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
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
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COMMUNICATING WITH THE INSTITUTE

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

Admissions
Director of Admissions

Center for the Story of the Universe
Center Director

Curriculum and Instruction
Program Directors

Financial Aid
Director of Financial Aid

General Policy of the Institute
The President’s Office

Integral Counseling Centers:
For the 1782 Church St. Center,
call (415) 648-2644
For the 2140 Pierce St. Center,
call (415) 776-3109

Payment of Bills
Bookkeeper

Registration
Registrar

Requests for Catalogs
Reception

School for Transformative Learning
Dean of School
for Transformative Learning

Summer Institute
Director of Summer Institute

Transcript of Record
Registrar

Workshops
Director of Workshops

AFFIRMATIVE ACTION STATEMENT

In compliance with Title IX of the 1972 Education Amendments, the Equal Employment Opportunity Act of 1972 (Title VII of the Civil Rights Act of 1964 as amended), and Section 504 of the Rehabilitation Act of 1974, it is the policy of the California Institute of Integral Studies not to discriminate against any person on the basis of race, color, religion, age, sex, sexual orientation, national origin, marital status, medical condition, handicap, or status as a Vietnam-era veteran. This policy of nondiscrimination covers admission and access to, and treatment and employment in, Institute programs and activities, including, but not limited to, academic admissions, financial aid, educational services, and employment.

All supervisory personnel are accountable for observation of the policy of equal opportunity and affirmative action, not only in the letter of specific affirmative action goals, but also in the spirit of its application to all relevant decisions. The Institute’s policy is to work continually for improved recruitment, development, and retention of all minority employees.

The Institute prohibits verbal, physical, sexual, and emotional harassment of any applicant, employee, or student by any employee on the basis of race, color, religion, age, sex, sexual orientation, national origin, marital status, medical condition, handicap, or status as a Vietnam-era veteran.
ABOUT THE INSTITUTE
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*Faculty Representative*
Soon after his arrival in San Francisco, Dr. Chaudhuri and his wife Bina established the Cultural Integration Fellowship, from which emerged the California Institute of Asian Studies. From 1968 until 1974 the Institute was the educational branch of the Cultural Integration Fellowship. In 1974 the Institute was incorporated separately as a private, nonsectarian, nonprofit graduate school. In 1980, the name was changed to the California Institute of Integral Studies to reflect a commitment to integral education, and in 1981 the Institute achieved accreditation by the Western Association of Schools and Colleges.

Haridas Chaudhuri was a prolific writer and outstanding teacher, committed to integrating the spiritual, intellectual, and pragmatic aspects of life. His teachings cover diverse subjects such as the evolution of consciousness, faith, free will, meditation, spiritual epistemology, integral yoga, depth psychology, and ancient mystical traditions. He wrote:

*A wonderful process of evolution, of progressive development is taking place. In order to understand this, we have to understand the scientific theory of evolution on a spiritual basis. Here, evolution is not to be understood as a mechanical process controlled by blind physical forces. The divine significance of evolution is that this universe is a medium of progressive manifestations of the eternal. The process of evolution is increasing manifestation of the glory of the spirit in the realm of matter.*

Haridas Chaudhuri published a dozen books, including *Sri Aurobindo: Prophet of the Life Divine, Integral Yoga,* and *The Essence of Spiritual Philosophy.* He also wrote numerous articles on a wide range of philosophical and spiritual subjects, and lectured widely around the world.

HARIDAS CHAUDHURI
1913 – 1975
Founder of the Institute

Haridas Chaudhuri, international educator, scholar, and philosopher, was born in Bengal in 1913 and educated at the University of Calcutta. He received his M.A. in 1936 and his doctorate in 1948 in philosophy and religion.

