.

Academic Advising

Upon acceptance to the Institute, each student is assigned an academic advisor. Orientation for new students is held at the beginning of each quarter. Students should meet with their advisors initially to set up a program agreement and at least once each quarter to review progress through the program and to select courses for the following quarter.

Personal Development

Students are encouraged 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’s responsibility, and may be pursued through formal courses in meditation and body disciplines offered at the Institute or through individually selected practices outside the school.
Grades & Evaluations

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

<table>
<thead>
<tr>
<th>Grade</th>
<th>Grade Points</th>
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</thead>
<tbody>
<tr>
<td>A</td>
<td>4.0</td>
</tr>
<tr>
<td>A-</td>
<td>3.7</td>
</tr>
<tr>
<td>B+</td>
<td>3.3</td>
</tr>
<tr>
<td>B</td>
<td>3.0</td>
</tr>
<tr>
<td>B-</td>
<td>2.7</td>
</tr>
<tr>
<td>C+</td>
<td>2.3</td>
</tr>
<tr>
<td>C</td>
<td>2.0</td>
</tr>
<tr>
<td>C-</td>
<td>1.7</td>
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<tr>
<td>D</td>
<td>1.0</td>
</tr>
<tr>
<td>F</td>
<td>0.0</td>
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<td>W</td>
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<tr>
<td>I</td>
<td>0.0</td>
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<tr>
<td>IP</td>
<td>0.0</td>
</tr>
</tbody>
</table>

The Pass/Fail option is available in some classes, and is generally used in counseling practica, in classes that are primarily experimental, for independent study projects, dissertation writing, and weekend workshops. The basis for grading to be used will be specified in the course description and at the first class meeting. The Pass grade is not given a grade point equivalent and does not enter into the grade point average computation. A student may not change his/her grading option for a course after the end of the late add/drop period.

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 by the last day of the quarter and to finish it by the last day of the subsequent quarter. Upon completion of the work, the instructor notifies the Registrar to change the "I" to a regular grade. If the work is not completed by the last day of class of the subsequent quarter, the Registrar converts the “I” grade to “IP” (Permanent Incomplete) which remains permanently on the student’s transcript. No credit is earned for this work.

Repeated Courses: A student who does not attain a passing grade in a required course must repeat the course, or otherwise satisfy the requirement as prescribed by the student’s advisor or Program Director. Both grades will appear on the student’s transcript. Full tuition is usually charged for the repeated course.

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/Fail basis and carry no grade points. At the end of each quarter the student provides each committee member with an evaluation form for that quarter’s work on the thesis/dissertation, and they assign a Pass/Fail grade based on progress made toward completion of the project.

Dissertation writing units cannot be taken until the prerequisites of the individual program have been met, and the student has been advanced to candidacy.

Academic Probation, Dismissal and Grievance Procedure

Students at CIIS are placed on probation if their grade-point average drops below 3.0, or if there are numbers of grades less than B. A note to that effect is placed in the student’s file by the advisor or Program Director and the student is so notified. Students who are on probation will be reviewed by the Program Committee on a quarterly basis, and may be required to reduce their course load and/or take supplementary courses. If at the end of the second quarter following notification of scholastic probation the GPA has fallen below 2.0, the student will be dismissed from the Institute or disqualified from the program. A student’s grade average must return to 3.0 or above, and probation lifted, before the student can graduate.

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.
If a student feels he/she has reason to dispute a faculty member's evaluation of his/her academic performance, the following grievance procedure may be used:
(1) discussion with the faculty member to try to resolve the difference; (2) consultation with the student's advisor; (3) consultation with the Program Director, who may or may not bring the grievance to the entire Program Committee.

The procedure to be followed by the Program Committee in such instances is described in the Student Handbook (for each program) and the Faculty Manual.

Transfer of Credit & Independent Study

The Institute 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 advisor, a maximum of one-sixth of the total number of units required in the student's program is allowed for transfer of credit, and up to one-sixth for independent study. The Institute has established criteria to evaluate the work done under each of the 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. The student obtains written verification of acceptance of the transfer units by submitting an official transcript of the work to the Registrar.

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 done at an accredited institution; 2) the work is clearly relevant to the student's program at the Institute; 3) the grade received was B or higher; 4) the units involved were not used toward any previous academic degree; and 5) the student's advisor 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. 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.

Weekend Workshops

The Institute offers a variety of weekend workshops led by guest presenters and faculty members during each quarter and summer session. The weekend workshop format allows for distinguished scholars making short-term visits to the Bay Area to present their material, and provides a forum for ground-breaking innovations relevant to the Institute's philosophy. Students may enroll in workshops as one-unit electives through the Registrar or as auditors through the Director of Workshops. Members of the public may participate as auditors, or if students in outside programs, as Special Students (q.v.) through the Registrar. Continuing Education Certificates are available upon request for nurses, counselors, and psychologists after completion of the workshop. (See p. 109 for a listing of recent CIIS Workshops.)

The Institute also sponsors a number of performances, poetry readings, and public lectures during each academic quarter. Recent events have included lectures by Colin Wilson, Arthur Young, Ramachandra Gandhi, Rupert Sheldrake, Frances Vaughan, Jeanne Ackerberg, Dhyani Ywahoo, Stan and Christina Grof, Marija Gimbutas and Jill Purce. Conferences, such as the Gaia Conference focusing on "The Goddess and the Living Earth," gather together leading thinkers and pathfinders in emerging areas of concern to the Institute's community. The Institute also continues to offer festivals celebrating the cultural heritage of Asia through dance, music and cuisine.
Descriptions about the workshops, special events and the background of presenters are provided in the quarterly Weekend Workshop brochure which includes enrollment forms, detailed information and announcements of various special lectures featured at the Institute. Each year a number of one-unit specialized workshops are offered to meet the requirements in the fields of professional psychology. Students taking a workshop for academic credit will be required to write a brief paper integrating the experiential and didactic components of the workshop with suggested readings. These papers are evaluated by the workshop presenter, generally on a Pass/Fail basis. Evaluations of the workshop and suggestions for future offerings in the workshop program are routinely solicited by the Workshop Director.

Meeting Requirements by Examination

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

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 tuition, and the transcript shows full course credit, as in the case of independent study.

Comprehensive Examinations & Advancement to Candidacy

Upon completion of all course work for the degree, comprehensive examinations are required for some programs. (See individual program descriptions.) Application and payment for the exam is done at the Registrar’s office (see Schedule of Fees, p. 29). 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.

Students who, in the judgment of the Dissertation Committee, cannot complete the dissertation project within the designated time will be required to register for additional units of Dissertation until the project is completed.

In some instances, students may be required by the advisor to take additional course work or repeat courses completed with unsatisfactory grades. This decision will be made in consultation with the student, and may be appealed to the Program Committee, whose decision is final.
Thesis/Dissertation Procedures

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. Requirements for the M.A. degree vary from program to program; there are both thesis and non-thesis options available.

The programs have varying requirements of numbers of units of thesis/dissertation writing, and proposal preparation or integrative seminars that must be completed prior to advancement to candidacy. Consult the program guidelines for details on these. The following guidelines apply to all M.A. and Ph.D. degree programs at CIIS that involve writing a thesis or dissertation.

Proposal Review and Approval: After preparing the proposal according to the program guidelines, the student should submit the proposal to three (or four) prospective committee members. The student asks the committee members, after reviewing the proposal, to sign the form “Application for the M.A. Thesis or Ph.D. Dissertation Project.” By signing, committee members certify that the proposal is methodologically sound, conforms to academic standards, and they agree to work with the student on the project.

Besides the three (or four) faculty members who sign the form as committee members, two other faculty members who are not on the committee should review and approve the proposal. These additional reviewers may be (1) instructor of the proposal writing seminar and (2) Program Director. However, if either of these faculty are already members of the committee, then one (or two) other faculty should review the proposal and sign the form.

The signed form must be submitted to the Registrar at the time of first signing up for thesis/dissertation writing units; it serves as permission to begin work on the dissertation or thesis.

Committee Composition Guidelines: The committee consists of at least three persons, who are qualified to assist the student in the selected area of study. A fourth committee member, or “reader,” may in some cases be added optionally (and is required for the Ph.D. in PAR).

The chairperson has primary responsibility for ensuring that the dissertation or thesis adheres to the methodological and ethical guidelines accepted in the discipline in general, and at CIIS in particular. The chairperson must be a core or adjunct faculty member at the Institute, and, for dissertation committees, the chairperson should ordinarily be the holder of a doctorate, except in cases where a non-Ph.D. is the most qualified. The chair of the committee need not be from the student’s program, as long as he/she is either core or adjunct faculty.

At least one member of the committee must be from outside the Institute’s faculty. In the case of a Ph.D. committee, one member at most may be a non-Ph.D. holder. At least one core faculty member must be on each committee. The outside committee member should preferably be someone with a faculty position at another graduate institution. If not, he or she must be a Ph.D. holder active in the relevant professional field.
Graduation Requirements

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; payment of appropriate graduation fee; completion of a thorough review of the student’s academic record at the Institute by the program advisor; 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.

The final approved copies of the thesis/dissertation and abstract must be submitted to the Registrar’s office no later than three weeks prior to date of graduation. The Registrar’s office arranges for publication and binding of the manuscripts.

There is one commencement ceremony each academic year, at the end of the Spring quarter; however, degrees may be conferred quarterly. A student must apply for graduation by the deadline indicated in the quarterly Academic Calendar. Appropriate graduation fees (see p. 29) are payable at the time of application. Application forms are available at the Registrar’s office. The date of conferral of degree (i.e., the date which will appear on the student’s transcript of record and on the diploma) is the date of the last day of classes for the appropriate quarter, except under special circumstances as indicated on the graduation application. All students who have successfully completed their requirements and have had their degrees conferred during any quarter of the academic year prior to or by the end of the Spring quarter may attend the commencement ceremony. Information about commencement is mailed to all applicants for graduation by the Registrar’s office early in the Spring quarter.

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The center is still and silent  
At the heart of an eternal dance of circles.  
Rabindranath Tagore
PROGRAMS OF STUDY
This program provides intensive, graduate-level education in the fundamental principles, theories, methods and findings of social and cultural anthropology – the study of people in their socio-cultural context. Students are taught to empathically enter into the worldview of another culture on its own terms within an academic setting that minimizes cultural bias and ethnocentrism. This is accomplished in two ways: 1) through the in-depth study of non-Western and indigenous Western cultures and 2) through a critical examination of the cultural presuppositions in Western thinking. The program’s educational approach includes cross-cultural studies (similarities and differences across cultures) and intercultural studies (relations and interactions between cultures).

Anthropology at the Institute is distinctive in its strong emphasis on: 1) Asian area studies, 2) contemporary American culture and society, 3) the practical skills of ethnographic research and intercultural communication and 4) transcultural spiritual and integral values, beliefs and practices: the deep universals of human experience reflected in symbolism, mythology, shamanism, folklore and art.

The program focuses on both the theory and the practice of anthropology. Solid anthropological scholarship is balanced by the first-hand exploration of techniques and practices from a diversity of cultures. Many classes include a fieldwork component, and the Master’s thesis is based on in-depth ethnographic work. Some students travel abroad to other cultures for their fieldwork; some do projects with local groups or organizations. In addition, students are able to use the Institute’s rich library and instructional resources in philosophy, religion, counseling and East-West psychology.

Many of the anthropology students are professional people who have come to the program because of a felt need for a broader, more planetary and cross-cultural perspective and way of being. Graduates of the program have specialized knowledge and experience enabling them to pursue careers as teachers, researchers, consultants, trainers, administrators or project leaders in a variety of organizational and international settings.

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 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 coursework.

Core Courses

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>No. of units</th>
</tr>
</thead>
<tbody>
<tr>
<td>SCA 101</td>
<td>Fundamentals of Social and Cultural Anthropology</td>
<td>3</td>
</tr>
<tr>
<td>SCA 102</td>
<td>Culture, Personality and Kinship, or</td>
<td>3</td>
</tr>
<tr>
<td>SCA 103</td>
<td>Psychological Anthropology</td>
<td>3</td>
</tr>
<tr>
<td>SCA 104</td>
<td>Anthropological Linguistics</td>
<td>3</td>
</tr>
<tr>
<td>SCA 105</td>
<td>Evolution and Culture</td>
<td>3</td>
</tr>
<tr>
<td>SCA 106</td>
<td>Qualitative Research Methods</td>
<td>3</td>
</tr>
<tr>
<td>SCA 107</td>
<td>Medical Anthropology</td>
<td>3</td>
</tr>
<tr>
<td>SCA 400</td>
<td>Culture Areas of the World</td>
<td>3</td>
</tr>
</tbody>
</table>

One Area Studies course, concentrating on a specific global area 3

Three additional courses in Anthropology selected from the second year 200 series 9

Four additional electives: one (3 units) from Philosophy and Religion (PAR), one (3 units) from any psychology program (PSY, ICP, EWP), and two (6 units) from Anthropology or any program to be determined with mentor. 12

SCA 900  Thesis Proposal Writing 3

SCA 901/902  Anthropological Fieldwork (2 quarters) 6

SCA 903  Thesis Writing 6

Total Units Required 60

Second Year Courses – 200 series

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>SCA 201</td>
<td>Peasant Society and Culture</td>
</tr>
<tr>
<td>SCA 202</td>
<td>Urban Anthropology: People in Cities</td>
</tr>
<tr>
<td>SCA 203</td>
<td>Anthropology and Folklore</td>
</tr>
<tr>
<td>SCA 204</td>
<td>Shamanism in Cross-Cultural Perspective</td>
</tr>
<tr>
<td>SCA 205</td>
<td>Cross-Cultural Healing Practices</td>
</tr>
<tr>
<td>SCA 206</td>
<td>Symbols and Myths of Life Transition</td>
</tr>
<tr>
<td>SCA 207</td>
<td>Cross-Cultural Relationship Patterns</td>
</tr>
<tr>
<td>SCA 208</td>
<td>The Anthropology of Child Development</td>
</tr>
<tr>
<td>SCA 209</td>
<td>Anthropology of Aging and Dying</td>
</tr>
<tr>
<td>SCA 210</td>
<td>Anthropology of Religion</td>
</tr>
<tr>
<td>SCA 211</td>
<td>Cross-Cultural Myths and Rituals</td>
</tr>
<tr>
<td>SCA 212</td>
<td>Shamanic Art and Ritual Healing</td>
</tr>
<tr>
<td>SCA 213</td>
<td>Cultural Notions of Self and Sexuality</td>
</tr>
<tr>
<td>SCA 214</td>
<td>Intercultural Communication</td>
</tr>
<tr>
<td>SCA 215</td>
<td>Culture of Organizations</td>
</tr>
<tr>
<td>SCA 216</td>
<td>Issues of Multi-cultural Identity</td>
</tr>
<tr>
<td>SCA 217</td>
<td>Michel Foucault: Archeologist of Western Culture</td>
</tr>
<tr>
<td>SCA 218</td>
<td>Not Just Words: Towards Effective Communication</td>
</tr>
<tr>
<td>SCA 219</td>
<td>Deep Ecology</td>
</tr>
<tr>
<td>SCA 220</td>
<td>Art, Creativity and Spirituality</td>
</tr>
<tr>
<td>SCA 221</td>
<td>Reading and Writing Ethnography</td>
</tr>
<tr>
<td>SCA 222</td>
<td>Anthropology of Gender</td>
</tr>
<tr>
<td>SCA 223</td>
<td>Managing Cultural Diversity</td>
</tr>
<tr>
<td>SCA 224</td>
<td>Survey of Asian Medicine</td>
</tr>
<tr>
<td>SCA 225</td>
<td>Ethnographic Film</td>
</tr>
<tr>
<td>SCA 226</td>
<td>Explorations into Language and Consciousness</td>
</tr>
</tbody>
</table>
Area Studies

All students in the program are expected to take SCA 400 Culture Areas of the World. Additionally, area studies courses specifically focusing on India, Tibet, China, Japan, North America, Central America, South America, Africa and the Pacific are periodically offered.

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

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

North America
SCA 431 Peoples and Cultures of Native America
SCA 432 Native American Healing Practices
SCA 433 Multiculturalism in American Life
SCA 434 Reflections on the Social and Cultural History of the U.S.

Central America
SCA 441 Peoples and Cultures of Central America

South America
SCA 451 Peoples and Cultures of South America

Tibet
SCA 461 Language and Culture of Tibet

Africa
SCA 471 African Healing Practices

The Pacific
SCA 481 People and Cultures of the Pacific

Our life is a faint tracing on the surface of mystery.
Annie Dillard
The program in East-West Psychology offers a curriculum which provides better understanding of philosophical and psychological traditions of the East and the West. The objective of the program is to facilitate the student’s processes of understanding and personal growth within the interpersonal, societal, and cosmic dimensions. This involves integrating the Eastern views of human nature, based on ancient spiritual practices of meditation and yoga, with the theories and findings of Western psychology, particularly in its more recent humanistic and transpersonal expressions.

In terms of professional training, the objective of the program is to furnish graduates with the knowledge and skills necessary to function as a college teacher, researcher, writer, consultant or trainer in the areas of East-West Psychology, and as an active participant in the developing fields of community service, planning, consulting, and social transformation. The program educates students to be able to adapt and respond to rapidly changing societal conditions and needs.

Students in East-West Psychology may develop their own area of specialization or may choose one of the following seven areas of concentration.

1) The concentration in **Organizational Development and Transformation** offers training in the theory, methods and applications of organizational consulting in corporations and non-profit organizations, particularly those with non-Western or multi-cultural constituencies. This concentration may also be taken as a separate 27-unit certificate program in Organizational Development and Transformation (ODT).

2) The concentration in **Peace/War and Global Studies** focuses on developing understanding of theories of war and peace, and the personal and cultural dynamics of aggression, conflict, warfare and peacemaking, as they operate on the personal, familial, national and global levels. The concentration is designed to prepare students for more active and involved roles in the resolution of conflicts at all levels of society.

3) The concentration in **Cross-Cultural Studies and Consulting** focuses on developing understanding of similarities and differences between cultural and ethnic groups, with a view to direct applications in the areas of family, school, peer, and work relationships. The concentration is designed to help prepare students to work as consultants, teachers, counselors and facilitators with immigrant and ethnic minority groups and their special needs.

4) The concentration in **Buddhist Psychology** offers intensive training in a major non-Western approach to psychological health and optimal human development. Students study a family of psychologies derived from the Buddhist traditions. Theoretical studies are augmented with experiential practice. This concentration is for those who are interested in writing, teaching and professional consultation focused on the contemporary dialogue between Buddhist and Western psychologies.
5) The concentration in **Integral Health Studies** is for students who want to focus on inter-cultural issues in health, and may be taken as an area of concentration designed to broaden their knowledge of clinical practice. This may also be taken as a 27-unit certificate program in Integral Health Studies (IHS).

6) The concentration in **Body/Mind Disciplines** offers students an opportunity to study and develop their own interest in a field of body/mind/spirit integration or somatic psychology. This concentration could take the direction of working in a theoretical area or more specifically in one or more body/mind practices. Courses and workshops are offered by the Institute, and concentration in a specific practice may be achieved through independent study.

7) The concentration in **Creative and Expressive Arts** is for students who wish to include the richness of the arts in the context of East-West Psychology. The concentration is based on the ancient East-West teaching that we are whole and healthy only when our lives include expressions of our creative artistic selves. Courses and experiential workshops allow students to choose from many different approaches and media of visual, performing and literary arts. The concentration is for those who wish to work in the broad field of traditional and alternative education, as well as research, counseling and the arts.

**ADMISSION**

A student seeking admission to the East-West Psychology Program must meet the general Institute admission criteria (see p. 22).

All applicants to the East-West Psychology Program must have an academic grade point average of 3.0 (B) for previous coursework. Applicants completing coursework at institutions with ungraded classes may be required to furnish additional documentation of scholarly abilities and/or take the Graduate Record Examination (General and Psychology sections).

**M.A. Program**

Admission to the M.A. Program requires a bachelor’s degree, plus at least three psychology or social science courses at the upper division level.

**Ph.D. Program**

Admission to the Ph.D. Program requires a bachelor’s degree, plus at least six psychology or social science courses at the upper division level.

Admission to the Ph.D. Program with **advanced standing** (M.A. level) requires a master’s degree of 60 quarter units of graduate work in psychology, counseling, education or social work. Applicants with master’s degrees in other fields may be considered on an individual basis.

Applicants to the East-West Psychology Program with **advanced standing** (M.A. level) must also meet the following additional requirements:


2) Ninety hours of supervised counseling, teaching, research or community agency experience. Documentation of this should be included in a letter of recommendation from the supervisor.

**Admission Procedures**

The following materials must be filed with the Admissions Office no later than the deadline date indicated by that office (see p. 22).

a. Official transcripts, sent directly from all prior schools attended, including undergraduate. M.A. transcript must show evidence of degree awarded.
b. Statement of educational and professional goals and objectives: one page in length.

c. Autobiographical statement: four to six pages in length.

d. Written work sample: an academic paper, article or report.

The following additional materials are required for applicants to the Ph.D. program with advanced standing:

e. Letter of recommendation #1: from the M.A. advisor preferably, and/or someone very familiar with your academic work at the graduate level.

f. Letter of recommendation #2: from your supervisor in your most recent professional work setting, or an M.A. practicum supervisor. This letter must also document the nature and duration of work performed and number of hours of work experience.

A personal interview with members of the East-West Admissions Committee is required of all applicants.

**M.A. CURRICULUM**

Sixty (60) quarter units of work are required for the M.A. degree, divided as follows:

<table>
<thead>
<tr>
<th>Component</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>Core and elective courses</td>
<td>48/51 units</td>
</tr>
<tr>
<td>Fieldwork</td>
<td>3 units</td>
</tr>
<tr>
<td>Thesis/Non-Thesis option</td>
<td>9/6 units</td>
</tr>
</tbody>
</table>

Total 60 units

**Core Areas**

The program is organized into core areas of study; the student should acquire a solid foundation of knowledge in each of them. Building upon this foundation, students develop a broad understanding of the principles of Western psychology and Eastern thought. The following courses are offered within each core area of study. The number of units required within each group is indicated in parentheses following the group heading. Certain courses, marked by an asterisk (*) in the list below, are required of all students, unless waived by the advisor. In each area other courses offered by other programs are also designated, on a year by year basis, as fulfilling the requirements.

1. **Western Psychologies: Individual Aspects**
   - (3 units)
   - *EWP 510* Western Personality Theories

2. **Western Psychologies: Biological Aspects**
   - (3 units)
   - *PSY 548* Physiological Psychology

3. **Western Psychologies: Social Aspects**
   - (3 units)
   - Any course designated as fulfilling this category, such as Women of the World, Psychology of Peace and War, Dynamics of Social Transformation, Psychology of Gender, etc.

4. **Comparative Consciousness**
   - (3 units)
   - Any course designated as fulfilling this category, such as Life Energies East and West, Existential and Buddhist Psychology, Mysticism East and West, Body-Mind Disciplines East and West, Chakra Philosophies, etc.

5. **Psychospiritual Practices**
   - (4 units – 2 units must be Eastern)
   - Any course designated as fulfilling this category, such as Theory and Practice of Meditation, Yoga Psychology of Patanjali, Theory and Practice of T'ai Chi Ch'üan, Theory and Practice of Aikido, etc.

6. **Eastern Systems of Thought**
   - (3 units)
   - *EWP 560* Asian Theories of Personality and Self
   - (prerequisite: EWP 510)

7. **Eastern Language and Culture**
   - (3 units)
   - Any course designated as fulfilling this category, such as Sanskrit Philosophical Terms, Chinese Philosophical Terms, etc.

8. **Skills in Professional Psychology**
   - (3 units)
   - *EWP 581* Introduction to Research Design

9. **Practicum**
   - (3 units)
   - EWP 701 Practical Teaching Skills or EWP 702 Writing Skills Practicum

10. **Ethics**
     - (1 unit)
     - *EWP 801* Ethics East and West

11. **Integrative Seminar**
     - (2 units)
     - *EWP 540A* M.A. Integrative Seminar
     - *EWP 540B* Thesis/Research Preparation
Electives
The remaining units – 17 with thesis option, 20 with non-thesis option – may be chosen according to the student’s concentration of choice. Nine (9) units are the minimum required for a concentration. This may be Buddhist Psychology, Peace/War and Global Studies, Cross-cultural Studies and Consulting, Organizational Development and Transformation, Integral Health Studies, Body/Mind Disciplines, Creative and Expressive Arts or another of the student’s design.

The following courses may be taken as electives:

EWP 512  Psychology of C.G. Jung
EWP 514  Psychology of Wilhelm Reich
EWP 561  Buddhist Psychology in American Context
EWP 562  Classical Yoga Systems of India
EWP 564  Psychology of the Vedas and Upanishads
EWP 602  Psychology of 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  Yoga Health Psychology
EWP 607  Symbolic Approaches to Personal Growth: I Ching
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
EWP 625  Key to World Myths and Symbols
or any other courses offered throughout the various programs of the Institute

Supervised Fieldwork (3 units)
*EWP 700  Supervised Fieldwork – 90 hours

M.A. Thesis Option
EWP 903: Thesis Writing (9 units)
or
Non-thesis Option
Comprehensive Examination (3 units)
Cognitive-Intellectual Paper (2 units)
Experiential Paper and Field Paper (1 unit)
Colloquium:
Participation in the colloquium, which consists of student presentations of their fieldwork or research projects, is required (without credit units) of all students prior to graduation.

Ph.D. CURRICULUM

130 quarter units are required for the Ph.D. degree; or 90 units for those students entering with advanced standing (M.A. level). The curriculum is divided as follows:

Core and elective courses  112 units
Fieldwork  6 units
Dissertation  12 units
130 units

Advanced Standing (M.A. level) entry:
Core and elective course  73 units
Fieldwork  5 units
Dissertation  12 units
90 units

Core Areas
A. WESTERN PSYCHOLOGY

1. Individual Aspects
(12 units)
*PSY 518  History/Systems of Psychology
   East and West
*EWP 510  Western Personality Theories
*PSY 530  Child and Adolescent Development
*ICP 545B  Human Development – Adult

2. Biological Aspects
(6 units)
*PSY 548  Physiological Psychology
plus one additional course from a group designated as fulfilling this category, such as Biofeedback, Yoga Health Psychology, Theory and Practice of Acupuncture, etc.

3. Social Aspects
(6 units)
*PSY 512  Social Psychology
plus one additional course from a group designated as fulfilling this category, such as Psychology of Peace and War, Psychology of Gender, Dynamics of Social Transformation, etc.

4. Cognitive-Affective Aspects
(6 units)
PSY 515  Emotional Dynamics
PSY 510  Altered States of Consciousness
PSY 509  Cognitive Psychology
PSY 630  Cognitive Therapies
SCA 104  Anthropological Linguistics
5. Scientific and Professional Psychology (12 units)
*EWP 581 Introduction to Research Design
*PSY 501 Research Methods II (prerequisite: EWP 581, or equivalent)
and any two of the following courses:
PSY 502 Research Methods III
PSY 504 Phenomenological Research Methods
SCA 106 Qualitative Research Methods
ICP 565 Tests and Measurement
(or PSY 508)

B. COMPARATIVE EAST/WEST STUDIES (9 units)
*EWP 560 Asian Theories of Personality and Self (prerequisite: EWP 510)
and any two courses designated as fulfilling this category, such as Life Energies East and West, Perennial Psychology, Esoteric Personality Theories, Symbols and Metaphors of Transformation, Mandala in East/West Psychology, Body/Mind Disciplines East and West, Existential and Buddhist Psychology, etc.

C. EASTERN SYSTEMS OF THOUGHT (12 units)
Four (4) courses from a designated group of courses, such as Psychology of the Vedas and Upanishads, Abhidharma, Chakra Philosophies, etc.

D. EASTERN LANGUAGE & CULTURE (6 units required)
Courses designated as fulfilling this category, such as Sanskrit Philosophical Terms, Chinese Philosophical Terms, etc.

E. PSYCHOSPiritual PRACTICES (9 units – 3 units must be Eastern)
Courses designated as fulfilling this category, such as Theory and Practice of Meditation, Theory and Practice of Yoga, Theory and Practice of T'ai Chi Ch'uan, Theory and Practice of Aikido, etc. (Must include one meditation retreat or intensive.)

F. M.A. INTEGRATIVE SEMINAR (2 units)
*EWP 540 M.A. Integrative Seminar
Students are required to take this M.A. Integrative Seminar near the completion of the first 30 units.

G. ETHICS (1 unit)
*EWP 801 Ethics East and West

H. *COGNITIVE PAPER (2 units)
After completion of thirty (30) units of study, students will be required to write a cognitive paper, (similar to the M.A. non-thesis option). Students will then be reviewed and, if admitted, advance to doctoral status.

Concentration Electives (21 units)
Students choose courses in their area of concentration, from list of courses in the M.A. curriculum (see p. 46), or from other programs at the Institute.

Practica and Fieldwork (12 units)
*EWP 701 Practical Teaching Skills
*EWP 702 Writing Skills Practicum
*EWP 700 Fieldwork (600 hours)
Colloquium: see M.A. curriculum

Dissertation
Prior to beginning dissertation research, the student takes:
*EWP 902A Integrative Seminar (1 unit)
*EWP 902B Proposal Preparation (1 unit)
*EWP 903 Dissertation Writing (12 units)
Ph.D. CURRICULUM –  
ADVANCED STANDING  
(M.A. level students)

Core Areas

A. WESTERN PSYCHOLOGY

1. Individual Aspects  
   (12 units)  
   *EWP 510 Western Personality Theories  
   *EWP 560 Asian Theories of Personality and Self  
   (prerequisite: EWP 510)  
   *PSY 530 Child and Adolescent Development  
   *ICP 545B Human Development – Adult

2. Biological Aspects  
   (6 units)  
   *PSY 548 Physiological Psychology plus one additional course from a group designated as fulfilling this category, such as Biofeedback, Yoga Health Psychology, Theory and Practice of Acupressure, etc.

3. Social Aspects:  
   (6 units)  
   *PSY 512 Social Psychology plus one additional course from a group designated as fulfilling this category, such as Psychology of Peace and War, Psychology of Gender, Dynamics of Social Transformation, etc.

4. Cognitive-Affective Aspects:  
   (6 units)  
   PSY 515 Emotional Dynamics or  
   PSY 510 Altered States of Consciousness  
   PSY 509 Cognitive Psychology or  
   PSY 630 Cognitive Therapies or  
   SCA 104 Anthropological Linguistics

5. Scientific and Professional Psychology  
   (9 units)  
   *PSY 501 Research Methods II  
   (prerequisite: EWP 581)  
   Two of the following courses:  
   PSY 502 Research Methods III  
   PSY 504 Phenomenological Research Methods  
   SCA 106 Qualitative Research Methods  
   ICP 565 Tests and Measurement (or PSY 508)

B. COMPARATIVE 
EAST/WEST STUDIES:  
(3 units)  
Any course designated as fulfilling this category, such as Perennial Psychology, Esoteric Personality Theories, Symbols and Metaphors of Transformation, Body/Mind Disciplines East and West, Existential and Buddhist Psychology, etc.

C. EASTERN SYSTEMS OF THOUGHT  
(9 units)  
Any course designated as fulfilling this category, such as Psychology of the Vedas and Upanishads, Abhidharma, Yoga Psychology of Patanjali, etc.

D. EASTERN LANGUAGE  
AND CULTURE  
(3 units)  
Any course designated as fulfilling this requirement, such as Sanskrit Philosophical Terms, Chinese Philosophical Terms, Pali, Tibetan, Japanese, etc.

E. PSYCHO SPIRITUAL PRACTICES  
(4 units – 2 units must be Eastern)  
Any courses designated as fulfilling this requirement, such as T’ai Chi Ch’uan, Yoga, Meditation, Aikido, etc.

F. ETHICS  
(1 unit)  
*EWP 801 Ethics East and West

Concentration/Electives  
(9 units)  
Students choose courses in their areas of concentration.

Practica and Fieldwork – 600 hours  
(8 units)  
*EWP 701 Practical Teaching Skills  
*EWP 700 Fieldwork (5 units, 500 hours)  
Colloquium: see M.A. curriculum

Dissertation  
*EWP 902A Integrative Seminar (1 unit)  
*EWP 902B Proposal Preparation (1 unit)  
*EWP 903 Dissertation Writing (12 units)
INTEGRAL COUNSELING PSYCHOLOGY (MA)

This program was organized in 1973 to educate students for careers in professional counseling according to the integral views of the late Haridas Chaudhuri, and it follows the guidelines of the major professional organizations in the field. It 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 holistic living, so preparing the way for further stages of transformation and enhanced potential for helping others.

The program has several objectives. The first is to provide for beginning students a variety of learning experiences designed to develop counseling skills, so that 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 program includes all the academic requirements for the state of California license in Marriage, Family and Child Counseling.

The second objective is to advance the integral view, a cross-cultural and East-West understanding of personality and society, according to the Institute’s general educational orientation (see p. 11).

The third objective is to cooperate in the work and development of the Integral Counseling Center, a significant Institute activity providing community mental health service and training for students at various levels of experience.

ADMISSION

Applicants should submit their request for admission by filling out the Institute admission form, paying the fee, and having transcripts sent from colleges attended. In selecting candidates for admission the program considers the following factors: Do candidates have background in, or interest in, East-West philosophy and psychology? Do they have a view of human nature compatible with the program’s orientation and emphasis? Have they pursued a path of personal growth (e.g., yoga, meditation, psychotherapy)? Do they demonstrate sufficient personal stability and energy to become effective helpers? Do their present interests and past academic records indicate probable success in completing graduate studies? The statement of educational objectives which is to be submitted with the application form should address these issues.
The program holds periodic orientation meetings for prospective students, and applicants are invited to attend one of them. After being admitted, and during the first quarter, students should meet with their advisor to work out a program agreement. They are also encouraged to attend general and program orientation meetings for new students.

**M.A. CURRICULUM**

Students working for the master of the arts degree in Counseling Psychology will take at least eighty quarter units of work, divided between required courses and electives as follows:

<table>
<thead>
<tr>
<th>Required courses</th>
<th>62 units</th>
</tr>
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<tbody>
<tr>
<td>Courses in Asian or comparative philosophy and religion</td>
<td>6 units</td>
</tr>
<tr>
<td>Course in a therapeutic orientation</td>
<td>5 units</td>
</tr>
<tr>
<td>Electives</td>
<td>9 units</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>80 units</td>
</tr>
</tbody>
</table>

Of the eighty units, up to one-sixth (13 units) may be transferred from completed work taken after the bachelor’s degree at other accredited institutions, subject to the advisor’s approval.

No thesis is required for the degree. A comprehensive examination and successful completion of course and practicum work substitute for the thesis.

**Required Courses**

During regular quarters all courses are 3 units, unless noted below. During the summer quarter, some of the requirements may be met by 2-unit courses.

- **ICP 506** Human Sexuality
- **ICP 528** The Therapeutic Relationship
- **ICP 535** Group Dynamics
- **ICP 536** Marriage and Couple Counseling
- **ICP 539** Therapeutic Communication (4 units)
- **ICP 545A** Human Development: Child and Adolescence
- **ICP 545B** Human Development: Adult
- **ICP 546** Professional Ethics and Family Law
- **ICP 555** Adult Psychopathology
- **ICP 556** Family Dynamics and Therapy (4 units)
- **ICP 565** Tests and Measurement
- **ICP 573** Child Therapy
- **ICP 575G** Supervised Group Practicum in Counseling
- **ICP 575I** Individual Counseling Supervision
- **ICP 590** Cross-cultural Mores and Values
- **ICP 595** Systems of Psychotherapy
- **ICP 596** Research Methodology for Counselors
- **ICP 622** Alcoholism and Chemical Dependency Counseling

**Other Requirements**

Six units of coursework in Asian or East-West comparative philosophy and religion chosen by the student from a designated list of Philosophy and Religion (PAR), East-West Psychology (EWP), or Social and Cultural Anthropology (SCA) courses.

Three units in a therapeutic orientation from a list of designated courses in Integral Counseling Psychology or Psychology doctoral program.
Electives

ICP 505  Integral Psychology
ICP 536L  Marriage and Couple Counseling Laboratory (1 unit)
ICP 604A  Beginning Psychosynthesis
ICP 604B  Continuing Psychosynthesis
ICP 608  The Growth Workbook (Proffoff Method)
ICP 611  Therapy Observation
ICP 612A  Beginning Gestalt Therapy
ICP 612B  Continuing Gestalt Therapy
ICP 615  Eastern Sutras and Integral Counseling
ICP 617  Issues in Gay/Lesbian/Bisexual Counseling
ICP 618A  Beginning Bioenergetics
ICP 618B  Continuing Bioenergetics
ICP 619  Taoism and Psychotherapy
ICP 620  Theosophical Therapy
ICP 623  Spiritual Mind Healing and Counseling
ICP 626  Transpersonal Therapies

Students in the program who meet the prerequisites may also take courses listed under the Psychology Doctoral Program (PSY), as well as courses from all other Institute programs.

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

If they choose, students may enroll in a group dynamics course offered by another program in the Institute in place of ICP 535.

Personal Therapy Requirement

Students must complete at least nine months of weekly individual therapy before graduation. Previous therapy experience which meets guidelines may fulfill this requirement, with the advisor's approval. Advisors can assist students with the choice of a therapist, and the program maintains a resource directory of area therapists who would consider working with students.

Pre-Practicum & Practicum Phases of Work

Before beginning practica new students must fulfill the following requirements:

a. Registration in the program for three quarters after admission;

b. Passing the following courses:
The Therapeutic Relationship; Systems of Psychotherapy; Adult Psychopathology; Therapeutic Communication; and Marriage and Couple Counseling or Family Dynamics and Therapy;

c. Approval of the Program Committee;

d. An approved field placement.

The Therapeutic Relationship (ICP 525) is prerequisite to Therapeutic Communication (ICP 539).

After official admission to practicum status all students complete at least four practicum courses in sequence; during this period of practicum enrollment they also hold official field placements, either at the Integral Counseling Center or at another site authorized by the student's advisor.

Students are required to take a total of 12 practicum units or 4 courses, of which at least one must be a group practicum (575G) and at least one must be individual supervision (575I). The other two may be either group or individual. A list of approved supervisors with whom students can sign up for ICP 575I is maintained by the program office and core faculty advisors.