While a graduate student studying Indian and Western philosophy, he was introduced to the writings of the Indian spiritual philosopher, Sri Aurobindo. He developed a deep intellectual and spiritual relationship with Aurobindo and wrote a doctoral dissertation entitled *Integral Idealism: An Interpretation and Evaluation of the Philosophy of Sri Aurobindo.*

In 1951, on the recommendation of Sri Aurobindo, Dr. Chaudhuri, then chairman of the Department of Philosophy at Krishnagar College in West Bengal, was invited by Frederick Spiegelberg to join the staff of the newly formed American Academy of Asian Studies in San Francisco. He came to the Bay Area eager to implement the integral approach to education he had developed as student of Sri Aurobindo in a Western educational institution.
ROBERT McDERMOTT
President

Dr. Robert McDermott was appointed president of the Institute in September 1990. He is Emeritus Professor of Philosophy at Baruch College, City University of New York (CUNY), where he was chair of the philosophy department and of the program in religion and culture. He earned a Ph.D. in philosophy from Boston University in 1969, an M.A. in philosophy from Emory University in 1965, and his B.A. in classics from Queens College, CUNY, in 1962. Prior to his coming to the Institute, he taught philosophy and comparative religion for 27 years: seven years at Manhattanville College (1964-71), and 20 years at Baruch College (1971-90). He also taught courses in Asian and comparative religions, and numerous interdisciplinary courses at New York University, Sarah Lawrence College, Swarthmore College, and Fordham University.

Dr. McDermott has been the recipient of numerous grants, fellowships, and professional honors, including a Fulbright grant for study and travel in India (1966) and a position as senior Fulbright lecturer at the Open University, England (1975-76) where he was advisor and contributing editor to sixteen films on “Man’s Religious Quest.” He directed the NEH project for the study of Hinduism and Buddhism (1978-80), and earned the 1982 Presidential Award for Excellence in Teaching at Baruch College. With the support of Laurence S. Rockefeller, he is co-directing a four-year project The Recovery of Thinking in Philosophy, Science, and Education.

Dr. McDermott’s published writings include Radhakrishnan (1970), The Essential Aurobindo (1973), The Spirit of Modern India (with V.S. Naravane, 1974) and The Essential Steiner (1984), as well as numerous articles on philosophy and religion in scholarly journals. He is presently writing Modern Sages and Spiritual Masters, a study of Martin Buber, C. G. Jung, Thomas Merton, Simone Weil, Sri Aurobindo and The Mother, Rudolf Steiner, and His Holiness the Dalai Lama.

Dr. McDermott is an executive editor of ReVision: A Quarterly Journal for Consciousness and Transformation. He is a board member of the International Transpersonal Association. Previously he served as secretary-treasurer of the Society for Asian and Comparative Philosophy. Dr. McDermott was also a member of the steering committee for the NEH Project for Guides to Asian Philosophies and Religion. Since 1983 he has been president of the Rudolf Steiner (Summer) Institute.
Bina Chaudhuri is a graduate of Asutosh College at Calcutta University, where she studied philosophy and classical Bengali. Coming to San Francisco from India in 1951, Bina and her husband, Haridas Chaudhuri, founded the Cultural Integration Fellowship, parent organization of the California Institute of Integral Studies. After Dr. Chaudhuri’s death in 1975, Bina, along with dedicated staff, faculty, and students, carried on his vision at the Institute. She serves the Institute as secretary-treasurer of the board of trustees.

Bina is president of the Cultural Integration Fellowship and past president of the Federation of India Association of Northern California. She also serves on many educational and cultural committees in the Bay Area, promoting intercultural understanding and appreciation. Bina’s deep understanding of human nature and her traditional sense of hospitality has enabled the Institute to maintain its sense of community even as it has become a larger institution.

Jürgen Kremer, academic dean and former director of the East-West Psychology program, received his Ph.D. in Psychology from the University of Hamburg, West Germany. From 1983 to 1987 he served as dean of faculty and vice president of academic affairs at Saybrook Institute in San Francisco, where he also taught for eight years. Jürgen’s books include *Toward a Person-Centered Resolution of Intercultural Conflicts*. He serves on the editorial board of the *Journal of Phenomenological Psychology* and the *Journal of Learning About Learning*. His articles have addressed issues in play and person-centered and cathartic psychotherapy, epistemology, shamanism, and the arts.

He is currently researching the nature of shamanic tales and their sociopolitical implications and writing on the significance of contemporary Western shamanism for the evolution of consciousness. Another research project concerning the efficacy of shamanic healing is under development. He most recently was guest editor for the *ReVision* issue on “Culture and Ways of Knowing.”
DEAN ELIAS
Dean, School for Transformative Learning

Dean Elias is dean of the newly developing School for Transformative Learning. He received his Ed.D. in Adult and Continuing Education from Teachers College, Columbia University, in 1992. His earlier graduate education was in social ethics and psychology. He was dean of the college for Goddard College from 1990-92, and before that was provost for Antioch University adult learning centers in San Francisco and Seattle.