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

Program Advisors

When they are accepted into the program, new students are assigned a faculty advisor. All students while enrolled in the program should keep in touch with their advisors. They must register each quarter unless they have been granted a leave of absence.
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 directly apply the integral perspective to counseling practice.

The Center staff is composed of a Counseling Director, an Administrative Director and approximately thirty student counselors who are enrolled in either group or individual supervised practica at CIIS. Additionally, the Center supports an ICC Affiliate Group composed of ICP graduates who are M.F.C.C. Interns working toward their licensure.

Each counselor works with two or more clients in either an individual, couple, family or group counseling situation. In addition to the practicum, counselors are supervised by the Center Counseling Director, advanced doctoral students, peers 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's insurance.

The Center's operations occur through committees, e.g., training, personnel, environment and retreat. Two whole group staff meetings are held on Tuesdays and Wednesdays from 12:15 to 2:45 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 10 to 13 hours per week. This includes intake interviewing, client contact, phone shift, committee work, case notes and attending general staff meetings.

Acceptance into CIIS 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. Since there is usually a limited number of openings, students are advised to explore other placement opportunities in the event that they are not accepted at the Center. Students become eligible for the Center application process after completing 3 quarters of academic work at the Institute and the following courses:

**M.A. Students**

<table>
<thead>
<tr>
<th>Course</th>
<th>Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Therapeutic Relationship</td>
<td>ICP 525</td>
</tr>
<tr>
<td>Therapeutic Communication</td>
<td>ICP 539</td>
</tr>
<tr>
<td>Adult Psychopathology</td>
<td>ICP 555</td>
</tr>
<tr>
<td>Systems of Psychotherapy</td>
<td>ICP 595</td>
</tr>
<tr>
<td>Family Dynamics and Therapy or</td>
<td>ICP 556</td>
</tr>
<tr>
<td>Marriage and Couples Counseling</td>
<td>ICP 536</td>
</tr>
</tbody>
</table>
Ph.D. Students
Theory and Method in
Contemporary Psychotherapy  PSY 604

The course Professional Ethics and Family Law (ICP 546) and a specific counseling skills course (e.g., Psychosynthesis, Gestalt Therapy) and an East-West course are strongly recommended prior to, or concurrent with, Center participation.

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, but is strongly recommended. Application forms are available at the Center and the Institute at least six weeks prior to each new quarter.

Most students 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 are not encouraged to use the Center for their doctoral practicum experience. In general, students are also encouraged to obtain practicum experience in settings other than the Center in order to benefit from varied perspectives and populations.

Since placement at the Center is not guaranteed, a list of additional counseling resources is available through the CISS Field Placement office and should be explored concurrently with application to the Center.
INTEGRAL HEALTH STUDIES
CERTIFICATE PROGRAM

Contemporary approaches to health care are expanding/refining the definition of health toward a holistic perspective. Health care providers and educators are needed to address health-related needs of a population with a greater awareness of health achievement and maintenance as it relates to the individual, the community, the society, the Earth and the universe.

The Integral Health Studies Certificate Program incorporates the unique intercultural and interdisciplinary approach to education developed by the California Institute of Integral Studies. Central to the vision of the Institute is the integration of Eastern and Western value systems and cultural traditions. In this program, contextual information is combined with personal experience to deepen the student’s understanding of current and prospective health-related issues.

The Integral Health Studies Certificate Program is not designed to train health care practitioners in either conventional or alternative modalities. Rather, it offers health care educators and providers the opportunity to deepen their knowledge and practical understanding through its focus on intercultural, comparative and cross-cultural issues in health. It also offers the student an opportunity to explore personal process in growth, healing, conscious living and conscious dying. The program is particularly appropriate for individuals working with non-Western or multi-cultural clients or with organizations which serve a culturally diverse population.

ADMISSION
The Institute welcomes applicants to the certificate program who have at least a bachelor’s degree from an accredited college or university. Work experience in the health field is highly desirable. Individuals without a bachelor’s degree should inquire about the possibility of a waiver based on a combination of education and relevant work experience. Individuals enrolled in health-related education or training programs may be accepted for concurrent enrollment.
OUTLINE OF THE PROGRAM

The certificate program consists of 27 units of courses and workshops which can be completed in a 9-12 month period. Individual courses can also be taken without completing the entire program. Many classes are offered on evenings and weekends.

1. Integral Health

The following two courses are required of all students in the IHS Program.

IHS 110 Foundations of Integral Health 3 units
IHS 120 Personal Growth and the Healing Process 3 units

In the following groupings the unit requirements may be met by choosing from 2-unit or 3-unit courses, and 1-unit workshops.

2. Movement and Healing 3 units

EWP 551 Theory and Practice of Hatha Yoga
EWP 552 Theory and Practice of T’ai Chi Ch’uan
EWP 554 Theory and Practice of Aikido
Workshop Theory and Practice of Kum Nye
Workshop Theory and Practice of Tibetan Movement Yoga
Workshop Theory and Practice of the Rosen Method
Workshop Theory and Practice of Hakomi
Workshop Sensory Awareness

3. Biological Foundations 3 units

PSY 548 Physiological Psychology
EWP 527 Introduction to the Energetics of Nutrition
Workshop East-West Herbal Medicine
EWP 529 Biofeedback and Self Regulation

4. Comparative Health Philosophies 3 units

EWP 547 Body-Mind Disciplines East-West
PAR 510 Philosophies of Health and Healing
EWP 541 Life-Energies East and West
EWP 615 Spiritual Healing and Theosophy
PAR 605 Buddhism and Medicinal Practice

5. Asian Health Systems 3 units

EWP 606 Yoga Health Psychology
PAR 507 Buddhist Healing Practices
EWP 613 Theory and Practice of Acupressure and Shiatsu
Workshop Ayurvedic Medicine
SCA 224 Survey of Asian Medicine

6. Cross-Cultural Approaches to Healing 3 units

SCA 205 Cross-Cultural Healing Practices
SCA 212 Shamanic Art and Ritual Healing
SCA 432 Native American Healing Practices
Workshop Health, Peace and Global Perspective
SCA 107 Medical Anthropology

7. Explorations in Integral Healing 6 units

ICP 622 Alcoholism and Chemical Dependency Counseling
PSY 726 Sexual Experience and Sexual Counseling in Eastern and Western Perspective
PSY 723 Psychotherapy of Eating Disorders
EWP 528 Conscious Living/Conscious Dying

27 units

Note: Students may, with Program Director approval, substitute other courses or an independent study in the same topic, to meet the certificate requirements.
ORGANIZATIONAL DEVELOPMENT & TRANSFORMATION (CERTIFICATE, MA)

Rapid and profound changes in society, and increasing recognition of our global connections, are moving the organizations and institutions of the world to review mission, purpose and structure. Awareness of the value and dignity of the individual requires new ways of providing meaning in work. Bringing individuals together in harmonious, creative relationship has taken on new importance. Transforming institutions to encourage diversity and cooperation is a priority.

This program is intended to lead the student into exploration of new possibilities of development and change in the public and private sectors, including business, governmental, educational, spiritual and community organizations. Training in theory, methods and practice is provided as a foundation. Expression of deepest self, of one’s heart, is encouraged through identification and nurturance of the student’s unique personal contribution.

This program incorporates the intercultural and interdisciplinary approach common to the philosophy of integral education at the Institute. Integration of Eastern and Western value-systems and cultural traditions is central to the vision of CIIS. Traditional intellectual and rational knowledge is combined with intuitive, personal understanding and experience to provide for the cultivation of the whole person. Insight and skills developed in this endeavor are directed to integrating the needs of individuals, organizations and the global community.

The program is designed to be participatory and integrative, with a mission of service and a vision of transformation. It is committed to teaching the most innovative thought and skills in the new and rapidly growing field of Organizational Development and Transformation.

ADMISSION

Applicants for admission to the Organizational Development and Transformation Programs need to meet the general requirements of the Institute. For the Certificate, applicants who have a bachelor’s degree from an accredited college or university are welcome. Work experience in organizations is highly desirable. Individuals without a bachelor’s degree should inquire about the possibility of a waiver based on a combination of education and life experience. For the Master of Arts, a bachelor’s degree or equivalent is required.
CERTIFICATE PROGRAM

Outline of Program
The certificate program consists of 27 units of courses, workshops and practicum, which it is possible to complete in 9-12 months. Up to 4 units can be taken as Independent Study.

Required Core Courses
All courses are 3 units
ODT 100 Transformative Organizational Appraisal
ODT 110 Transformative Organizational Interventions
ODT 120 Integrative Seminar I – Practicum
ODT 130 Organizational Transformation
All other ODT courses are applicable to the certificate, as well as the following:
EWP 538 Systems View of the World
EWP 610 Developing Creativity and Intuition
ICP 535 Group Dynamics
SCA 106 Qualitative Research Methods
SCA 214 Intercultural Communication
SCA 215 Culture of Organizations

M.A. PROGRAM

The M.A. program consists of sixty (60) units of courses, workshops, seminars and a project demonstrating excellence. Courses are provided in five major components: spiritual, cross-cultural, theoretical, facilitative and integrative. Many of the courses will be drawn from the variety of programs and disciplines which form the CIIS community.

The theoretical component includes traditional and innovative coursework through which the students learn the knowledge and language of the ODT practitioner. The spiritual practice component is designed to develop a direct experience of a wisdom tradition and/or psycho-spiritual discipline. The cross-cultural component enables students to develop an understanding of similarities and differences of both people cultures and organizational cultures. The facilitative component contains courses which provide students with an opportunity to enhance personal development and become effective resources in facilitating organizational change. The integrative component is meant to integrate all the above components, as well as to help students formulate a project demonstrating excellence.

Requirements for the M.A. Degree

<table>
<thead>
<tr>
<th>Component</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>Theoretical Component</td>
<td>15</td>
</tr>
<tr>
<td>Spiritual Component</td>
<td>9</td>
</tr>
<tr>
<td>Cross-cultural Component</td>
<td>9</td>
</tr>
<tr>
<td>Facilitative Component</td>
<td>14</td>
</tr>
<tr>
<td>Integrative Component</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>60</td>
</tr>
</tbody>
</table>

Transfer and Independent Study
As with other CIIS programs, up to one-sixth of the total program (10 units) may be transferred from prior graduate work at an accredited institution; and up to one-sixth (10 units) may be taken as independent study.
The Program Core Courses

The following courses are offered within each core area of study. Courses marked by an asterisk (*) in the list below are required of all students unless waived by the Program Director. In addition to the courses listed below, courses from other CIIS programs may be designated on a quarter by quarter basis as fulfilling the requirements. A minimum of nine (9) units must be courses from other programs: 3 units from SCA, 3 units from PAR, and 3 units from one of the psychology programs (EWP, ICP, PSY).

1. Theoretical Component
   (15 units required)
   *ODT 100  Transformative Organizational Appraisal
   *ODT 110  Transformative Organizational Interventions
   *ODT 130  Transformative Transformation
   ODT 150  Strategic and Transformative Planning
   ODT 190  Leadership and Vision
   ODT 200  Human and Whole Earth Systems
   ODT 210  Health and the Quality of the Workplace
   ODT 220  Organizational Psychology, Behavior and Theory
   ODT 230  Foundations of Organizational Development: Theory and Tools
   ODT 240  Human Systems Development

2. Spiritual Practice Component
   (9 units required)
   The nine (9) units of this component are to be spread over the two years of the program. They may be taken as one or more courses in an Eastern or Western psychospiritual practice (e.g., PAR 507: Buddhist Healing Practices; EWP 550: Theory and Practice of T’ai Chi Ch’uan); or may be taken as independent study which would involve an ongoing spiritual practice under supervision. Each student is guided by his or her advisor in developing a plan for this component.

3. Cross-cultural Component
   (9 units required)
   *SCA 214  Intercultural Communication
   *SCA 215  Culture of Organizations
   SCA 102  Culture, Personality and Kinship
   SCA 205  Cross-Cultural Healing Practices
   SCA 216  Issues of Multi-cultural Identity

4. Facilitative Component
   (14 units required)
   ODT 140  Conflict Resolution
   *ODT 160  Group Dynamics
   *ODT 170  Group Facilitation
   ODT 180  Designing Workshops and Training Programs
   ICP 525  The Therapeutic Relationship
   ICP 539  Therapeutic Communication
   ICP 556  Family Dynamics and Therapy
   EWP 610  Developing Creativity and Intuition

5. Integrative Component
   (13 units required)
   *ODT 120  Integrative Seminar I - Practicum (3 units)
   *ODT 121  Integrative Seminar II - Proposal Preparation (1 unit)
   *ODT 900  M.A. Thesis Writing or Project Demonstrating Excellence (9 units)
The Philosophy and Religion Program offers a unique curriculum of study which brings together the major philosophical and religious traditions of East and West. At present the traditions emphasized are the following: various schools of Hinduism and Buddhism, Chinese philosophy, Christianity (both orthodox and esoteric) and Western philosophy. While structured to involve the student in rigorous study of the traditions emphasized, including appropriate language training, the program at the same time encourages comparison and creative synthesis and studies that go beyond the traditional schools. The program is designed to develop an appreciation of the diversity of human responses to the ultimate questions of life and nature, and values spiritual discovery and the various spiritual disciplines as important, if not indispensable, adjuncts to proper understanding in the wider realm of philosophy.

Students in Philosophy and Religion are encouraged to develop specific skills in research, language, teaching, ministry and cross-cultural communication, and they will develop close working relationships with faculty to assist them in pursuit of their individual goals. The view of the Philosophy and Religion Program is that philosophy can and should be more than simply an abstract, purely academic discipline and should play a more active and transformative role in both individual and society. Therefore, in addition to helping students develop academic credentials, the program also encourages students to envision creative uses and applications of philosophy which can provide employment in areas outside of those traditionally available to degree holders in these fields.

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 a related field. 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 should 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 part of the admissions process. Doctoral applicants are also asked to furnish a sample of previous work (an outstanding essay, article or selection from the Master's thesis).

The statement of educational goals should describe the student’s academic objectives as specifically as possible, including 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 advisor each quarter to evaluate progress and adjust goals. In accord with Institute policy, admission is provisional for the first quarter.

**PROGRAM REQUIREMENTS**

**INTEGRATIVE COLLOQUIUM**

All new students, M.A. and Ph.D., enroll in the Integrative Colloquium (PAR 800). All core faculty members usually participate in the Colloquium which is seen as a forum for all of the philosophical schools of thought to come together to focus on important individual and social issues. The Colloquium provides a starting point for the development and honing of the cross-cultural, comparative and integral methodologies.

**M.A. PROGRAM**

The Master of Arts degree is earned through 60 units of work focused upon two different traditions. Areas of concentration at the present time include the various traditions of Asia (India, Southeast Asia, Tibet, China and Japan), Christianity, Western philosophy and spiritual counseling.

A language of research, generally associated with the area of major concentration, is studied to the level of beginning competency, estimated as requiring at least 9 units of study; emphasis may be placed on reading or speaking, as appropriate.

One course each from the Social and Cultural Anthropology (SCA) Program and the Psychology Programs (ICP, EWP or PSY) is required.

The requirements are distributed as follows:

**General**
- Core course (PAR 210) 3 units
- Fieldwork (PAR 220) 3 units
- Psychology, Anthropology courses 6 units
- Integrative Colloquium (PAR 800) 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 (estimate) 9 units

**Minor Concentration**
- Sacred texts 3 units
- Major schools and traditions 3 units
- Practices and Disciplines 3 units
- Electives 3 units
- Preparation for Comprehensives 3 units
- Research Seminar (PAR 900) 3 units
- Thesis writing* (PAR 925) 6 units

*Non-thesis students will substitute:
- Written comprehensive examination 3 units
- Electives 4 units

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

Students who do not intend to go on to a doctorate may elect to forego writing a thesis and to submit their comprehensive examinations in the form of written papers. Thesis writing students may submit papers or take the examinations in writing or orally at their own discretion.

There are three comprehensive examinations: in methodology, the major concentration, and the minor concentration. A paper submitted for a comprehensive examination should be a major—though not exhaustive—research project.

Examinations are graded pass/fail. One or more examinations may be retaken once, but additional coursework may be required before re-examination.

**Language Requirement**

Master’s degree students are expected to achieve reading competency in a language of research. This requirement is normally satisfied by examination. It is estimated that at least nine units of language study will be necessary in preparation for the examination.
Ph.D. PROGRAM

Ninety units of work are required for the Ph.D. degree. Students may specialize in any of the major traditions presented by the program, or may choose a comparative approach. With their program advisors, students develop courses of study suited to their individual academic and career goals. A language of research is studied to the level of intermediate competency; emphasis may be placed on reading or on speaking, as appropriate. One course in the Social and Cultural Anthropology (SCA) Program and one course in the Psychology Programs (ICP, EWP or PSY) are required.

Requirements are distributed as follows:

Core course (PAR 210) 3 units
Fieldwork (PAR 220) 3 units
Psychology, Anthropology courses 6 units
Integrative Colloquium (PAR 800) 3 units
Specialized studies: 32 units
  Sacred Texts
  Schools and traditions
  Socio-cultural aspects
  Practices and disciplines
Language study (estimate) 12 units
Electives 14 units
Preparation for Comprehensives (PAR 850) 5 units
Research Seminar (PAR 901) 3 units
Dissertation Writing (PAR 950) 9 units

90 units

Language Requirement

Doctoral students are expected to achieve research competency in their language(s) of research. This requirement is normally satisfied by examination. It is estimated that most students require at least twelve units of language study in preparation for the examination.

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 comprehensives committee, including (but not limited to) oral examination, supervised field experience and evaluation, the supervised teaching of a graduate-level course. Re-examination is permitted in no more than two of the examination areas and may imply additional coursework requirements.

Field Work

PAR 220 consists of 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.

The practicum also provides advice and training in cross-cultural contact and the implementation of a language 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 advisor to make arrangements for them.
PSYCHOLOGY (PhD)

The Psychology Program at CIIS flourishes within a fertile and broadening climate provided by the other social science graduate programs of study. The program offers unique sequences of education, broadening the usual conceptual base for graduate training in psychology by unifying Eastern and Western philosophies and psychologies, and bringing humanistic and transpersonal perspectives to human experience and the helping professions.

The primary objective of the Psychology Doctoral Program is to produce whole individuals whose practice of professional psychology is rooted in a depth of self-knowledge, breadth of world views, and an abiding commitment to honoring and exploring all dimensions of the evolutionary journey that is the human experience.

Within the scientist-practitioner training model, the program of study provides students with knowledge of the foundations of scientific and professional psychology while emphasizing the understanding of consciousness, self-knowledge, and inner development as embodied in the philosophical and psychological traditions of both East and West. While the curriculum follows the education and training model of the American Psychological Association for coverage of all core areas of study in psychology, traditional content courses are expanded to incorporate relevant philosophical, cross-cultural, consciousness, religious, mystical, and/or transpersonal perspectives, themes and content. Elective coursework enables students to enrich the program of studies with interdisciplinary exposure provided by course offerings in the Anthropology, East/West Psychology, and Philosophy and Religion programs at CIIS.

Two specializations are offered: Clinical Psychology and Counseling Psychology. The Clinical Psychology specialization prepares students for careers in professional psychology which involve working with the broad range of clientele and systems found across the range of multidisciplinary service settings and the spectrum of populations served by the clinical psychologist. The Counseling Psychology specialization prepares students for careers which focus on the delivery of psychotherapeutic services to outpatients and clientele typically served in private practice settings.

The Integral Studies Core sequence of courses in the curriculum ensures that the founding vision of CIIS is visibly and effectively represented. Required coursework in Philosophy and Religion and in Social and Cultural Anthropology assures grounding in the Asian and cross-cultural traditions that are touchstones of the Institute’s educational mission.

Specialization and elective sub-specialty courses are also required. A sequence of practicum experiences promotes application of developing skills and culminates in the pre-doctoral internship experience. At the conclusion of coursework and prior to advancement to candidacy, students complete the Integrative Seminar which focuses upon demonstrating competency in applied skills and the preparation of the dissertation proposal. After successful passage through the comprehensive examinations process, the completion of a scholarly dissertation brings to a close the period of academic study which requires a minimum of three years in residence.
A central element of the Ph.D. curriculum is the requisite experiential growth work that provides an important balance to academic studies. Students must complete 30 clock hours (non-credit) of an applied psychospiritual experience of choice, intended to provide a vehicle for inner expansion through new learning in the experiential realm. Individualized thirty-hour projects are approved by the advisor, and may include community service projects, specific psychospiritual practices, or any new experience that promotes personal development and awareness for which an effective case can be made.

ADMISSION

The following admission requirements must be met in order to be eligible for admission to the Psychology Program. All required documents must be received by the Admissions Office no later than the deadline date (see admissions calendar).

1. Completion of a B.S. or B.A. degree in Psychology or a B.S. or B.A. in another area with a minimum of 18 units of psychology coursework that includes introductory, experimental, developmental, abnormal and personality psychology. Admission with advanced standing is available to students who have completed a Master’s degree or a minimum of 60 graduate units in psychology, counseling or social work. Degrees must be received from a regionally accredited institution. Applicants for admission with advanced standing who received the Master’s degree in other fields will be considered on an individual basis.

2. Official transcripts sent directly from all prior colleges attended. M.A. transcript must show evidence of degree awarded, unless degree work is still in progress.

3. Academic grade-point average of 3.0 minimum. Applicants completing coursework at institutions with ungraded classes may be required to furnish additional documentation of scholarly abilities and/or take the Graduate Record Examination (General and Psychology sections).

4. Personal interview with the Program Admissions Committee.

5. Written work sample: a recent academic paper, article or report that reflects scholarly abilities.

6. Statement of educational and professional goals and objectives (one page in length).

7. Autobiographical statement (four to six pages in length).

8. Letter of recommendation from the academic advisor, and/or someone very familiar with your graduate academic work.

9. Letter of recommendation from supervisor in most recent professional work or volunteer setting.

10. Payment of the $50 application fee.

11. Special requirements for students admitted with advanced standing:

   (M.A. level).

   a. required preliminary coursework from M.A. studies must include the courses listed below; otherwise, admission will be on an individual basis and additional coursework beyond the minimum will be required.
   - Counseling Skills (practice-oriented course)
   - Psychopathology
   - Research Methods
   - Theories/Systems of Psychotherapy
   - Group Dynamics
   - Tests and Measurement
   - Human Development
   - Personality Theories

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

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

The program consists of 160 quarter units:

<table>
<thead>
<tr>
<th>Course</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>Integral Studies Core Courses</td>
<td>15</td>
</tr>
<tr>
<td>Scientific and Professional Psychology</td>
<td>17</td>
</tr>
<tr>
<td>General Psychology Core Courses</td>
<td>38</td>
</tr>
<tr>
<td>Specialization courses (Couns./Clin.)</td>
<td>41/48</td>
</tr>
<tr>
<td>Elective courses (Couns./Clin.)</td>
<td>22/15</td>
</tr>
<tr>
<td>Internship</td>
<td>15</td>
</tr>
<tr>
<td>Dissertation Writing</td>
<td>12</td>
</tr>
</tbody>
</table>

A. INTEGRAL STUDIES CORE
(15 units)

<table>
<thead>
<tr>
<th>Elective</th>
<th>Units</th>
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<tbody>
<tr>
<td>PAR</td>
<td></td>
</tr>
<tr>
<td>EWP</td>
<td></td>
</tr>
<tr>
<td>SCA</td>
<td></td>
</tr>
<tr>
<td>Elective: Philosophy and Religion</td>
<td>(3)</td>
</tr>
<tr>
<td>Elective: East/West Psychology</td>
<td>(3)</td>
</tr>
<tr>
<td>Elective: Social and Cultural Anthropology</td>
<td>(3)</td>
</tr>
<tr>
<td>Elective: Psychospiritual Practices</td>
<td>(3)</td>
</tr>
<tr>
<td>Elective: Survey course in Asian philosophies, religions or cultures</td>
<td>(3)</td>
</tr>
</tbody>
</table>

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

B. SCIENTIFIC AND PROFESSIONAL PSYCHOLOGY
(17 units)

<table>
<thead>
<tr>
<th>Course</th>
<th>Units</th>
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</thead>
<tbody>
<tr>
<td>PSY 500: Research Methods I</td>
<td>(3)</td>
</tr>
<tr>
<td>PSY 501: Research Methods II</td>
<td>(3)</td>
</tr>
<tr>
<td>PSY 502: Research Methods III</td>
<td>(3)</td>
</tr>
<tr>
<td>PSY 518: History and Systems of Psychology East and West</td>
<td>(2)</td>
</tr>
<tr>
<td>PSY 508: Tests and Measurement</td>
<td>(3)</td>
</tr>
<tr>
<td>PSY 540: Professional Ethics for Psychologists</td>
<td>(1)</td>
</tr>
<tr>
<td>PSY 900: Integrative Seminar</td>
<td>(2)</td>
</tr>
</tbody>
</table>

C. GENERAL PSYCHOLOGY CORE COURSES
(38 units)

<table>
<thead>
<tr>
<th>Course</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>Biological Bases</td>
<td></td>
</tr>
<tr>
<td>PSY 548: Physiological Psychology</td>
<td>(3)</td>
</tr>
<tr>
<td>PSY 557: Psychopharmacology</td>
<td>(3)</td>
</tr>
<tr>
<td>Cognitive-Affective Bases (6 units)</td>
<td></td>
</tr>
<tr>
<td>PSY 509: Cognitive Psychology</td>
<td>(3)</td>
</tr>
<tr>
<td>PSY 515: Emotional Dynamics or SPSY 510: Altered States of Consciousness</td>
<td>(3)</td>
</tr>
<tr>
<td>Social Bases</td>
<td></td>
</tr>
<tr>
<td>PSY 512: Social Psychology</td>
<td>(3)</td>
</tr>
<tr>
<td>ICP 535: Group Dynamics</td>
<td>(3)</td>
</tr>
<tr>
<td>PSY 710: Psychotherapy with Special Populations</td>
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</tbody>
</table>

Individual Bases
(18 units)

<table>
<thead>
<tr>
<th>Course</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>PSY 530: Child and Adolescent Development</td>
<td>(3)</td>
</tr>
<tr>
<td>(or ICP 545A)</td>
<td></td>
</tr>
<tr>
<td>ICP 545B: Human Development: Adult</td>
<td>(3)</td>
</tr>
<tr>
<td>EWP 510: Western Personality Theories</td>
<td>(3)</td>
</tr>
<tr>
<td>PSY 549: Psychopathology</td>
<td>(3)</td>
</tr>
<tr>
<td>PSY 550: Advanced Psychopathology</td>
<td>(3)</td>
</tr>
<tr>
<td>Elective in Advanced Personality Theory</td>
<td>(3)</td>
</tr>
</tbody>
</table>

D. SPECIALIZATION COURSES
(41 - Counseling; 48 - Clinical)

<table>
<thead>
<tr>
<th>Course</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>PSY 600: Theories of Psychotherapy</td>
<td>(3)</td>
</tr>
<tr>
<td>PSY 601: Foundations of Psychotherapeutic Practice</td>
<td>(4)</td>
</tr>
<tr>
<td>PSY 602: Psychotherapy Practicum I: Group Supervision</td>
<td>(6)</td>
</tr>
<tr>
<td>PSY 603: Psychotherapy Practicum I: Individual Supervision</td>
<td>(6)</td>
</tr>
<tr>
<td>PSY 604: Theory and Method in Contemporary Psychotherapy</td>
<td>(4)</td>
</tr>
<tr>
<td>PSY 605: Psychotherapy Practicum II: Group Supervision</td>
<td>(6)</td>
</tr>
<tr>
<td>PSY 606: Psychotherapy Practicum II: Individual Supervision</td>
<td>(6)</td>
</tr>
<tr>
<td>Elective in therapeutic orientation</td>
<td>(3)</td>
</tr>
<tr>
<td>Elective in therapeutic specialty</td>
<td>(3)</td>
</tr>
</tbody>
</table>

Assessment Sequence (Clinical)
(7 units)

<table>
<thead>
<tr>
<th>Course</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>PSY 570: Psychological Assessment I: Cognitive and Intellectual Measures</td>
<td>(3)</td>
</tr>
<tr>
<td>PSY 571: Psychological Assessment II: Objective Personality Measures</td>
<td>(2)</td>
</tr>
<tr>
<td>PSY 572: Psychological Assessment III: Projective Personality Methods</td>
<td>(2)</td>
</tr>
</tbody>
</table>

E. ELECTIVE COURSEWORK
(see list on p. 66)

Clinical Specialization                                  (15 units)
Counseling Specialization                                (22 units)

F. DOCTORAL INTERNSHIP
(15 units, 1500 hours)

G. DISSERTATION

<table>
<thead>
<tr>
<th>Course</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>PSY 903: Dissertation Writing</td>
<td>(12)</td>
</tr>
</tbody>
</table>
Ph.D. PROGRAM
ADVANCED STANDING

The program for students entering with advanced standing (M.A. level) consists of 105 quarter units:

Integral Core Courses 9 units
Scientific & Professional Psychology 11 units
General Psychology Core Courses 27 units
Specialization Courses (Couns./Clin.) 19/26 units
Elective Courses (Couns./Clin.) 12/5 units
Internship 15 units
Dissertation 12 units

105 units

A. INTEGRAL STUDIES CORE
(9 units)
PAR Elective: Philosophy and Religion (3)
EWP Elective: East/West Psychology (3)
SCA Elective: Social and Cultural Anthropology (3)
Non-credit requirement: Applied psycho-spiritual experience project (30 clock hours)

B. SCIENTIFIC AND PROFESSIONAL PSYCHOLOGY
(11 units)
PSY 501: Research Methods II (3)
PSY 502: Research Methods III (3)
PSY 518: History and Systems of Psychology East and West (2)
PSY 540: Professional Ethics for Psychologists (1)
PSY 900: Integrative Seminar (2)

C. GENERAL PSYCHOLOGY
(27 units)

Biological Bases
(6 units)
PSY 548: Physiological Psychology (3)
PSY 557: Psychopharmacology (3)

Cognitive-Affective Bases
(6 units)
PSY 509: Cognitive Psychology (3)
PSY 510: Altered States of Consciousness or
PSY 515: Emotional Dynamics (3)

Social Bases
(6 units)
PSY 512: Social Psychology (3)
ICP 590: Cross-Cultural Values and Mores or
SCA 102: Culture, Personality and Kinship or
SCA 105: Evolution and Culture or
PSY 730: Theory and Practice of Group Facilitation (3)

Individual Bases
(9 units)
PSY 530: Child and Adolescent Development (or ICP 545A) (3)
ICP 545B: Human Development: Adult (3)
PSY 550: Advanced Psychopathology (3)
Elective in Advanced Personality Theory (3)

D. SPECIALIZATION SEQUENCE
(26 - Clinical; 19 - Counseling)
PSY 604: Theory and Method in Contemporary Psychotherapy (4)
PSY 605: Psychotherapy Practicum: Group Supervision (6)
PSY 606: Psychotherapy Practicum: Individual Supervision (6)

Assessment Sequence (Clinical)
PSY 570: Psychological Assessment I: Cognitive and Intellectual Measures (3)
PSY 571: Psychological Assessment II: Objective Personality Measures (2)
PSY 572: Psychological Assessment III: Projective Personality Methods (3)

Elective in therapeutic specialty from PSY 700-750 courses (Clinical) (3)
Elective in therapeutic orientation from PSY 610-660 courses (Counseling) (3)

E. ELECTIVE COURSEWORK
(see list on p. 66)
(Clinical specialization - 5 units; Counseling specialization – 12 units)

The number of elective units will vary somewhat, according to student's previous graduate coursework.

F. DOCTORAL INTERNSHIP
1500 clock hours (15 units)

G. DISSERTATION
PSY 903: Dissertation Writing (12 units)
ELECTIVE COURSES

Students may choose to use some or all of their elective units by devoting emphasis to developing clinical skills within one of a number of psychotherapeutic skills concentration areas. These areas, along with some courses that might be completed to build clinical skills within each, are:

**Psychotherapy and Spiritual Practice**
- PSY 590 World Religions & Philosophies for a Personal Psychology
- PSY 650 Yoga Psychotherapy
- ICP 619 Taoism and Psychotherapy
- PSY 635 Existential and Buddhist Psychotherapy
- ICP 615 Eastern Sutras and Integral Counseling
- EWP 560 Asian Theories of Personality and Self
- EWP 550 Theory and Practice of Meditation and Contemplation
- EWP 564 Psychology of the Vedas and Upanishads

**Psychotherapy and the Body**
- EWP 547 Body-Mind Disciplines East and West
- PSY 647 Body-Oriented Psychotherapy
- EWP 514 Psychology of Wilhelm Reich
- PSY 660 Reichian Psychotherapy
- ICP 618 Bioenergetics
- PSY 645 Advanced Bioenergetics
- EWP 613 Theory and Practice of Acupressure and Shiatsu
- EWP 629 Biofeedback and Self-Regulation

**Psychotherapy and the Creative/Expressive Arts**
- PSY 747 Psychotherapy and the Creative Process
- PSY 743 Drama Therapy
- PSY 746 Art Therapy
- PSY 749 Music Therapy
- PSY 748 Dance and Movement Therapy
- EWP 610 Developing Creativity & Intuition

**Drama Therapy** (in collaboration with Antioch University – San Francisco)
9 – 18 units of coursework taken at Antioch University. See advisor for details.

**Existential and Buddhist Psychotherapy**
- EWP 543 Existential and Buddhist Psychology
- PSY 635 Existential/Buddhist Psychotherapy
- PSY 638 Existential/Buddhist Psychotherapy Practicum

**Jungian Psychotherapy**
- EWP 512 Psychology of C. G. Jung
- PSY 625 Jungian Psychotherapy
- PSY 628 Jungian Psychotherapy Practicum

**Cognitive Psychotherapy**
- PSY 509 Cognitive Psychology
- PSY 630 Cognitive Therapies: Theory and Practice
- PSY 633 Cognitive Therapy Practicum

**Child/Adolescent Psychotherapy**
- PSY 530 Child and Adolescent Development
- PSY 531 Psychopathology of Childhood and Adolescence
- PSY 715 Psychotherapy with Children and Adolescents
- PSY 718 Child/Adolescent Psychotherapy Practicum
- EWP 616 Transpersonal Child Development

**California Psychology Licensure Requirements**
- PSY 717 Child Abuse: Assessment, Treatment and Reporting
- PSY 720 Psychotherapy of Alcoholism and Chemical Dependence
- PSY 726 Sexual Experience and Sexual Counseling in Eastern and Western Perspectives
Academic standards

Students must maintain a minimum 3.0 average throughout their course of study. A grade below a B in any required psychology course strongly suggests that the student may not be adequately prepared to pass the comprehensive examinations, and that remedial action should be taken which advisors may require.

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 one or two community service settings, and usually begin the internship at the completion of doctoral coursework. All required practicum work must be completed before the internship may commence. Placements involve weekly work of 15-20 hours or more in order to complete the required 1500 hours of supervised professional experience.

Fifteen (15) units of internship experience are required of all psychology doctoral students, supplementing any field work, internship, or practicum experience that the student may have from previous graduate work or employment settings.

The Field Placement Coordinator assists students in locating a suitable internship placement. Students meet with the coordinator 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 must complete the internship at an APA-approved site, at a site approved by the Association of Psychology Internship Centers (APIIC), or at a site approved by the program which is demonstrably equivalent to these.

The institute identifies and develops internship placements in innovative, non-traditional settings as well as 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.

While students may freely select internship settings appropriate to their skills and interests, clinical specialization students must complete at least one-half of the required internship hours in a setting which assures substantial direct service experience with seriously distressed clientele. Sites such as residential treatment facilities, group homes, day treatment centers, and aftercare facilities usually meet this criterion. 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 requirement for licensing as a psychologist in California and other states, 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 equal amount 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.
The modern theosophical movement emerged a century ago as a worldwide nonsectarian statement of the perennial wisdom and an early vehicle for introducing Eastern philosophy and mysticism into the West.

Beginning in 1978 the Kern Foundation of Oak Brook, Illinois, 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.

Currently the Kern Foundation is supporting instructional and scholarship resources, including library acquisitions, as well as 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 based upon perennial tradition. Several dissertations and theses have been accepted on themes involving modern theosophical principles.
A generous gift from Dr. Rudolph Schaeffer in 1985 enabled the Institute to establish the Rudolph Schaeffer Chair of Art and Creativity Studies. Its purpose is to develop and coordinate different expressions of arts and creativity at the Institute. Classes, workshops, events and exhibits are regularly scheduled, and arts specializations are being developed in the different degree programs.

Rowena Pattee was appointed as the first chairholder and Jack S. Weller holds the present position.

Dr. Rudolph Schaeffer, who recently passed away at the age of 101, was a Distinguished Professor of Art at the Institute. His career as a creative artist, designer, teacher and administrator spanned over 75 years. In 1926 he founded the Rudolph Schaeffer School of Design in San Francisco, in order to teach “rhythm-chromatic movement,” a method of applying rhythms of light and color harmoniously to home, workplace, stage, textile and garden design. Committed to art in daily life, Dr. Schaeffer also taught flower arrangement and worked as a craftsperson in wood, metal and clay.

The Arts and Creativity program is committed to continuing the spirit of Dr. Schaeffer’s teachings, and the study and applications of Rhythm-Chromatic design.

A new Arts Therapy Certificate program is being developed and implemented in 1988 – 1989. This certificate program is designed primarily as a concentration within the Integral Counseling Psychology Program (ICP) and the Psychology Doctoral Program (PSY); it may also be taken by graduates of CIIS and other psychology graduate programs and professionals in the mental health field. The objective of the program is to enable the practitioner to integrate the creative and expressive arts into counseling and psychotherapy practice. The certificate program prepares students to register in one of several national arts therapy associations.
The curriculum of the Arts Therapy Certificate (or concentration) consists of 15 units of courses and workshops, plus a three to six unit supervised practicum or fieldwork experience. Sensitivity to the arts and experience in one or more art media is a prerequisite for this concentration. Depending on experience, the student may be asked to take additional studio arts classes. The following courses and workshops, or their equivalent, are required:

**Art Therapy: History, Theory and Practice**
(e.g., PSY 747: Psychotherapy and the Creative Process)  
3 units

**Modalities of Art Therapy**
three different modalities required  
(e.g., PSY 743: Drama Therapy; ICP 619: Sandtray Therapy)  
9 units

Other modalities offered might include: painting, sculpture, movement, theatre, music, drama, poetry, etc.