In the 1960s and early 1970s, Dean designed and managed training programs for anti-poverty projects, including an educational program to prepare leadership groups to initiate new institutions. He then served in a series of leadership roles in higher education, developing several experimental programs — baccalaureate programs in community development and tribal management for reservation Indians, and in human services for community activists; graduate programs in transpersonal psychology, human systems design, and holistic education. Dean has taught in the areas of adult education, group process, and organizational change. His research interests are in leadership, experiential learning, and transformative education.

RALPH METZNER
Advisor to the President

Ralph Metzner, formerly the Institute’s academic dean (1979-88) and academic vice-president (1988-89), has taught at the Institute in the psychology programs since 1975. He has a Ph.D. in clinical psychology from Harvard University (1962) and a B.A. from Oxford University. Dr. Metzner has published articles and taught courses and workshops in consciousness studies, personality theory, esoteric and Eastern psychologies, mythology, and eco-philosophy. He is co-author of The Psychedelic Experience (1964), and author of Maps of Consciousness (1971), The Ecstatic Adventure (1968), Know Your Type (1975), and Opening to Inner Light (1986). He is a psychotherapist in private practice and co-founder and president of the Green Earth Foundation. His primary focus at the Institute is the development of ecological and environmental studies.
PAUL SCHWARTZ  
Assistant Academic Dean

Paul Schwartz’s work in the academic dean’s office focuses on student support, curriculum development and review, and the Institute library. He is also director of the Summer Institute. Paul’s experience in academic administration started with participation in research projects examining non-traditional religious movements in Montréal and Berkeley. At the Graduate Theological Union he served as project director at the Center for the Study of New Religious Movements directed by Jacob Needleman.

Paul came to the Institute in the early 1980s as director of the Philosophy and Religion program and has been active in program administration and governance since that time. His involvement in religious and political communities over the years has helped shape his perspective on collegiality in a pluralistic environment.

CATHY COLEMAN  
Dean of Students and Alumni

Cathy Coleman has worked in student services at the Institute since 1982, serving variously as director of admissions, financial aid, student services, and human resources until her appointment in 1992 as dean of students and alumni.

Dr. Coleman earned a Ph.D. in East-West Psychology from the California Institute of Integral Studies in 1991, an M.A. from Washington State University in 1981, and a B.S. from Iowa State University in 1973. Her interest in cross-cultural studies led her to serve as a Peace Corps volunteer in Ecuador in 1978-79, working in a community development program in a rural mountain village. Dr. Coleman is also an astrological counselor in private practice, and is co-founder and secretary-treasurer of the Green Earth Foundation, an ecological educational organization.
HISTORY

The California Institute of Integral Studies is an independent graduate school integrating the intellectual and spiritual insights of Western and Eastern traditions in study and practice. The Institute, located in San Francisco, has been accredited since 1981 by the Commission for Senior Colleges and Universities of the Western Association of Schools and Colleges.

The school was founded in 1968 by philosopher-scholar Haridas Chaudhuri and was originally known as the California Institute of Asian Studies. In 1980 the name was changed to the California Institute of Integral Studies. “Integral” means “essential to wholeness” — thus integral studies seek and express a unifying vision of humanity, nature, world, and spirit. The Institute’s use of the term “integral” stems from the integral yoga of Sri Aurobindo (1872-1950), poet, philosopher, political activist, and sage of India, and from the integral philosophy, psychology, and yoga of Dr. Chaudhuri, who extended and deepened Aurobindo’s work, bringing it to America in 1951.

Growing out of the lively intellectual debates at the American Academy of Asian Studies between Frederic Spiegelberg, Alan Watts, and Haridas Chaudhuri, the Institute began as the educational branch of the Cultural Integration Fellowship. In 1974 it was incorporated separately as the California Institute of Asian Studies. The original emphasis on Asian religions and cultures has evolved to include comparative and cross-cultural studies in philosophy, the traditional study of religion as well as women’s spirituality, psychology, counseling, cultural anthropology, organizational studies, health studies, and the arts. M.A. and Ph.D. programs and courses in these areas seek to ground the student in Western thought — both its traditional academic disciplines and its esoteric and innovative dimensions — and to encourage the investigation and integration of Eastern philosophic approaches.

Although the Institute continues to grow, its commitment to small classes and its student population of approximately 600 creates a human-scale learning environment with a strong sense of community shared by students, faculty, alumni, and staff alike.