**Arts related elective course**
(e.g., EWP 610: Developing Creativity and Intuition; PAR 492: Philosophy of Art; SCA 212: Shamanic Art and Ritual)  
3 units

15 units

For further information, contact the Director of Arts and Creativity Studies.

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_We are what we imagine. Our very existence consists in our imagination of ourselves. The greatest tragedy that can befall us is to go unimagined._

*N. Scott Momaday*
The External Studies Program, initiated in the 1985-86 academic year, is designed to make a selected number of the Institute's courses available to students in other parts of the United States and the rest of the world, who are unable to take up residence in the San Francisco Bay Area at the present time.

The program is structured around learning modules, which include topic outlines and summaries, reading guides, study questions, written assignments and a final paper. Each student contracts for a course-module with a faculty member at the Institute, and works through the module at home. Communication between faculty and student is primarily by correspondence, but may also include audio cassette tape, telephone, computer electronic mail and personal interview where feasible.

The courses that are being offered in this External Studies Program are ones representing some of the unique and distinctive qualities of the Institute's educational mission, with its emphasis on East-West, transpersonal and cross-cultural perspectives. The following is a list of the courses, beginning in 1986, along with the name of the faculty-author of the module. (Please consult the relevant section of the catalog for more detailed descriptions of the courses).

**Courses Offered**

- Asian Theories of Personality and Self (EWP 560)
  Ralph Metzner and Arlene Mazak
- Altered States of Consciousness (PSY 510)
  Ralph Metzner
- Culture of Organizations (SCA 215)
  Lisa Fairthorn
- Psychology of Women (PSY 537)
  Tanya Wilkinson
- Western Personality Theories (EWP 510)
  Ralph Metzner and DeLee Lantz
- World Community: East/West Perspectives (EWP 533)
  Elizabeth Campbell

The learning modules cover essentially the same content as the corresponding courses when offered on-campus, as part of the regular degree programs. Each course-module is assigned three (3) quarter units of credit, which will be recorded on the student's transcript at the Institute. A certificate of completion will be issued to the student. Should a student, upon completion of one or more of the External Studies modules, apply for admission to one of the Institute's degree programs, the completed courses may be transferred in, up to a maximum of three courses for M.A. programs, and a maximum of five courses for Ph.D. programs. Completion of one or more course modules does not, however, guarantee admission into any of the Institute's degree programs, since there are often a limited number of places open.
Admission

The admissions requirements for the External Studies Program are equivalent to those for admission to CIIS generally. Since it is a graduate school, the course modules constitute graduate level learning. A B.A. is required, or the foreign equivalent. Applicants are required to submit a transcript of previous course work, fill out an application form, and write a letter of intent, describing their reasons for wanting to take this program.

Tuition and fees

The tuition for each course module is $450, payable in advance.

There is a one-time application fee of $25. Purchase of required texts and anthology of articles are additional charges, as well as mailing and telephone costs.

Those interested in the External Studies program at the Institute should write and request the descriptive brochure and application form; this should then be submitted, along with a copy of the transcript of previous college or university work, and a letter of intent that indicates which courses interest the applicant. (No more than two course-modules may be taken at the same time.)

The foot feels the foot when it feels the ground.

Buddha
COURSE DESCRIPTIONS
Social and Cultural Anthropology Courses

SCA 101: Fundamentals of Social and Cultural Anthropology  Review of the fundamental principles, theories and methods of social and cultural anthropology through an exploration of the works of major historical figures such as Rousseau, Marx, Boas, Benedict, Mead, Whorf, Sapir, Levi-Strauss and contemporary scholars.

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

SCA 103: Psychological Anthropology  Examination of the sub-discipline first known as Culture and Personality and its relation to other branches of anthropology, and to psychiatry, psychoanalysis and social psychology. Exploration of pioneers and their contributions, and the future of the field.


SCA 105: Evolution and Culture  Cross-cultural examination of major theories bearing on social and cultural evolution and their relation to the history of racism, sexism and beliefs in technological progress. Current re-evaluations of Darwinism and the consequences for cultural and social theory.

SCA 106: Qualitative Research Methods  Purposes, strategies and techniques of qualitative research. Study and practice of ethnographic fieldwork, participant observation, interviewing, behavioral recording and data analysis. Descriptive and analytical approaches and experiential work.

SCA 107: Medical Anthropology  Overview of the sub-discipline of cultural anthropology that explores theories and concepts of physical and spiritual well-being, health and illness as embedded in the larger context of culture. Theories and practices of healing from a variety of cultures will be examined.

SCA 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: Urban Anthropology: People in Cities  Study of urban life from an anthropological perspective with particular emphasis on the San Francisco Bay Area and its multi-cultural reality. Topics include networks, neighborhoods, 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 in Cross-Cultural Perspective  Study of shamanism in diverse cultural contexts, highlighting both distinctive and generic features of different shamanic traditions.

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 myths 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 practices, socialization, cultural influences of child development, parental bonding, sex differences and gender roles, and cross-cultural studies of cognitive development.
SCA 209: The Anthropology of Aging and Dying
Aging as a process of growth and adaptation 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
Examination of the nature and significance of religious movements from an anthropological perspective. Focus on historical religious movements and recent revitalization movements in diverse cultural contexts, including recent spiritual movements in the United States.

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.

SCA 212: Shamanic Art and Ritual Healing
Study and practice of shamanic states of consciousness through such means as drumming, rattles and crystals. Expression of these states through ritual and artistic activities.

SCA 213: Cultural Notions of Self and Sexuality
Cross-cultural, historical and experiential examination of the relations between culture, subjectivity and sexuality. Primary focus on history of sexuality in the West, particularly drawing on the works of Foucault, compared with non-Western cultures.

SCA 214: Intercultural Communication
Experiential course to develop cross-cultural sensitivities and skills—curiosity, tolerance for ambiguity, clear observation, cultural self-awareness, respect for complexity and diversity, and openness to new ways of being. Processes of integration and assimilation into new cultures will also be explored.

SCA 215: Culture of Organizations
Examination of organizations from an anthropological perspective, focusing on how to identify, research and understand the cultural foundation—basic philosophy, value system, communication patterns, social roles and styles of interaction—that shapes an organization internally and externally.

SCA 216: Issues of Multicultural Identity
Study of the special needs, experiences, problems and potentials of individuals and groups who embody and blend two or more cultures, races or traditions.

SCA 217: Michel Foucault: Archaeologist of Western Culture
Comprehensive study of the work of this innovative French philosopher-historian-anthropologist. Beginning with selections from Nietzsche, the course examines Foucault’s writings on madness, medicine, prisons, sexuality, language, power, knowledge and subjectivity.

SCA 218: Not Just Words: Towards Effective Communication
Emphasis on public speaking, listening and writing skills based on models of “peak communication” and techniques for optimizing foreign language learning and intercultural communication. Inquiry into current “channeling” phenomenon and the essential connection between language and being. Audio and video feedback included.

SCA 219: Deep Ecology
Exploration of the biocentrically based philosophy of life known as “Deep Ecology” through an examination of the seminal works in this emerging field, discussion, personal sharing, ritual, meditation, movement and film. Course includes a group weekend in nature exploring our interconnection with other life forms and our love and concern for planet Earth.

SCA 220: Art, Creativity and Spirituality
The connection between the creative process, spiritual exploration and artistic expression explored through a variety of cultures. Media presentations and museum field trips are an integral part of this course.

SCA 221: Reading and Writing Ethnography
Study and practice of classical and experimental ethnographic writing, focusing on the relation between language, writing style and the presentation of cultural “others,” as dealt with historically, theoretically and in the current ethnographic literature.

SCA 222: Anthropology of Gender
The social construction of gender cross-culturally, notions of male and female roles and masculine and feminine identities, child-rearing practices and models of kinship organization are examined in the light of current debates brought to focus by contemporary feminism.

SCA 223: Managing Cultural Diversity
Examination of the impact of cultural diversity in the workplace. Human resource management and development issues—leadership and authority, motivation, job and organization structure, group dynamics, development and change—will be explored from the perspectives of differing cultural values.
SCA 224: Survey of Asian Medicine Overview of diverse medical traditions in Asia, including Ayurveda, Siddha medicine, Chinese medicine, Tibetan medicine, Chinese medicine in Japan and some of the medical traditions in India derived from Persia.

SCA 225: Ethnographic Film An exciting exploration of other cultures through documentary film. Weekly screenings of ethnographic classics by international anthropological film makers. Readings and discussion of ethnographic literature key to films shown.

SCA 226: Explorations into Languages and Consciousness An advanced seminar with SCA 103 (Anthropological Linguistics) as a prerequisite. Continued exploration into power of language issues and their ramifications within students’ fields of interest.

AREA STUDIES

SCA 400: Culture Areas of the World Overview of history and contemporary issues of major culture areas of the planet. Focus is on particular cultures within each area, and comparisons between cultures, emphasizing both the diversity and the universality in the adaptation of human beings to their environment.

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: Peoples and Cultures of Native America Overview of major Native American cultural and linguistic groups, world views, traditions, myths and current issues.

SCA 432: Native American Healing Practices Cross-cultural study of healing in Native American cultures, focusing on such methods as chanting, drumming, sand painting, vision questing and shamanic journeys.

SCA 433: Multiculturalism in American Life Examination of contemporary American culture focusing on universals in American life and the enormous cultural diversity which gives shape to modern American life.

SCA 434: Reflections on the Social and Cultural History of the U.S. An exploration of the culture of the United States in terms of its ethnic diversity, the immigrant experience, the homogenizing tendencies of mass culture and the contradictions of popular culture.

SCA 441: Peoples and Cultures of Central America Overview of pre-Columbian cultures and their modern descendants, with emphasis on the Iberian-Indian confrontation, culture change and the current issues facing Latin America today.

SCA 451: Peoples and Cultures of South America Study of the cultural history and contemporary issues of the South American continent, focusing on the Indian, African and European influences and how these have affected the development and primary concerns of different regions.

SCA 461: Language and Culture of Tibet Key terms and concepts in Tibetan world view, spiritual perspectives, socio-cultural patterns, philosophy and history.

SCA 471: African Healing Practices Cross-cultural study of healing in traditional and new world African cultures with a focus on music, dance, chanting and shamanic practices.

SCA 481: Peoples and Cultures of the Pacific Study of the similarities and differences of the island cultures of the Pacific, exploring Polynesia, Micronesia, Melanesia and the Australian Aboriginal cultures.


SCA 901/902: Anthropological Fieldwork Two consecutive quarters of supervised ethnographic fieldwork as part of the research for the thesis.

SCA 903: Thesis Writing Analysis of research data and writing of thesis, supervised by members of the thesis committee.
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.J. Jung  The psychological theories of Jung, with emphasis on application to therapeutic and growth processes.

EWP 513: Psychology of Gender  Exploration of personality theories, psychobiological approaches and socialization impact on the development of gender identity and sex-roles.

EWP 514: Psychology of Wilhelm Reich  Study of Reich’s theories of orgone energy, dor, muscular and character armor, and his pioneering in the somatic field. Applications for therapeutic use and personal and interpersonal growth.

EWP 527: Energetics of Nutrition  This course combines Western science and ancient wisdom to demonstrate how an integral approach to nutrition can increase awareness and assist the student to greater harmony with the universe.

EWP 528: Conscious Living/Conscious Dying  Using self-diagnostic tools based on meditation and transpersonal psychology, the class will explore creative healing, movement of fear, compassion, concentration, conscious intervention, psychological causes of disease, the immediate touching of that which does not die.

EWP 529: Biofeedback and Self-Regulation  The history of biofeedback, use of equipment, physiology, adjunctive techniques and its major applications.

EWP 532: Dynamics of Social Transformation  Friendship, courtship, mating and marriage patterns from a cross-cultural perspective; the role of non-verbal codes, communication cues, and rituals.

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 535: Women and the World  Exploration of the many ways women participate in the broad arena of social change and planetary survival issues, as well as addressing issues women face in owning and expressing their power in the world.

EWP 536: Group Dynamics  Exploration of group process through group interaction experience and didactic analysis/synthesis, with applications for organizational development.

EWP 537: Psychology of Peace and War  Exploring the individual and cultural psychological forces involved in perpetuating warfare and promoting peace.

EWP 539: Evolution: Scientific and Spiritual Perspectives  The search for understanding and embracing the rapid change and integration of our world, including the perspectives of modern science, ancient mystical wisdom and current spiritual teachings.

EWP 540: M.A. Integrative Seminar  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 Eastern and Western traditions and in modern research. Experiential applications and studies in relation to contemporary life.

EWP 542: Symbols and Metaphors of Transformation  Using depth psychology and comparative myth, this course explores symbols and metaphors of 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 of universal themes and 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, various forms of “body work,” body/mind work, and meditations.

EWP 548: Cross-cultural Spiritual Perspectives
Exploration of spiritual traditions from a cross-cultural and transpersonal perspective in Eastern, Western, and shamanic cultures. Integration and comparison of underlying perennial themes, through discussion and guided imagery.

EWP 549: The Perennial Psychology
The multidimensional view of human nature and evolution according to interpretations of Aldous Huxley, Huston Smith, I. K. Taimini, and Alan Watts.

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 T’ai Chi Ch’uan
Study and practice of basic principles of T’ai Chi Ch’uan. Theories and applications in practice as well as in daily life.

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 change.

EWP 560: Asian 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, 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 566: Chakra Philosophies
A hermeneutical investigation of the concepts of kundalini and the chakras in relation to psycho-spiritual development. Utilizes a systems approach to compare traditional theories found in the literature of Hindu Tantrism, Sri Aurobindo’s Integral Philosophy, and Theosophy.

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 581: Introduction to Research Design
Introductory course which intends to demystify the process of scientific inquiry and to present it as a personal and meaningful as well as scientific and scholarly process. Qualitative and quantitative research and experimental and non-experimental designs.

EWP 582: Psychology of 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 astro-psychological 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 607: Symbolical Approaches to Personal Growth: I Ching
Study and Practice of the I Ching as a symbolic, psychological tool for problem solving, personal growth, and the development of intuition.

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

EWP 613: Theory and Practice of Acupressure and Shiatsu
The theory of acupuncture, the dynamics of chi energy, and interaction of yin/yang forces. Practical applications of healing principles involving finger pressure.

EWP 615: Spiritual Healing and Theosophy
Concepts and practical training in holistic healing of body, mind, and relationships from the multi-dimensional perspective of modern theosophy.

EWP 616: Transpersonal Child Development
New perspectives on child development, emerging out of a synthesis of modern developmental psychology and transpersonal insights from mythology, comparative religion, anthropology, theosophy, and literary sources on the spiritual experiences of childhood.

EWP 620: Dynamics of Intimate Relationships
Intimate relationships as a path of developing wisdom and genuineness, and a practice of bridging polarities such as aloneness and communion, power and vulnerability, freedom and commitment.

EWP 625: Key to World Myths and Symbols
Cross-cultural myths will be discussed and interpreted from holistic vantages, inclusive of religious-philosophical, psychological, ecological and ethical considerations.

EWP 700: Supervised Field Work
Applied psychological work in an approved, off-campus setting under individual professional supervision.

EWP 701: Practical Teaching Skills
Supervised practice in the development and presentation of courses and workshops. Skills and techniques for effective teaching and evoking creative learning.

EWP 702: Writing Skills Practicum
Directed practice in writing skills, formats, and techniques for use in teaching, consulting, scholarly and scientific research.

EWP 902a: Ph.D. Integrative Seminar
Integration of cognitive and experiential learning in the doctoral program. (1 unit).

EWP 902b: Proposal Preparation
Preparing the proposal for dissertation research project. (1 unit).

The goal of education is to teach self-trust.
Ralph Waldo Emerson
Integral Counseling Psychology Courses

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

ICP 505: Integral Psychology
Integral yoga and philosophy of Sri Aurobindo with implications for psychotherapy. Current issues in humanist/transpersonal psychology including: meditation and therapy; integral context, techniques and maps; different approaches to the therapeutic relationship; psychological vs. spiritual methods for growth.

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 Therapeutic 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 536L: Marriage and Couple Counseling Laboratory
Experiential session in marriage and couple counseling.

ICP 539: Therapeutic Communication
Styles of verbal and nonverbal communication; semantics and language development; how language interacts with perception, memory, thought and feelings. The language of emotion. Guided practice in developing specific skills of listening, attending and intervening in counseling; use of simulations, demonstrations and audio feedback.

ICP 545A: Human Development: Child and Adolescence
Theories and research in life transitions, stages of development and rites of passage, from prenatal conditions through adolescence.

ICP 545B: Human Development: Adult
Theories and research in life transitions, stages of development and rites of passage, from early adult experience to dying.

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

ICP 555: Adult Psychopathology
Theories of behavior dynamics, evaluation of mental states and delivery of helping services. Survey of different categories using psychodynamic and developmental theories and the DSM-III system.

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; use of tests in clinical/counseling work and research; role of testing and measurement in humanistic and transpersonal psychology.

ICP 573: Child Therapy
Techniques to remedy or prevent problems in children or their families. Case material introducing strategies of intervention is included.

ICP 575G: Supervised Group Practicum in Counseling
ICP 575I: Supervised Individual Practicum in Counseling

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 current approaches to psychotherapy, including psychoanalytic, Adlerian, Jungian, Rankian, person-centered Gestalt, existential, behavioral, cognitive, and psychosynthesis models.

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

ICP 604A: Beginning Psychosynthesis
Introduction to concepts and practices of Assagioli's system of psychosynthesis through discussions and class experience.
ICP 604B: Continuing Psychosynthesis Further conceptual and experiential learning of psychosynthesis, with special emphasis on the will and symbolic experience (as directive/permisive approaches) in personal growth and psychotherapy.


ICP 611: Therapy Observation Observation and study of videotapes of experienced therapists working with clients. Attention to choices of intervention strategies, therapist’s use of self in session and different “maps of the therapy territory.”

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

ICP 612B: Continuing Gestalt Therapy Continuation of experiential learning of Gestalt Therapy, through observation, participation and supervised practice.

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 617: Issues in Gay/Lesbian/Bisexual Counseling Becoming aware of our own and others’ attitudes and experiences towards gays, lesbians and bisexuals; of client attitude and experiences toward counselors and counseling; and of problems and approaches in counseling with gay, lesbian and bisexual clients.

ICP 618A: Beginning 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 618B: Continuing Bioenergetics Continuation and deepening of understanding and practical skills in the use of bioenergetic principles and techniques.

ICP 619: Taoism and Psychotherapy The reality, truth and beauty of the Chinese Taoist concepts of Tao, Yin-Yang, Te, Wu-Wei, Chen-Jen and Tsu-Jan are experientially transmitted through readings, with psychotherapeutic commentary and application.

ICP 620: Theosophical Therapy A modern transpersonal model based upon psychoenergetic and transformative principles.

ICP 622: Alcoholism and Chemical Dependency Counseling Survey of current treatment approaches to chemical dependency and examination of the humanist-transpersonal perspective.

ICP 623: Spiritual Mind Healing Principles of affirmative and imaginative meditation for healing of mind, body and affairs.

ICP 626: Transpersonal Therapies Overview of spiritual mind healing, attitudinal healing, holotropic therapy and psychosynthesis.
Organizational Development and Transformation

ODT 100: Transformative Organizational Appraisal
Principles of diagnosing organizational strengths and problems, giving special emphasis to individual and group assessment techniques, with the goal of identifying appropriate areas for constructive organizational transformation interventions.

ODT 110: Transformative Organizational Interventions
Principles of consulting for organizations, with focus on design and implementation of change strategies. PR: ODT 100.

ODT 120: Integrative Seminar I – Practicum
Application of principles and practices of consulting in real organizational settings, under supervision of an experienced professional consultant. PR: ODT 110.

ODT 121: Integrative Seminar II – Proposal Preparation
Helps students write proposal for their master’s thesis or Project Demonstrating Excellence.

ODT 130: Organizational Transformation
Methods and processes used to communicate the values and visions of an organization: creating personal commitment and infusing the organization with new energy, heart and spirit.

ODT 140: Conflict Resolution
The role of the consultant as mediator and peace-maker; tools, skills and methods of negotiating complex agreements and resolving conflicts between individuals, groups and organizations.

ODT 150: Strategic and Transformative Planning
Principles and practices of strategic planning; the impact on people and organizations resulting from realignments in structure and strategies; connecting priorities to goals and action plans and building risk-taking support systems.

ODT 160: Group Dynamics
Exploration of group processes through interaction and participant observation; awareness of one’s personal relationship style and skills for functioning in work teams and other small groups.

ODT 170: Group Facilitation
Development of group facilitation skills, increasing options and effectiveness of intervention in group process. Supervised practice in process groups, meetings and other settings will enable student to develop and understand their own facilitation style. PR: ODT 160 or ICP 535.

ODT 180: Designing Workshops and Training Programs
Application of adult learning theory and supported practice, using video and participant feedback, in designing and presenting learning activities across a spectrum from formal presentations to experiential workshops.

ODT 190: Leadership and Vision
Practical models of visionary leadership by which organizations become capable of envisioning their own destinies and empowering their people to perform in a collective spirit of love, integrity and purpose.

ODT 200: Human and Whole Earth Systems
The role of ODT in addressing interdependent, whole earth system issues such as peace, security, social justice, ecological balance and humane governance.

ODT 210: Health and the Quality of the Workplace
This course focuses on physical, mental, emotional, behavioral and organizational factors in assessing and promoting: 1) individual health or wellness; 2) organizational health; and 3) a systems approach to the relationship between individual and organizational health. The emphasis is on psychonutrition, stress management and other wellness modalities and their impact on interpersonal dynamics.

ODT 220: Organizational Psychology, Behavior and Theory
Overview dealing with the study of human behavior in organizational settings and the interface between human behavior, the organizational context and the organization.

ODT 230: Foundations of Organizational Development: Theory and Tools
Overview of the traditional literature, theories and models of organizational development, diagnosis and intervention.

ODT 240: Human Systems Development

ODT 900: M.A. Thesis Writing or Project Demonstrating Excellence
Individualized work under direction of members of the thesis or project committee. The project should be an instrument through which the student will make a bridge into the working world of organizations.
The problem is not whether the song will continue, but whether a dark space can be found where the notes can resonate.

Rainer Maria Rilke
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: Fieldwork Applied research methods and supervised fieldwork project.
PAR 225: Comparativist Studies in Religion and Philosophy Cross-cultural and comparativist studies in selected areas of philosophy and religion.

SACRED TEXTS AND WRITINGS
PAR 305: Abhidharma: Buddhist Psychology Analysis of the Buddhist psychology of mind through descriptions of consciousness.
PAR 307: Topics in Abhidharma
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.
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 great philosopher and teacher, drawn from the Analects, The Great Learning, The Doctrine of the Mean, and Works of Mencius.

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 School of the Middle Way The Mahayana critique of philosophic systems; the radical "non-conceptual" approach to reality; the altruistic bodhisattva path.
PAR 405: Mahayana Buddhism: The School of Mind-Only Yogacara epistemology and description of perception; Indian idealism as karma-based psychology; and the altruistic bodhisattva path.
PAR 407: Tantric Buddhism Magic and mysticism in service of the bodhisattva's unconventional path; the reformation of reality by profane and esoteric 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 Sankara, Ramana and Madhava.
PAR 420: Modern Indian Philosophy World views of Ramakrishna, Vivekananda, Tagore, Gandhi, Aurobindo and other leaders of the "Hindu renaissance."
PAR 422: Philosophers of Integralism Introduction to Sri Aurobindo's integral yoga and its elaboration in Haridas Chaudhuri's philosophy. Critical comparison with 20th century holistic thinkers including the modern Theosophists and selected others.
PAR 430: Taoism Philosophical and religious Taoism; Taoism in political protest and in the arts.
PAR 435: Confucianism and Neo Confucianism The Chinese humanist world view as expressed by Confucius, Mencius, Hsuntzu and Chu Hsi.
PAR 442: 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: Kaballah 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 470: Christian Mysticism and the Doctrine of God The Practice of the Kingdom of heaven and its conceptualization in theological statements about ultimate reality.

PAR 475: 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," makes 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 500: Buddhist Logic and Debate The formulation of philosophy for one's own understanding and communication with others. Includes the nature of perception, comparative dialogue and physical exercise.

PAR 505: Buddhist Ethics and Lifestyles Lay, monastic, yogic and other 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 510: Philosophies of Health and Healing Health and healing viewed from various philosophical perspectives.

PAR 520: Philosophy and Practice of Oriental Brush Painting Oriental brush painting as an artistic and meditational skill to promote relaxation, clarity, balance and joy. Basic brush strokes and general compositional principles; emphasis on the relationship to Taoism and Zen Buddhism.

PAR 521: Chinese Zen and T'ang poetry The relationship between philosophy and literature in China focusing on the T'ang period.

PAR 522-531: The Arts Occasional offerings in Indian dance, Oriental painting, Indian music and the like may also be used to satisfy this requirement.


SOCIO-CULTURAL ASPECTS

Note: Certain course offerings in the Social and Cultural Anthropology Program may also be used to satisfy this requirement. Please consult with your advisor.

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 605: Buddhism and Medicinal Practice Spiritual, magical and medical theories and techniques from Asian Buddhist sources. Buddhist healing; how the Buddha was treated for illness; healing as a simulacrum for liberation; Tibetan medicine as the synthesis of several systems.
PAR 610: Asian Models for Non-Violent Social Change
Sarvodaya movements in Gandhi's India and in Buddhist Sri Lanka; the spiritual traditions on which they draw, and the styles and goals they adopt in organizing political, economic and social change.

PAR 615: Essence and Development of Hinduism
The evolution of Hinduism from its earliest roots to the modern era. A look at the unique spiritual insights of Hinduism with attention to its historical development.

PAR 620: The Goddess
The Goddess in historical and cross-cultural perspective with reference to the re-emergence of the goddess in contemporary feminist thought and spirituality.

PAR 640: Japanese Culture
Japanese culture in historical, literary and philosophical perspective.

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

PAR 661: Spirit and Crisis
Contemporary issues in religion and society.

LANGUAGE AND CULTURE

PAR 705: Tibetan Language and Culture
Introduction to Tibetan language and culture through examination of key terms and concepts in philosophy, religion, literature and socio-cultural patterns.

LANGUAGE STUDY

PAR 749: Sanskrit Chanting
PAR 750-752: Beginning Sanskrit
PAR 753-755: Intermediate Sanskrit
PAR 756-758: Advanced Sanskrit
PAR 759: Continuing Advanced Sanskrit
PAR 760-762: Beginning Pali
PAR 763-765: Intermediate Pali
PAR 766-768: Advanced Pali
PAR 769: Continuing Advanced Pali
PAR 770-772: Beginning Tibetan
PAR 773-775: Intermediate Tibetan
PAR 776-778: Advanced Tibetan
PAR 779: Continuing Advanced Tibetan
PAR 780-782: Beginning Classical Chinese
PAR 783-785: Intermediate Classical Chinese
PAR 786-788: Advanced Classical Chinese
PAR 789: Continuing Advanced Classical Chinese
PAR 790-792: Beginning Japanese
PAR 793-795: Intermediate Japanese
PAR 796-797: Advanced Japanese
PAR 799: Continuing Advanced Japanese

RESEARCH AND WRITING

PAR 800: Integrative Colloquium
Study and comparison of the major systems of world philosophy and religion with a focus on developing and honing the viewpoint of integralism.

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

PAR 900: Research Seminar for the M.A.
Practicum in scholarly research to help advanced M.A. students develop the thesis proposal in philosophy and religion.

PAR 901: Research Seminar for the Ph.D.
Practicum in scholarly research to help advanced Ph.D. students develop the dissertation proposal in philosophy and religion.

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

Par 950: Dissertation Writing
Individualized work and direction with members of the dissertation committee.
Psychology Courses

Note: While these courses are primarily for doctoral students, they are also open to master’s students. PR indicates course prerequisites.

PSY 509: Cognitive Psychology Introduction to current theories and research in cognition; cross-cultural research; meditation and Eastern approaches to cognition; application to field work.

PSY 510: 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 512: 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: 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 515: Emotional Dynamics Exploration of Eastern and Western theories of the origin, development and nature of emotions, and the role of awareness in understanding emotional dynamics.

PSY 518: History & Systems of Psychology East & West Historical and cross-cultural roots of contemporary psychologies East and West, with emphasis on philosophic origins and interdisciplinary cross-currents.

PSY 522: Psychosis: From Spiritual Emergence to Schizophrenia Phenomenology, theories and treatment of psychosis from potentially growthful acute episodes to the disabling long-term effects of schizophrenia, explored within the context of questions about the nature of mind, reality and society.

PSY 530: Child and Adolescent Development Theory and research in the physical, emotional, cognitive and social development from birth to young adulthood. Comparison of different cultural perspectives of development of the “self.”

PSY 531: Psychopathology of Childhood and Adolescence Examines vicissitudes in child and adolescent development, including childhood psychopathology and disturbances of family systems. PR: PSY 530.

PSY 535: 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 537: Psychology of Women Exploration of various personality theories in regard to the development of women and review of current research. Emphasis on treatment issues.

PSY 540: Professional Ethics for Psychologists Review of ethical principles for professional psychologists, emphasizing application to practical problems of teaching, research and clinical practice.

PSY 545: Western Personality Theories Major theoretical and empirical approaches to personality, including Freud, Jung, Reich, Adler, Murray, Sheldon, factor theories, learning theories, humanistic perspectives.
PSY 548: Physiological Psychology Structure and function of the central nervous system and sensory-perceptual systems, emphasizing brain-behavior relationships.

PSY 549: Psychopathology Understanding behavioral dynamics and the evaluation of mental states, emphasizing polytheoretical and multidisciplinary approaches to human experience and problems in living. Survey of the DSM-III-R system of diagnosis.

PSY 550: 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. PR: PSY 549

PSY 555: Community Psychology History and theories of community psychology and mental health; review of local systems of mental health agencies; the future of community mental health.


PSY 565: Environmental Psychology Environmental psychology as reciprocal relationships among people, context and surroundings: spatial balance, aesthetics, architecture, attitude, anthropology. Applications to clinical and community contexts and site visitation techniques.

PSY 568: Forensic Psychology Introduction to all phases of the interaction of the psychologist with the legal/corrections field. Competency determination, expert witness testimony, the evidencery process, diminished capacity, violence analysis and custody release considerations.


PSY 571: Psychological Assessment II: Objective Personality Measures Theory and practice of administration, scoring, interpretation and application of objective measures, including the MMPI, CPI, 16 PF, Myers-Briggs, and others. PR: PSY 508, 570.

PSY 572: Psychological Assessment III: Projective Personality Methods Theory and practice of administration, scoring, interpretation and application of projective measures, including the Rorschach, TAT, projective drawings. PR: PSY 508, 570, 571.

PSY 573: Neuropsychological Assessment Theory, administration, interpretation, application and critical overview of commonly employed tests, performance measures and assessment batteries in evaluating neuropsychological functioning. PR: PSY 570 or equiv.

PSY 580: 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 590: World Religions and Philosophies for a Personal Psychology Survey of major philosophic and religious systems of the world, focusing on personal, psychological and emotional aspects of the relationship between self and religion.

PSY 600: Theories of Psychotherapy Detailed exploration of selected approaches to psychotherapeutic practice, including psychodynamic/object relations, Jungian, neo-Freudian behavioral, cognitive, Reichian, interpersonal, strategic, humanistic, existential and transpersonal systems.

PSY 601: Foundations of Psychotherapeutic Practice The skills and strategies of essential psychotherapeutic skills, with guided practice, simulations and demonstrations, integration of theory, practice and personal style.

PSY 602: Psychotherapy Practicum I: Group Supervision Process-oriented case supervision, with focus on the therapeutic relationship. Presentation and discussion of case material. PR: PSY 600, 601.

PSY 603: Psychotherapy Practicum I: Individual Supervision Process-oriented case supervision, with focus on the therapeutic relationship. Presentation and discussion of case material. PR: PSY 600, 601.


PSY 605: Psychotherapy Practicum II: 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). PR: PSY 604.
PSY 606: Psychotherapy Practicum II: Individual Supervision Process-oriented case supervision, with focus on therapeutic relationship. Individual supervision of student's active cases. PR: PSY 604.

PSY 610: The Radical Edge in Psychoanalysis Theoretical contributions and clinical techniques of the radical exponents of European psychoanalysis: the existential psychoanalysis of R.D. Laing, the psychoanalysis of desire of Lacan, and others.

PSY 615: Object-Relations and Self Psychology Survey of recent psychoanalytic concepts on early (preoedipal) character formation, including the work of Mahler, Kernberg, Masterson and Kohut.

PSY 620: Continuing Gestalt Therapy Continuation of experiential learning of Gestalt therapy, through observation, participation and supervised practice. PR: ICP 612.

PSY 623: Gestalt Therapy Practicum Advanced practicum, with case presentations and supervision within the framework of Gestalt therapy. PR: PSY 620.

PSY 625: Jungian Psychotherapy Theories and techniques of psychotherapy from the perspective of analytic psychology. Theory and methods, cases and student material. PR: EWP 512.

PSY 628: Jungian Psychotherapy Practicum Advanced practicum, with case presentation and supervision within framework of Jungian psychotherapy. PR: PSY 625.


PSY 633: Cognitive Therapy Practicum Advanced practicum, with case presentations and supervision within framework of the cognitive therapies. PR: PSY 630.

PSY 635: Existential and Buddhist Psychotherapy Theory and practice of existential psychotherapy and counseling. PR: EWP 543.

PSY 638: Existential and Buddhist Psychotherapy Practicum Advanced practicum, with case presentations and supervision within the framework of existential psychotherapy. PR: PSY 635.

PSY 640: Rankian Psychotherapy Theory and practice of the growth therapy of Otto Rank, pioneer depth psychologist.

PSY 643: Rankian Psychotherapy Practicum Advanced practicum, with case presentations and supervision within the framework of Rankian psychotherapy. PR: PSY 640.

PSY 645: Advanced Bioenergetics Continuation and deepening of understanding and practical skills in the use of bioenergetic principles and techniques. PR: ICP 618.

PSY 647: Body-Oriented Psychotherapy Understanding personality dynamics through the body and its energetic processes, and interaction of the somatic domain of experience with cognitive and affective systems, with emphasis on psychotherapeutic applications.

PSY 648: Body-Oriented Therapy Practicum Advanced practicum, with case presentations and supervision within the framework of body-oriented therapies. PR: PSY 647.

PSY 650: Yoga Psychotherapy Theoretical and practical issues in the integration of yogic principles and techniques into counseling and psychotherapy.

PSY 653: Yoga Psychotherapy Practicum Advanced practicum, with case presentations and supervision within the framework of yoga psychotherapy. PR: PSY 650.

PSY 655: Continuing Psychosynthesis Further conceptual and experiential learning of psychosynthesis, with focus on concepts of the will and symbolic experience. PR: ICP 604.

PSY 660: Reichian Psychotherapy Theory and practice of the psychotherapeutic work developed by Wilhem Reich. PR: EWP 514 or consent of instructor.

PSY 665: Behavioral Therapy Theory, assessment and treatment in behaviorism. Behavioral roots of some contemporary psychotherapies will be examined. Basic behavioral techniques will be presented, and behavioral diagnoses and treatment plans will be formulated using case presentations.

PSY 670: Feminist Psychotherapy Theory, research and practice of feminist therapy, including overview of historical roots in the social/political feminist movement, and therapy with neglected populations. Clinical case presentations by instructors and students.

PSY 695: Seminar in Clinical Issues Current issues in the practice of psychotherapy, with in-depth exploration of selected themes from recently published materials selected by instructor and students.
PSYCHOTHERAPEUTIC SPECIALTIES

PSY 700: Advanced Marriage and Couple Counseling  Intensive analysis of assessment and intervention strategies for counseling couples, with emphasis on communications, systems, interaction, social exchange and transpersonal perspective. PR: ICP 536.

PSY 705: Advanced Family Therapy  Intensive study of family system dynamics, assessment and intervention strategies, through didactic material, observation of family treatment, simulation and supervision. PR: ICP 556.

PSY 710: Psychotherapy with Special Populations  Issues and problems in working with selected populations, e.g., the aged, racial and ethnic minorities, the disabled and others.

PSY 715: Psychotherapy with Children and Adolescents  Techniques to remedy or prevent problems in children and their families. Case material illustrating strategies of intervention is included. PR: PSY 530, 531.

PSY 717: Child Abuse: Assessment, Reporting and Treatment  Family and individual dynamics, professional and legal issues relevant to the evaluation and treatment of child abuse.

PSY 718: Child/Adolescent Psychology Practicum  Case presentations and supervision for those actively working with children and adolescents. PR: PSY 715 or equivalent.

PSY 720: Psychotherapy of Alcoholism and Chemical Dependence  Survey of current treatment approaches to alcoholism and chemical dependency, and examination of the humanistic-transpersonal perspective. Attention to translating theory into practice.

PSY 722: Psychotherapy with Incest Survivors  Therapeutic work with adult incest survivors: enhancement of clinical skills and awareness of special needs and problems of survivors, and the potential iatrogenic effect of therapy. Emphasis will be on work with the female client.

PSY 723: Psychotherapy of Eating Disorders  Theories and techniques of psychotherapy with anorexics, bulimics, overeaters. Review of the literature and use of case material to illustrate psychotherapeutic strategies.

PSY 725: Humanistic Treatment of Sexual Dysfunction  Treatment of specific sexual dysfunctions within a humanistic-transpersonal framework, and integration of sex therapy techniques with relationship counseling. PR: ICP 506.

PSY 726: Sexual Experience and Sexual Counseling in Eastern and Western Perspective  Physical, cultural, psychological and psychospiritual aspects of sexual development, exploring personal, interpersonal and transpersonal dimensions of sexuality from Eastern and Western perspectives.


PSY 735: Ericksonian Hypnotherapy  Hypnotic techniques of Milton Erickson, emphasizing direct and indirect suggestion, metaphor and relating to the unconscious.