Integralism, from the perspective of Dr. Chaudhuri and Sri Aurobindo, suggests an approach to life — as well as to philosophy — that focuses on completeness rather than fragmentation. This vision of life emphasizes the unity of aspects which appear separate, such as mind and body, body and spirit, human and universe. When put into practice it assists the individual in making sense of the world and acting effectively on many levels. An important aspect of integralism is the process of exploration and discovery. The Institute is committed to this perspective academically and administratively, and seeks to create a structure congruent with the insights and values of integral philosophy.
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 worldviews, philosophies, value systems, psychologies, spiritual practices, and cultural traditions. The “East-West” dimension is defined broadly to encompass comparative and synthesizing approaches to understanding all of humankind’s varied cultures, and 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. The recent establishment of the Center for the Story of the Universe further reflects commitment to this objective.

EDUCATIONAL PHILOSOPHY

At the Institute, learning, teaching, and research 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 conceptual knowledge are valued equally with social, community, and global awareness.

In the clinical and counseling psychology program, the threefold 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 during evenings and weekends to accommodate the needs of working professionals (psychologists, counselors, health workers, teachers, ministers, administrators) who are pursuing advanced degrees or continuing education.

While Institute students have come 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 a 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 centers and field placements, and through alumni, faculty, and students who are already practicing in professional fields, the Institute serves a large and growing population which seeks help with personal, social, organizational, and intercultural communication. Here, the integral perspective of those trained at the Institute is of special value.

FACILITIES

In fall 1985, the California Institute of Integral Studies 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 on the first floor; a cafeteria, lounge, and meditation room are located on the lower level. Faculty and administrative offices are housed on the second floor, with the Institute library on the third. Coordinated through the main building, additional classrooms and offices are located in the immediate vicinity. 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 municipal 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. Bay Area Rapid Transit (BART) riders can connect with the 6, 7, or 71 on market Street or the Muni Metro line N.

The Integral Counseling Centers are located at 1782 Church Street and 2140 Pierce Street. The Church Street Center can be reached by the J Church, 24 Divisadero, and 26 Valencia MUNI lines. The Pierce Street Center can be reached via the 1 California and 21 Fillmore MUNI lines. See page 34 for more information on the Integral Counseling Centers.

The Institute operates a bookstore to provide textbooks and materials required for academic courses. Faculty publications and books of interest in the areas of East-West studies, organizational development, science and spirituality, psychotherapy and counseling, somatics, health studies, women's and men's studies, philosophy, and religion are available to the Institute community and to the public through the bookstore. The bookstore also carries a variety of taped lectures.
ORGANIZATION

The California Institute of Integral Studies is incorporated under the laws of the State of California. The Board of Trustees is responsible for the setting of policy, fiscal management, and the appointment of the President. Students and alumni have elected representatives to the board of trustees.

The president is the chief executive officer of the Institute and is responsible for the educational and administrative operations of the Institute. The president works with the academic dean, dean of students and alumni, and dean of the School for Transformative Learning to coordinate and administer the academic programs.

Students are encouraged to participate in Institute affairs by serving on various committees. All students 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, encourage an Institute decision-making structure which is open and responsive to student needs, and contribute to the development of the Institute as a whole.

“We never come to thoughts. They come to us.”
– Martin Heidegger
Drama therapy is the systematic and intentional use of drama and theater processes to further emotional growth and psychological integration. Like the other creative arts therapies, it is the application of a creative medium to psychotherapy. It is a playful, active, and powerful approach which has been found to be effective with severely disturbed and disabled populations; it is equally applicable to the exploration of personal growth and human potential in all people. As a primary or adjunctive modality, drama therapy may be used in diverse settings, including community mental health facilities, hospitals, schools, prisons, senior centers, private industry, and private practice. Drama therapists conduct treatment, evaluation, and research with groups, individuals, and families.

Support and collaboration in small, action-oriented classes is a central feature of the first year of the program. Courses are scheduled to accommodate the needs of students who work part-time. On-site clinical training and group supervision are an integral part of the program's second year. Throughout, students are encouraged to pursue individual interests, goals, and orientations which may lead to innovative contributions in this new profession.

In the program’s approach to pedagogy and to clinical training, there is a strong emphasis on the multidimensionality of the person as well as a commitment to the idea that the emotional, spiritual, mental, creative, and social aspects of the individual (and of the community) need validation and integration. Looking at the ritualistic, dramatic, and shamanistic practices of ancient and non-Western cultures which are at the roots of our profession, it becomes apparent that “art and therapy are related enterprises: they are tools of consciousness...paths of development of the human mind, and that art as therapy is more than an act of healing; it is an act of liberation.” (Walt Anderson)

The Drama Therapy program, formerly located at Antioch University, is entering its tenth year of operation. Faculty are experienced practitioners, many of whom are pioneers and leaders in the field of drama therapy.
ADMISSIONS

Students applying for admission to the Drama Therapy program must meet the general admissions requirements of the Institute. In addition, two letters of recommendation should be submitted.

The program seeks highly motivated, creative, and mature students who have already demonstrated a strong interest in the integration of theater and therapy. Personal integrity, emotional stability, and self-direction are essential attributes. Applicants must have a background in drama and theater (the program does not offer theater training).

A bachelor's degree in one of the following is generally required: drama or theater, psychology, educational theater, or education. A minimum of two undergraduate psychology courses is required, and volunteer or paid work experience in human services is strongly recommended.

The program is designed for fall entry. Exceptions may be made for students who wish to begin psychology requirements in the preceding spring or summer quarter.

Transfer of Credit and Independent Study

Please refer to Academic Guidelines section of catalog.

CURRICULUM

The curriculum entails a total of 76 units.

**Required Course Units**

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>PDT 500</td>
<td>Independent Study in Drama Therapy</td>
<td>1</td>
</tr>
<tr>
<td>PDT 501</td>
<td>Drama Therapy Process and Technique</td>
<td>3</td>
</tr>
<tr>
<td>PDT 502</td>
<td>Drama Therapy Theory</td>
<td>3</td>
</tr>
<tr>
<td>PDT 503</td>
<td>Drama Therapy Practice</td>
<td>3</td>
</tr>
<tr>
<td>PDT 504</td>
<td>Innovative Approaches to Group Process: Creative Arts Therapies</td>
<td>3</td>
</tr>
<tr>
<td>PDT 505</td>
<td>Developmental Approaches to Psychotherapy and Drama Therapy</td>
<td>2</td>
</tr>
<tr>
<td>PDT 506</td>
<td>Psychodrama</td>
<td>3</td>
</tr>
<tr>
<td>PDT 507</td>
<td>Drama with Special Populations</td>
<td>3</td>
</tr>
<tr>
<td>PDT 508</td>
<td>Advanced Improvisation and Theater Games Workshop</td>
<td>2</td>
</tr>
<tr>
<td>PDT 509</td>
<td>Transformation in Drama Therapy</td>
<td>1</td>
</tr>
<tr>
<td>PDT 554</td>
<td>Developmental Psychology</td>
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</tr>
<tr>
<td>PDT 555</td>
<td>Psychopathology</td>
<td>3</td>
</tr>
<tr>
<td>PDT 556</td>
<td>Family Dynamics and Treatment</td>
<td>3</td>
</tr>
<tr>
<td>PDT 557</td>
<td>Human Sexuality</td>
<td>1</td>
</tr>
<tr>
<td>PDT 590</td>
<td>Cross-Cultural Psychology</td>
<td>2</td>
</tr>
<tr>
<td>PDT 595</td>
<td>Theories of Individual and Family Therapy</td>
<td>3</td>
</tr>
<tr>
<td>PDT 596</td>
<td>Research Methodology</td>
<td>2</td>
</tr>
<tr>
<td>PDT 597</td>
<td>Research in Drama Therapy: Thesis Planning</td>
<td>1</td>
</tr>
<tr>
<td>PDT 610A</td>
<td>Case Seminar in Drama Therapy/Clinical Practicum</td>
<td>3</td>
</tr>
<tr>
<td>PDT 610B</td>
<td>Case Seminar in Drama Therapy/Clinical Practicum</td>
<td>3</td>
</tr>
<tr>
<td>PDT 610C</td>
<td>Case Seminar in Drama Therapy/Clinical Practicum</td>
<td>3</td>
</tr>
</tbody>
</table>
**Additional Courses Required for Students Pursuing MFCC**