PSY 740: Psychodrama  Training in fundamental techniques utilized in psychodrama, emphasizing experiential learning modalities.

PSY 743: Drama Therapy  Training in fundamental techniques utilized in drama therapy, emphasizing experiential learning modalities.

PSY 745: Creative Arts Therapies  Historical, theoretical and experiential study of creative and expressive arts therapy, including the integration of psychotherapy and the creative process.

PSY 746: Art Therapy  Employing materials and strategies for expression through art as a therapeutic modality and the power of imagery in healing. Emphasis on integration of skills within psychotherapeutic practice.

PSY 747: Psychotherapy & the Creative Process  Exploration of the creative process as a therapeutic tool; illustration of techniques for evaluating creative expression in terms of spiritual growth and healing.

PSY 748: Dance and Movement Therapy  Training in basic theory and practice of creative dance therapy and contemporary approaches to the relationships between movement and the psyche.

PSY 749: Music Therapy  Theory, experience and application of major approaches to music therapy, focusing upon integration within psychotherapeutic practice.

PSY 750: Short-Term Psychotherapy  Models and strategies of the major approaches to brief and short-term psychotherapies. PR: ICP 539.
OTHER
PSYCHOLOGY
COURSES


PSY 903: Dissertation. Individualized work with member of the Dissertation Committee.
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**CORE FACULTY**

**Angeles Arrien** received her M.A. from the University of California, Berkeley. She is a native Basque who was raised biculturally, and with this rich background, her interests moved her to study anthropology and cross-cultural studies in the areas of myth, folklore and symbolism. In particular, she has researched such areas as the universal shapes found in all art; universal beliefs which sustain health and well-being; universal processes associated with transformation; and the universal meaning attributed to symbols cross-culturally.

Angie co-designed the Social and Cultural Anthropology Program at CIIS, and teaches at many Bay Area graduate schools. She is a board member of the Association of Transpersonal Psychology, and has a private practice in which she uses esoteric and cross-cultural symbols as an educative and intuitive tool. She recently authored *The Tarot Handbook: Practical Applications of Ancient Visual Symbols.*

**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 re-evaluation 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 meditation practice. Among many published works is his American Historical Association prize-winning study of twentieth-century Bengal, *Elite Conflict in a Plural Society.*

**Brant Cortright,** Assistant Professor in Integral Counseling Psychology, received a B.A. in Psychology from the University of California, Santa Cruz (1971) and a Ph.D. in Clinical Psychology from Union Graduate School (1976). He is a licensed psychologist with a private practice in San Francisco of individuals and couples.

Originally led into the field through his involvement with Buddhism, Krishnamurti and hatha yoga, he has a background in psychoanalysis, group process and existential psychotherapy, with a major focus in Gestalt therapy. Currently he is interested in how Sri Aurobindo’s philosophy can provide a framework for integrating Western psychological approaches.
John Dyckman, Associate Professor of Psychology, earned his B.A. from the University of Chicago (1967) and his Ph.D. 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, Director of the Social and Cultural Anthropology Program, received a B.A. in Anthropology from Bennington College, an M.A. from Northwestern and is currently completing her doctoral dissertation for the University of Pennsylvania. She has taught at UCLA, Cal State Northridge and U.C. Berkeley Extension and has published articles on field work in the Papua New Guinea Highlands, as well as on issues of ethnographic methodology, sex-roles and gender identities, criminal justice and organization development. She is on the editorial staff of *Vision/Action*, the journal of the Bay Area Organization Development Network.

Lisa is a specialist in the areas of organizational culture, leadership and group development, and cross-cultural problem-solving. She works as a research anthropologist and development consultant locally and abroad, and is currently developing workshops in global ecology and in developing transcultural skills.

Finally, Lisa is particularly interested in the social and spiritual applications of the perspective and methods of anthropology. Her commitment is to continue exploring the communicative and collaborative skills necessary to honor our connection with all life forms, and to collectively deal with the planetary crisis we are now facing.

Joyce Francis, Assistant Professor in the Organization Development and Transformation Program, received a B.S. in Science Education from Kansas State University and a M.I.A. in International and Intercultural management from the Experiment in International Living's School for Intercultural Training in Brattleboro, Vermont.

Possessed of a wanderlust and a teaching credential, Joyce spent seven years teaching and training in Europe, the Middle East and Africa. Out of this experience, she developed a passionate curiosity for cultural diversity which led to graduate studies and a specialization in the dynamics of a multi-cultural workforce. She is a multi-cultural management consultant to Bay Area organizations and an adjunct faculty member of John F. Kennedy's School of Management.

Through collaboration with CIIS's Social and Cultural Anthropology Program, Joyce is exploring public policy in cultural pluralism and the patterns of assimilation and integration of the Bay Area's ethnic and cultural minorities.
Ramchandra Gandhi,
Haridas Chaudhuri Professor of South Asian and Comparative Philosophy, received M.A. and Ph.D. degrees in Philosophy from Oxford University (1970). He has taught philosophy in colleges and universities in India, the United Kingdom and the United States.

Ramu’s most avid interest centers around the question of survival and peace on earth; his perspective is Indian-philosophical in a non-sectarian sense. He is grateful to be working in “this fascinating city and school,” and to be alive at this important time in earth’s history. Ramu is the father of a 21-year-old daughter named after the play of the Lord Sri Krishna. His chief prayers are for her and her generation of earth’s children. “May there be an indefinite future for life on earth.”

Leslie Gray, Assistant Professor in the Social and Cultural Anthropology Program, received a B.A. in English Literature from Reed College, a Ph.D. in Psychology from Catholic University of America, and was a Clinical Fellow in Psychology at Harvard University. Central to Leslie’s development has been the individual training she has received from Native American medicine persons and shamans. Out of these experiences Leslie has evolved a private practice of shamanic counseling in which she combines ancient techniques with contemporary approaches to change and growth.

Leslie has lectured nationally and has been featured in magazine articles and on the radio. Her areas of interest include the role of consciousness, cross-cultural shamanism, Native American healing practices, and multicultural identity. She is a co-host of the educational cable T.V. program “Reality, Mind and Language,” serves on the board of the Center for Consciousness Studies at Saybrook Institute, and teaches Native American Studies at the University of California, Berkeley.

John Griffith, Assistant Professor of Psychology, received his B.A. in Clinical Psychology from the University of California at Berkeley (1968) and his M.A. and Ph.D. in Clinical Psychology from the University of Southern California (1982 and 1985, respectively). He is a licensed psychologist in California.

John is a member of the clinical faculty in the Department of Psychiatry at the University of California at San Francisco, and serves as supervising clinician at a psychoanalytically oriented residential treatment center in San Francisco. His research interests include the cognitive and personality characteristics of children at high risk for schizophrenia, and strategies for the diagnosis and treatment of the major psychopathologies. John has published articles dealing with characteristic disturbances in high risk children and alternatives to traditional research methods in abnormal psychology.
Vern Haddick is a Professor in the Integral Counseling Psychology Program. He has a Bachelor's and Master's degree in English from the University of California, Berkeley, summa cum laude, and also a Master's degree from Columbia University. Doctoral studies were taken at the University of California, Berkeley. Vern is a 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.

Paul Herman, Director of the Integral Counseling Psychology Program, received his B.A. degree from Ohio University, Athens, and three master's degrees: in Spanish from U.C. Berkeley, in Library Science 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 and Child Counselor license. 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.

Judye Hess, Assistant Professor in Integral Counseling Psychology, is a licensed clinical psychologist with a private practice in Berkeley. She received her B.A. in Psychology from New York University, her M.A. from Columbia University and her Ph.D. in Clinical Psychology from the University of Rhode Island.

Judye is particularly interested in interpersonal dynamics, and her private practice focuses on couple, family and group therapy. In teaching, too, her areas of expertise are Family Systems, Couple Counseling, and Group Dynamics, which she teaches at both CIIS and Antioch in San Francisco.
DeLee Lantz, completed her B.A. at the University of Oklahoma, and her Ph.D. in Psychology at Harvard University. Formerly, she was on the faculty at University of California, Santa Cruz, and the research faculty at University of California, Los Angeles.

Her special interests are in cognitive psychology, integral approaches to personality theory, Tibetan Buddhism and biofeedback. A licensed psychologist, DeLee maintains a private practice in psychotherapy and biofeedback.

Arlene Mazak is an Associate Director of the East/West Psychology Program, where she is also the coordinator of the concentration in Buddhist Psychology and an Instructor in the External Studies Program. She has a B.A. in Comparative Religion and Philosophy from Sarah Lawrence College, an M.A. in South Asian Studies from the University of Chicago and is finishing a Ph.D. at the same institution. She has studied mythology with Joseph Campbell and Mircea Eliade. As a Fulbright Scholar in India, she did research in Sanskrit and Bengali on kundalini in Hindu Tantrism. Currently she is studying Counseling Psychology and working toward an M.F.C.C. license. She is a consultant on kundalini for the Spiritual Emergency Network, and assists in the planning of the annual conference of the Association for Transpersonal Psychology.

Arlene's special interests are yogic systems, mysticism, religious symbology in art, integral philosophies, spectrum psychology and spiritual emergency. She has practiced Christian, Hindu and Buddhist forms of meditation, as well as hatha yoga and the integral yoga of Sri Aurobindo.

Ralph Metzner, Academic Vice-President and Professor in the East-West and Doctoral Psychology 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 thought.

Ralph is the co-author of *The Psychedelic Experience*, and the author of *Maps of Consciousness, The Ecstatic Adventure, Know Your Type*, and *Opening to Inner Light*. He is one of the editors of *ReVision*, and organized the 1988 conference on Gaia Consciousness. He is also a licensed clinical psychologist with a private practice.
Antonio Nunez is Associate Program Director for the Organizational Development and Transformation Program which has been functioning for three years at CIIS and was developed by a group coordinated by him. Educationally, he has a B.A. in Psychology, Sociology and Anthropology, an M.A. in Industrial Organizational Psychology, and is currently at the candidacy stage in a Ph.D. in East/West Psychology. He holds a certificate of advanced graduate studies in the area of Organizational Development and Transformation.

Antonio is currently President of the Integral Consulting Group; his area of expertise includes executive coaching, team building and visionary leadership. His main interests lie in working with groups in the integration of personal and organizational values and in the task of generating creativity, alignment and attunement.

Finally, Antonio likes to spend his free time in the investigation of altered states of consciousness, the study and practice of shamanism, and learning to be a father to three young girls and a husband to a wife of 20 years.

Karen Peoples received her Ph.D. in Clinical Psychology from the California School of Professional Psychology in 1981, her M.A. in Psychology at California State University, Los Angeles (1977), and a B.A. in Psychology at Antioch West, Los Angeles (1974). She is a licensed psychologist with a private psychotherapy practice and teaches in the Doctoral Psychology Program.

Karen has a strong interest in psychoanalytic self psychology and the developmental basis of self-cohesion and self-esteem. She provides consultation to professionals in this field, and has given numerous workshops on self psychology, including its application to special issues in women’s development and to the treatment of trauma stemming from child abuse. She is also interested in the integration of psychoanalytic developmental theory with transpersonal perspectives on ego consolidation and ego dissolution. She has been active in the Association for Women in Psychology and the Section on Women of the APA Division of Psychoanalysis.

Karen teaches developmental psychology, object relations and self psychology, psychotherapy with adult incest survivors, feminist therapy and clinical practica.

Jim Ryan is Co-Director of the Philosophy and Religion Program. He has a Ph.D. in South Asian Literature (Tamil) from the University of California, Berkeley, an M.A. in South Asian Studies from the University of Wisconsin, and a B.A. in Indian Studies from the University of Wisconsin.

Jim’s interest is in the genesis of religious and philosophical movements as they relate to social and individual needs in particular historical periods. He has lived and traveled widely in India for a number of years, and has done research work in Sanskrit, Hindi and Tamil.
Howard Schechter, Co-Director of the Organizational Development and Transformation Program, received a B.A. from the University of Michigan and a Ph.D. in Sociology from Northwestern University.

Howard maintains a private consulting practice in Marin County. He is a specialist in the area of organizational change. Howard is a consultant to large and small corporations in the Bay Area, as well as public and community agencies.

Paul Schwartz, a Co-Director of the Philosophy and Religion Program, is a scholar-practitioner with roots in the Franciscan tradition of Christian spirituality and practical interest in the forms of Buddhist meditation and awareness. His doctoral work at the Graduate Theological Union in Berkeley examined some of the spiritual dimensions of the AIDS crisis in San Francisco; he is active in educational and religious support services for communities responding to the epidemic.

Paul delights in the comparative study of the mystical traditions (Francis of Assisi, Rumi, The Cloud of Unknowing), with attention to myth, symbol and religious language. He earlier studied in Montreal (M.A. in History and Philosophy of Religion, Concordia University) and Chicago (B.A. in Philosophy, DePaul University). He lives in Berkeley with two dogs and a psychotherapist.

Richard Shapiro, Instructor in the Social and Cultural Anthropology Program, is working on his doctoral dissertation for the New School for Social Research, where he received his M.A. in Anthropology in 1981. He has a B.A. in Politics, Modern Society and Social Thought from the University of California, Santa Cruz (1977). He has studied as well with Michel Foucault in Paris. Richard is presently Coordinator of Anthropology in the undergraduate Humanities Program at New College of California in San Francisco. His interests include the cross-cultural study of subjectivity, sexuality and gender, the history of Western social thought, anthropology as cultural critique, and contemporary movements for political and cultural transformation. He also works with New Bridges, a multi-cultural program for Bay Area youth, engaging issues of social oppression, community building and cultural identity. Richard has traveled in Asia and is a long-time practitioner of meditation.
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 and Sutta Pitakas from Rangoon University in Burma.

In addition to more than 25 years of teaching experience and several publications in English and Burmese, Rina is a co-founder and resident meditation teacher of Taungpulu Kaba-Aye Monastery and its San Francisco center, and conducts retreats worldwide on mindfulness, insight and healing in the Theravada forest tradition. In 1981, she received the honorary title of Vidasanacharya from Calcutta and in 1982, Dhammaratna from Bangladesh.

Mark Tatz, Co-Director of 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 traveling and research in Asia. He is the author of numerous articles and books, including The Complete Bodhisattva.

Raymond B. Vespe is Counseling Director and an Assistant Professor in the Integral Counseling Psychology Program. He received his B.A. in Psychology from Cornell University (1958), his M.S. in Clinical Psychology from Case Western Reserve University (1959), and his Ph.D. in Counseling Psychology from the California Institute of Integral Studies (1986).

Ray is also an Adjunct Professor in the Transpersonal Program at John F. Kennedy University and a licensed Marriage, Family and Child Counselor in private practice. His professional interests are in the areas of phenomenology, Taoism and the integration of Eastern psychospiritual and Western psychotherapeutic disciplines.
Harrison Voigt, Co-Director of the 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, Harrison is interested in the application of Eastern and Western growth models to psychotherapeutic process, the dynamics and experience of inner development, small group process, and our relationships to the natural world. He has published articles in the areas of psychological assessment, psychotherapy and perception, and is nearing completion of a new text entitled Reframing Psychopathology: New Perspectives on Intensive Experiences.

Judyth O. Weaver, Director of the East/West Psychology Program, earned her B.A. and Ph.D. from International College. She is certified in Reichian therapy, Jin Shin Jyutsu, and massage, and is an instructor of T'ai Chi Ch'uan, authorized by Grandmaster Cheng Man-Ch'ing. A long-time student of Charlotte Selver and other related somatic orientations, Judyth is also authorized to teach the work of Sensory Awareness. She was a modern dancer for many years and has also studied classical Indian and Japanese dance. A student of Buddhism and Taoism for over 30 years, she spent several years in a Rinzai Zen Buddhist Monastery in Japan, and now leads a meditation group in the U.S.

Judyth teaches regular classes in T'ai Chi and maintains a private practice in Reichian awareness therapy. She also gives workshops and classes in Sensory Awareness, Reichian-oriented work, and T'ai Chi Ch'uan internationally.

Judyth's interests are practicing the non-duality of body/mind/spirit, and the closer understanding and sensitive integration of East and West. She teaches integration and applications of spiritual practice in everyday life.

Jack S. Weller, Rudolph Schaeffer Professor of Arts and Creativity, began teaching at the Institute in 1976. He received his M.A. in Philosophy from U.C. Santa Barbara, specializing in aesthetics and East-West studies. Post-graduate studies focused on Buddhist art, Buddhist studies and practice at U.C. Berkeley and the San Francisco Zen Center. For the past ten years Jack has been the founding director of the Arts and Consciousness graduate program at John F. Kennedy University, where he is also an Assistant Dean and Professor. His interests range through all the arts, including arts therapy. He is a registered Artist-Therapist, an Advisor and active member of the American Association of Artist-Therapists.

In the past years Jack has been working closely with Rudolph Schaeffer to continue the legacy of his teachings on color and design at the Institute.
John Welwood, who teaches in the East-West Psychology and Doctoral 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, phenomenology, and the Focusing method. He is Coordinator of Focusing training in San Francisco, and Associate Editor of the Journal of Transpersonal Psychology. He has published numerous articles on East/West psychology, psychotherapy, consciousness and personal change, as well as three books: The Meeting of the Ways: Explorations in East/West Psychology (Schocken), Awakening the Heart: East/West Approaches to Psychotherapy and the Healing Relationship (Shambhala), and The Challenge of the Heart: Love, Sex and Intimacy in Changing Times (Shambhala).

Tanya Wilkinson, Co-Director of the Psychology Doctoral 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.

Yi Wu, Assistant Professor in the Philosophy and Religion Program, earned a B.A. from the National Normal University, Taipei, and an M.A. and national Ph.D. from the University of Chinese Culture, Taipei.

Yi was the Chairman of the Department of Philosophy at the University of Chinese Culture for seven years. His interests include teaching, writing and lecturing on Chinese philosophy, religion and literature. He has published 14 books in Chinese, and Chinese Philosophical Terms in English. One of them, The Story of Chinese Philosophy, is also translated in Korean.
Ofer Zur, Associate Director of the East-West Psychology Program and Coordinator of the Peace/War Global Studies concentration, received his B.Sc. in Physical Chemistry at Hebrew University (Jerusalem) and has conducted research in oceanography and liminology in Israel and Africa. He then shifted his focus and received his M.A. from Lesley College (Cambridge, MA.) in Counseling Psychology and his Ph.D. from the Wright Institute (Berkeley) in Psychology.

Ofer's special interests are gender and peace and war issues. He has been teaching widely on different aspects of the psychology of peace and war, and within the field he focuses on the cultural myths of war, gender and war, and the psychohistory of warfare. In 1987 he was invited to Moscow to participate in discussions with members of the Soviet Academy of Science and has also published a number of articles in his areas of interest.

Ofer teaches courses on Research Methods, Psychology of Gender, and Psychology of Peace and War. He is also an involved father and a psychotherapist with a private practice in the Bay Area.

ADJUNCT AND VISITING FACULTY


Thomas Armstrong, Assistant Professor, Ph.D., East-West Psychology, CIIS (1987).

Dick Bogard, Associate Professor, M.A., Transpersonal Psychology, CTTP (1981).

Scott Brandt, Assistant Professor, Ph.D., Clinical Psychology, CSPP – Berkeley (1983).