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>PDT 510</td>
<td>Advanced Family Therapy: Action-Oriented Approaches</td>
<td>3</td>
</tr>
<tr>
<td>PDT 546</td>
<td>Professional Ethics and Family Law</td>
<td>3</td>
</tr>
<tr>
<td>PDT 573</td>
<td>Child Therapy</td>
<td>3</td>
</tr>
<tr>
<td>PDT 621</td>
<td>Child Abuse Assessment, Reporting, and Treatment</td>
<td>1</td>
</tr>
<tr>
<td>PDT 622</td>
<td>Alcoholism and Chemical Dependency Counseling</td>
<td>2</td>
</tr>
</tbody>
</table>

Note: Students who are not pursuing the M.F.C.C. may take electives in any program at the Institute in place of these courses. Up to eight of these units may be approved independent studies related to drama therapy.

**Other Requirements**

All students must complete six units of course work in East-West, Asian, or cross-cultural studies. These two courses may be selected from a designated list of East-West Psychology, Social and Cultural Anthropology, or Philosophy and Religion courses. Examples of recommended courses are:

- SCA 204 Shamanism in Cross-Cultural Perspective
- SCA 205 Cross-Cultural Healing Practices
- EWP 547 Body/Mind Practices East and West

All students complete a thesis or creative project for six units. (See “Project/Thesis” below.)

All students complete two internships. (See “Drama Therapy Internship/Supervision” below.)

Students must complete at least nine months of weekly individual therapy before graduation. Recent previous therapy experience which meets guidelines may fulfill this requirement, with the advisor’s approval.

Students may take the summer quarter off, or take required psychology or elective courses offered by other programs during the summer. Optional intensive workshops in drama therapy and theater are offered during the summer quarter.

Further information about course sequencing is available from the Drama Therapy department.
Drama Therapy Internship/Supervision

During the second year of the program, students complete two internships (with two different populations) of 16 hours per week — one for 12 weeks and the other for 24 weeks. Students receive on-site supervision by a licensed clinician, as well as small group supervision at the Institute by a registered drama therapist. A list of placements is provided, though students may elect to obtain their own placement. Proposed internship facilities include settings with children, adolescents, adults, and seniors. Work is conducted with groups as well as with individuals and families. The focus of the internship is on specific drama therapy work. Students also engage in verbal therapy and other therapeutic modalities. Students who wish to be eligible for M.F.C.C. licensing must spend at least 300 hours of their internship dealing with interpersonal relationship dysfunction.

During the first year of the program, students complete a practicum totaling 40 hours in drama therapy. In the practicum, students work in a clinical setting with an experienced drama therapist.

Project Thesis

The creative project or written thesis is an original piece of work which pertains to the student’s area of specialization. It provides an opportunity for the student to demonstrate skills and knowledge acquired in the program, and to make an innovative contribution to the field of drama therapy. This must be conducted over at least two quarters. Typically, students enroll for thesis units during the winter and spring quarters of the second year, though they may extend this period or begin at a later point. Students who hold a job in addition to their internship during the second year of the program generally complete the thesis one to three quarters after the second year internship.

Independent Study in Drama Therapy

Independent study involves course work, training, experience, or research in drama therapy. Independent study is related to the student’s particular interests or goals and may take place outside the Institute. Examples of areas students may pursue are: advanced training in psychodrama; course work in directing, mask-making, or cross-cultural approaches to theater; an additional practicum with a drama therapist; or attendance at a drama therapy conference. Students discuss and evaluate independent study plans and practice with their advisor.

Electives

Students can choose from numerous relevant elective courses at the Institute. These include Sandtray Therapy, Dance and Movement Therapy, Creativity and Intuition, Object Relations and Self Psychology, Jungian Psychotherapy, Feminist Psychotherapy, Counseling Skills for Consultants, Psychology of Peace and War, Gestalt Therapy, Shamanic Art and Ritual, and Somatic Psychology. Students may also take approved Institute workshops as electives. The Drama Therapy program offers a special theater- or drama therapy-related workshop each quarter. Examples of workshops which have been offered include: “Voice, Psyche, and Spirit: An Introduction to the Roy Hart Theater,” “The Soul’s Theater: Approaching the Source,” and “Drama Therapy as an Agent for Personal and Social Change.” Additionally, guest speakers and presenters in drama therapy from around the world are periodically invited to the program or workshop series.