Deborah Brenner-Liss, Assistant Professor, Ph.D., Clinical Psychology, N.Y. University (1980).

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Joseph Cutler, Assistant Professor, M.S.W., University of California (1977).

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Francis Hsu, Professor Emeritus, Ph.D., Cultural Anthropology, University of London (1940).

Zohra Kalinkowitz, Instructor, B.A., Art, Reed College (1970).


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Josianne Lismay, Associate Professor, Ph.D., Clinical Psychology, CSPP – Berkeley (1980).

David Lukoff, Associate Professor, Ph.D., Clinical Psychology, Loyola University, Chicago (1980).

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John W. Perry, Professor, M.D., Psychiatry, Harvard Medical School (1941).

Sylvia Randall, Associate Professor, Ph.D., Clinical Psychology, Purdue University (1977).

Grant Rudolph, Artist-in-Residence, Instructor of Music Therapy.

Alan Ruskin, Associate Professor, Ph.D., Stanford University (1972).

Susan Sands, Assistant Professor, Ph.D., University of California (1981).

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

Stephen Schoen, Associate Professor, M.D., Howard Medical School (1954).

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

Henryk Skolimowski, Visiting Professor, Ph.D., Oxford University (1964).

Jerry Solfvin, Assistant Professor, Ph.D., Oxford University (1964).

Vernice Solinar, Assistant Professor, Ph.D., CIIS (1986).

Mary Spence, Assistant Professor, Ph.D., California School of Professional Psychology (1980).

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

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Ron Vallee, Assistant Professor, Ph.D., Social Psychology, University of Pittsburgh (1973).

William Vlach, Assistant Professor, Ph.D., Clinical Psychology, CSPP – Berkeley (1977).

Susan Wallock, Assistant Professor, Ph.D., Clinical Psychology, U.S. International University (1977).

Yutaka Yamada, Assistant Professor, Ph.D., Anthropology, University of North Carolina, Chapel Hill (1984).
WORKSHOP
LEADERS
AND TOPICS,
1985-1988

Angeles Arrien, M.A.,
Basque Mysticism - Walking
the Mystical Path with
Practical Feet.

Shepherd Bliss, D.M., Quest
into the Male Wilderness -
Revisiting Masculinity.

Dale Borglum, Ph.D.,
Conscious Living, Conscious
Dying.

William Bridges, Ph.D.,
Managing Organizational
Transitions.

Karen Buckley, M.A.,
Organization Transformation.

Joseph Campbell, Ph.D.,
Tarot and the Holy Grail.

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Crisis and Transformation in Science and Society.

Christopher Castle, Sacred
Sites and the Living Earth.

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Awakening the Artist Within:
Manifesting Inner Light.

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Ceremony of Purification.

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Self, Sex and Survival.

Marija Gimbutas, Ph.D.,
The Great Goddess of Ancient
Europe.

Peter Gold, M.A., American
Indian History and Culture:
Navaho/Hopi Travel Course.

Stanislav Grof, M.D.,
Beyond the Brain.

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Growth Workbook - Progoff
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Edward Hoffman, Ph.D.,
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Ph.D., Basic Concepts and
Techniques of Dynamic-
Integrative Marital Therapy.

Robin Larson, Ph.D./
Stephen Larson, Ph.D.,
Makama: Making A Magical
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Paul Lee, Ph.D., The Herb
Renaissance and Botanical
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Kennard Lipman, Ph.D.,
Tibetan Movement Yoga.

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Working with AIDS: Clinical
Implications.

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Rollo May, Ph.D., Vedanta,
Meditation and Consciousness.

Terence McKenna, Ethno-
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Ralph Metzner, Ph.D./
Cathy Coleman, M.A.,
The Cosmic Scenario:
Astrological Symbolism in Psychology and Counseling.

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Exploring Gnostic and
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Healing Massage.

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The Feminine Face of God.

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The Artist as Hero: Creative
Expression as Therapy.

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Integrating Our Personal/
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Trance-Formation, A Cross-
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Rudolph Schaeffer, Ph.D.,
and Jack Weller, M.A., Art
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Charlotte Selver/Charles
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Rupert Sheldrake, Ph.D.,
Morphic Resonance.

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Buddhist Art of Insightful Healing.

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Drawing and Color: A
Language of the Natural Self.

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Integral World-View of Sri
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Ecophilosophy and Ecopsy.

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Toward a Psychological
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Jim Swan, Ph.D., The Sacred
Ecology of Place.

Frances Vaughan, Ph.D.,
Developing Intuition and
Creativity.

John Welwood, Ph.D.,
Focusing: An Integrative
Process of Change.

Dhani Ywahoo, Voice
of Our Ancestors.
Ramchandra Gandhi
*I Am Thou: Meditations on the Truth of India* (Indian Philosophical Quarterly Publications, 1984).

Gail Grynaeur

Bill Henkin
“The Double,” *Voices* (Fall 1984).


Donald R. Land
*Eat Right!* (1988).

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Joanna Macy

James MaHood

Eric Maisel

Douglas Marans
Rowena Pattee

James Siebert
with Jonathan C. Smith,

Rina Sircar

Henryk Skolimowski
Eco-Teology (1985).

Jerry Solfvin

Mark Tatz
Buddhism and Healing (1985).

Michael Guy Thompson
The Death of Desire (1985).

Ronald Valle
(In Press)

Harrison Voigt

John Welwood
(In Press)

Yi Wu

Ofer Zur
“Neither Doves Nor Hawks: Marking the Territory Covered by the Field of the Psychology of Peace and War,” Part I, Journal of Contemporary Social Psychology, (12), 1987. with C. Glindinning,
Ahstrom, 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)

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Dyadic transcendental intersubjectivity: A phenomenological investigation into the experience of merging with another in intimate relationship (Ph.D., 1987)

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Buddhist art and mysticism in the Japanese tea ceremony: wabi-cha-no-yu with its roots and branches (M.A., 1984)

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

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Describing strengths in children identified as "learning disabled" using Howard Gardner’s theory of multiple intelligences as an organizing framework (Ph.D., 1987)

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

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A Study of esoteric number symbolism as it relates to the psychocultural evolution of Western civilization (M.A., 1979)

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The Theory and inception of the audio-lingual method of language instruction (M.A., 1978)

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

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

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

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

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Psychological factors of Bukutsu (M.A., 1977)

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

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The Palestinian struggle: the case of the Feilakayn movement (Ph.D., 1972)

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

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The Concept of man in integral psychology (Ph.D., 1976)

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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
Psychomotoric 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)
Farber, Seth
Life Patterns: a phenomenological inquiry (Ph.D., 1984)
Field, Rebecca A.
The Concept of the soul in the integral philosophy of Sri Aurobindo (M.A., 1977)
The Return of the goddess: the feminine principle in theosophic thought and transpersonal psychology (Ph.D., 1981)
Fitting, John Jeffrey
The Taoist individualization of Nikos Kazantzakis (Ph.D., 1976)
Flanagin, Michael N.
The Archetypal serpent: A study of the Cultural Unconscious in Jungian interpretation of myth and dream (Ph.D., 1988)
Foin, Catherine Anne
A Phenomenological study of the nature of play in schizophrenia (Ph.D., 1980)
Gaboury, Jane L.
Gagnon, Patricia Ann
Concepts of freedom and responsibility in Sartrean existentialism and Aurobindian integration (M.A., 1973)
Gardner, William S.
Interrater reliability and validity of agreement of Enneagram personality types (Ph.D., 1986)
Gasperoni, John L.
The Experience of Self-Doubt: A Phenomenological Investigation (Ph.D., 1986)
Giarrettro, Henry
Integral psychology in the treatment of father-daughter incest (Ph.D., 1978)
Giddens, Owen Robert
The Effects of body-oriented psychotherapy on self-concept and body image (Ph.D., 1984)
Gilbert, Carol Jean
Motherhood and childbirth: an investigation of the archetypes (M.A., 1978)
Gilbert, Kenneth
The Wisdom of the Vedas in the light of Sri Aurobindo's integral philosophy (M.A., 1972)
Goodpaster, Jeffrey Roger
Theravada Buddhism and Jungian psychology: a comparative study (Ph.D., 1984)
Gottlich, Erich
Tradition, modernity and beyond: case studies from five cultures (Ph.D., 1984)
Grant, Anne C.
The Ego-centric self-image and the fear of death (Ph.D., 1987)
Haga, Enoch
An Introduction to integral education (Ph.D., 1987)
Hamill, Timothy Jay
The Social philosophy of Sri Anandamurti (M.A., 1974)
Harris, Mary E.
The Significance of natural learning (M.A., 1983)
Heery, Myrtle Wise
The Meaning of inner voice experiences: Theory and discussion of thirty cases (Ph.D., 1987)
Henley, Robert R.
The relationship between stressful life events and self-concept changes during young adulthood (Ph.D., 1986)
Herman, Paul Edward
The Contributions of Ramana Maharshi and Heidegger to an East-West integral psychology (Ph.D., 1974)
Holford, Leo
Religious ideation in schizophrenia (Ph.D., 1982)
Houghton, Harold
Aurobindo and Whithead: a comparative and critical study of supermind and creativity (Ph.D., 1975)
Howe, Jerry Warren
Heroism and the war we can't afford to lose (M.A., 1976)
Huagng, Joseph Ran-Fun
East-West cultural systems, a Chinese translation (Ph.D., 1974)
Hubert, Steven R.
The Relationship between death anxiety and attitudes toward nuclear weapons (Ph.D., 1986)
Hurwitz, Carl
Toward the development of a theosophically based psychotherapy (Ph.D., 1987)
Hutton, Michael S.
A Theoretical and empirical investigation into spiritual healing and life energies (M.A., 1981)
Inge, Diann Byrd
Visual tools and techniques for altering consciousness: Tantra and the tarot (M.A., 1976)
Ireland, Lynn
The Experience of being playful in therapy and theatre: a phenomenological approach (Ph.D., 1984)
Isenberg, Elliot
The Experience of evil: a phenomenological approach (Ph.D., 1983)
Jackson, Lila
Exposition and discussion of the fifty-two cetusakas: perfect factors of mental healing and therapy (M.A., 1978)
Jampolsky, Lee Lester
The Effects of A Course in Miracles on inner, interpersonal, and
totalistic peace through the
synthesis of dualistic thought
(Ph.D., 1983)

Jaruz, Sana
Tom Kippur war: conflict resolu-
tion through threat (M.A., 1979)

Jha, Ram Chandar
The Vedantic and the Buddhist
canons 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)

The Great secret and the pat-
terns of life: journalcraft as a psy-
cho-therapeutic tool (Ph.D., 1978)

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

Depth psychology and transfor-
mation'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 realti-
yes (M.A., 1976)

Joye, Michael Robert
The Philosophy, practice and
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(M.A., 1977)

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

Kent, Ariel Christine
The Body-mind relationship: a
descriptive study of the correspon-
dence between the Hindu Tantra
theory of chakras and subjective
reports of inner experience
(Ph.D., 1983)

Kent, Joseph P.
Psychospiritual process integral
psychotherapy: gestalt therapeutic
methods as applied to integral psy-
chotherapeutic counseling
(Ph.D., 1983)

Kolilis, Duane
Psychosomatic discrimination
ability as a verification of skills
required in experiential focusing
(Ph.D., 1987)

Kyelson, Richard
A Phenomenological study of four
fathers' experiences of active
involvement in the pregnancy,
births and early childhood periods
of their children's lives
(Ph.D., 1984)

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

Landsdowne, Zachary
The Chakras and the healing
process (M.A., 1981)

Lasater, Judith Hanson
An Investigation of the psycho-spir-
ital dynamics of hatha yoga as
contrasted with Western body work
therapies (Ph.D., 1979)

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

Lerman, Jay A.
North American native spiritual
technology (M.A., 1984)

Lewis, Sandra E.
Goddesses and gods as vehicles for
self-development: an application of
Jungian theory in a group process
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Lin, Jenho
Life and death: a Confucian per-
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Lind, Patricia Marie
A Wholistic approach to learning:
an investigation of how the dualist-
sic nature affects learning a man-
nual skill (M.A., 1978)

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

Lundy, Sequoia Thom
Toward an integral AIDS therapy:
Psycho-social factors and stress
management in living with AIDS
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Magill, Kathleen
Ming: the concept of fate or
destiny in ancient Chinese
philosophy (M.A., 1971)

Mahlberg, Arden Franklin
Bipolar vs. independent ordering
of the psychological functions in
Jung's personality theory
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MalHood, James
Origins and prototypes of
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Mars, David S.
Stress relaxation training: Effects
on industrial shiftworkers and
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Martin, Joanne
The Shadows of wisdom: a field
theory of dreams (M.A., 1981)

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

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

McLaughlin, 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, Kimberly
Psychology of the Tantric chakras
(Ph.D., 1975)

Merkle, William F.
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INDEX

Academic advising .................................. 30, 32, 51
Academic guidelines .................................. 32
Academic probation & dismissal ......................... 33
Administrative guidelines ......................... 20
Administrative staff .................................. 96
Admissions Application procedure .................. 22
Admissions deadlines .................................. 22
Admissions, Provisional .................................. 23
Alumni ........................................... 16
Anthropology, Admissions .......................... 40
Anthropology, Course Descriptions ................. 76-78
Anthropology, Social & Cultural (M.A.) ............. 40-42
Area Studies, Social & Cultural Anthropology ...... 42
Arts & Creative Studies ............................. 69-70
Auditors ........................................... 28, 30

Board of Trustees ...................................... 13, 95
Body/Mind Disciplines Concentration ................. 43
Bookstore, The ........................................ 12
Buddhist Psychology Concentration .................. 43

Calendar, Academic .................................. 6-7
California Graduate Student Fellowship ............. 25
Candidacy, Advancement to ......................... 35
Checks, Returned .................................... 29
Clinical Psychology Specialization ................. 62
Communications with the Institute .................. 5
Counseling Psychology Specialization ................. 62
Course Descriptions ................................ 74-93
Creative & Expressive Arts Concentration ............. 43
Credit, Transfer of ................................ 34, 72
Cross-cultural Studies and Consulting Concentration .... 43
Curriculum, The ..................................... 38, 73
Deferred payments ................................... 29
Development Advisory Council ......................... 95-96
Dismissal ........................................... 53

Dissertation committee ................................ 35, 36
Dissertation policies/procedures .................... 33, 36
Dissertations done at the Institute .................. 113
Duncan, Lois Kellogg Scholarship ...................... 25

East-West Psychology (M.A., Ph.D.) ...................... 43-48
East-West Psychology, Admissions ..................... 44-45
East-West Psychology, Areas of Concentration ........ 43-44
East-West Psychology, Course Descriptions ............ 79-81
East-West Psychology, M.A. Curriculum ............. 45
East-West Psychology, Ph.D. Curriculum ............. 46-48
Educational philosophy ................................ 11
Employment ......................................... 25
Examinations, Comprehensive ........................... 55, 50, 60, 61, 67
External Studies ..................................... 72-73

Facilities .......................................... 12
Faculty, Adjunct & Visiting ............................ 107-108
Faculty, Core ....................................... 97-107
Fees .................................................. 29
Field Placement ..................................... 51, 61, 67
Financial Aid ........................................ 24-28
Financial Aid Consumer Information .................. 28
Financial Aid, Eligibility ................................ 24
Financial Aid, Student Responsibilities ............... 28
Full-time students .................................... 30

Grade point average .................................. 33
Grades & Evaluations ................................ 33
Grades, “Incomplete” ................................ 33
Grades in Psychology .................................. 67
Grades, Pass/Fail Option ................................ 33
Graduate Record Examination ......................... 22, 35, 63
Graduation requirements ................................ 29, 37
Grievance procedure .................................. 33

History of the Institute ................................ 10
Hold on records ..................................... 30

Independent Study .................................... 34
Institute scholarships .................................. 25
Institute, Areas and Emphasis of ...................... 11
Institute, Constituencies served ....................... 11
Institute, Educational Philosophy of ................. 11
Institute, Mission of .................................. 10
Institute, Organization of .............................. 13
Institute, Status & Heritage of ......................... 10
Institute, Students at .................................. 14-15
Integral Counseling Center ......................... 12, 52
Integral Counseling Psychology ....................... 49-51
Integral Counseling Psychology, Admissions ............ 49
Integral Counseling Psychology, Course Descriptions .......... 82-83
Integral Health Studies ................................ 54-55
Integral Health Studies Concentration .................. 44
Integral Health Studies, Admissions .................... 54
Internships in doctoral psychology ..................... 67
Interviews for admission ................................ 22

Kern Foundation Scholarships ....................... 25, 68

Language requirements, foreign students .......... 24
Language requirements, Philosophy & Religion ....... 60, 61
Leave of absence ..................................... 23
Library, The .......................................... 12
License, Marriage, Family & Child Counselor ......... 49
License, Psychology .................................. 67
Loans, Deferred policy ................................ 27
Loans, Disbursement of ................................ 26
Loans, Guaranteed Student ............................ 25, 27

Marin Graduate Scholar ................................ 25
Organizational Development & Transformation ........ 56-58
Organizational Development & Transformation Concentration ........ 43
Organizational Development & Transformation, Admissions ........ 56
Organizational Development & Transformation, Course Descriptions ........ 84
Pass/Fail Option ........ 33
Peace/War & Global Studies Concentration ........ 43
Personal development ..32, 51, 63
Philosophy & Religion ........ 59-61
Philosophy & Religion, Admissions ........ 59
Philosophy & Religion, Course Descriptions ........ 86-88
Philosophy & Religion, M.A. Program ........ 60
Philosophy & Religion, Ph.D. Program ........ 61
Practica in Integral Counseling Psychology ........ 51
Probation, Academic ........ 33
Programs of study ........ 32, 38-73
Psychology Program, Admissions ........ 63
Psychology Program, Course Descriptions ........ 89-93
Psychology Program, Curriculum (Ph.D.) ........ 64
Psychology Program, Internship ........ 67
Psychology Program, Ph.D. ....... 64
Psychology Program, Ph.D. (advanced standing) ........ 65
Public Transportation ........ 12
Publications ........ 111-112
Readmission ........ 23, 33
Records, Hold on ........ 30
Refunds ........ 29
Registration ........ 30
Repeated courses ........ 33
Requirements by examination ........ 35
Rudolph Schaeffer Chair of Art & Creativity ........ 69

Schedule of classes ........ 30, 32
Schedule of fees ........ 29
Scholarships ........ 25
Special Events ........ 17-19
Student Association ........ 13
Students, Advising of ........ 30, 32, 51
Students, International ........ 24
Students, Returning ........ 23, 33
Students, Special Status ........ 23
T.O.E.F.L. Examination ........ 24
Theosophic Studies ........ 68
Theses done at the Institute ........ 113
Thesis committee ........ 36
Thesis policies/ procedures ........ 33, 36
Transcripts ........ 30
Tuition ........ 23, 29
Unit load, International students ........ 24
Unit load, Maximum ........ 30
Veterans benefits ........ 25
Withdrawals ........ 29
Work-exchange Program ........ 25
Work-study Program ........ 25
Workshop leaders ........ 109
Workshops, Weekend ........ 34

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Peace between countries must rest on the solid foundation of love between individuals.

Mahatma Gandhi