Training in the field of expressive arts therapy is available to Drama Therapy students with concurrent enrollment in the Expressive Arts Therapy certificate program. Some of the course and internship requirements for the degree and the certificate can be combined (see page 82).
EAST-WEST PSYCHOLOGY

(MA, PhD)

East-West psychology is a context-sensitive approach to mind, consciousness, and persons. The structure and contents of the psyche can best be understood within cultural, scientific, historical, symbolic, and cosmological contexts. This necessitates an interdisciplinary approach to psychology which involves history, anthropology, philosophy, and religious studies.

In its continuing process of self-definition, East-West psychology stands at the interface of three approaches to understanding the place of the human being in the cosmos: the scientific, the religious, and the philosophical. Based on the Institute's broad conception of East-West studies, the East-West Psychology (EWP) program offers the student an opportunity to participate in a variety of spiritual, psychological, and philosophical disciplines. The program is committed to preparing students to engage themselves in the world in a way that encompasses the personal, interpersonal, sociocultural, and transpersonal dimensions of human existence.

The program is specifically committed to the following educational and professional goals:

I. Respect For Cultural and Spiritual Diversity While Pursuing Their Holistic Integration

The non-reductive, context-sensitive, and methodologically diverse approach of East-West psychology embraces the concerns of our multicultural world. These concerns include sacred and transpersonal psychology, deep ecology, traditional Eastern and Western systems, feminist studies, ethnopsychology's many healing systems, contemporary self-growth strategies, etc. This global, integrative respect and concern for a variety of perspectives makes East-West Psychology a unique academic program. The program deepens the Institute's founding mission, encouraging students to embrace a variety of cultural, intellectual, and spiritual contexts. This concern also includes the students' own contexts of meaning, developing that towards a non-fragmentary integral consciousness.
II. Integration of the Somatic, Emotional, Intellectual, Intuitive and Spiritual Dimensions

The approach of East-West psychology recognizes that the student's own contexts of meaning are inseparable from the subject matter of psychology. Such a self-reflective study is pursued here as a process of personal growth and integration. Each of these dimensions has methods of scholarly study and inquiry appropriate to it. The spiritual aspect of the human being, which involves the ability of the psyche to create and evolve its own contexts of meaning, is recognized as an essential aspect of study in East-West psychology.

III. Study of Contemporary Issues in Psychology and Society

An understanding of the history and scope of the primary schools of Western psychology and the cultural and philosophical foundations of major Eastern traditions is fundamental to the program. This goal entails a deep and wide-ranging dialogue which honors ancient traditions without either indiscriminately appropriating them for modern agendas, or forcing contemporary forms of knowledge into the categories of traditional dogmas. Contemporary issues are directly confronted: modernism and traditionalism, East and West, universalism and relativism, spirit and body, monism and dualism, science and religion, ecological concerns and technological progress, individuation and communal structures, masculine and feminine, etc. The creative dialectical tension required for such a dialogue is in itself a source of evolving consciousness.

The student is prepared for this work by intensive experiential learning and language instruction. Classical traditions and their possible contemporary psychological applications are studied with an awareness of the methodological and epistemological issues involved in such comparative study.

IV. The Integration of Personal Growth, Scholarly Work, and Professional Skills

Experiential knowledge and personal meaning are systematically investigated and integrated in the course of study. The program is committed to creating an empathetic environment for personal growth. Professional skills appropriate for both academic and non-academic settings are enhanced through fieldwork, teaching and research assistantships, and courses from various Institute programs on writing, presentational, and consulting skills. Students receive guidance in the exploration of different spiritual paths or of their own path in greater depth.

The program has recently been restructured to include a self-designed concentration area. This concentration, which makes up one-third of the program in the case of the Ph.D., is developed by the student in a series of seminars. Students are also encouraged to complement their East-West Psychology degree with certification in any one of the Institute's certificate programs, such as Organizational Development and Transformation, Integral Health Studies, or Expressive Arts Therapy.

V. Study of Appropriate Contemporary Methodologies

Much of the power of East-West psychology comes from its ability to understand the various contexts of psyche and to select appropriate methodologies. Rather than studying inquiry methods abstractly, the student learns how to respect the mental and personal phenomena that constitute the subject matter of psychology. Such multidisciplinary tools — empirical, hermeneutic, historical, anthropological, gnostic-meditative, etc. — represent some of the most exciting recent developments in the human sciences.
ADMISSIONS

Applicants to the program must meet the general admissions requirements of the Institute. Applicants for the M.A. program should have completed a B.S. or B.A. degree in Psychology or a B.S. or B.A. in another area, with a minimum of the equivalent of 12 quarter units of coursework in the following four areas broadly considered:

- Developmental psychology
- Non-Western religion, culture, history
- Personality theory or systems of psychology
- Cognitive or physiological psychology

Applicants for the regular Ph.D. program should have completed 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 course work that includes the same as those listed for the M.A., plus philosophy or anthropology.

Admission with advanced standing is available to students who have completed a master’s degree in psychology. Students with a degree in anthropology, philosophy, or religious studies also need to complete the above entrance requirements for the regular Ph.D., except that two courses are required in the area of non-Western religion, culture, or history. Applicants for admission with advanced standing who received the master’s degree in other fields will be considered on an individual basis.

An academic written work sample is required for both the M.A. and Ph.D. This can be in the form of a recent academic paper, article, or report that reflects scholarly abilities.

For both M.A. and Ph.D. applicants, two letters of recommendation are required: one from your academic advisor or someone very familiar with your academic work, and the other from your supervisor in the most recent work or volunteer setting.

Transfer of Credit and Independent Study

Please refer to the Academic Guidelines section of the catalog.

CURRICULUM

The East-West Psychology program consists of three parts:

I. Core required courses
II. Inquiry and other skills courses
III. Concentration courses

Core Required Courses

The foundation courses introduce students to the unique approach of East-West psychology. The core content courses cover basic psychological history, systems, and theories, East and West. In the M.A. program, the thesis core assists students in integrating what they have learned, choosing a concentration and thesis topic, and writing the proposal and thesis. In the Ph.D. program, the Integrative Seminar and Introduction to Inquiry courses support the development of a concentration.

Inquiry and Skills Courses

EW5 581: Introduction to Inquiry, is a core required course which introduces students to a variety of inquiry methodologies in the context of their interests. Depending on the particular program, other skills are developed in fieldwork, an ethics course, and practica courses, such as teaching or presentation skills.

Concentration Courses

See “Guidelines for Concentrations” below.

Other Requirements

All students are also required to complete 30 clock hours (non-credit) of psychospiritual practice or personal therapy, intended to provide a vehicle for new learning in the experiential realm.
MA Program Course  
Sequencing  
of Core Curriculum  
(Courses are three units unless otherwise noted.)  

FIRST YEAR  
Foundation Courses  
EWP 500 Foundations I: Introduction to East-West Psychology  
EWP 501 Foundations II: Issues in Culture  
EWP 502 Foundations III: Issues in Psychospirituality  

Content Courses  
EWP 510 Personality Theory  
EWP 517 Historical Foundations of Western Psychology  
EWP 560 Eastern Systems I  

SECOND YEAR  
Thesis Core Courses  
EWP 540 Integrative Seminar  
EWP 581 Introduction to Inquiry  
EWP 900 Proposal Preparation Seminar (2 units)  
EWP 903 Thesis Writing (9 units)  

Core Content Courses  
EWP 561 Eastern Systems II  
EWP 569 Integralism  

Summary of First Year  
Core required 18  
Skills required 3  
Concentration/electives 9  
Total 30  

Summary of Second Year  
Core required 14  
Skills required 2  
Concentration 5  
Plus thesis writing 9  
Total 30  

Note: skills requirement includes one unit (90 hours) of fieldwork.  

M.A. Summary  
Required core sequences and thesis 41  
Skills requirements 5  
- Fieldwork – EWP 700 (1)  
- Ethics – EWP 801 (1)  
- Practica (3)  
Concentrations content choices 14  
Total required 60  

PhD Program Course  
Sequencing of Core Curriculum  

FIRST YEAR  
Foundation Courses  
EWP 500 Foundations I: Introduction to East-West Psychology  
EWP 501 Foundations II: Issues in Culture  
EWP 502 Foundations III: Issues in Psychospirituality  

Content Courses  
EWP 510 Personality Theory  
EWP 517 Historical Foundations of Western Psychology  
EWP 560 Eastern Systems I  

SECOND YEAR  
Concentration Core Courses  
EWP 540 Integrative Seminar  
EWP 581 Introduction to Inquiry  

Core Content Courses  
EWP 561 Eastern Systems II  
EWP 569 Integralism  
EWP 548 Comparative Views of the Person  

THIRD YEAR  
Advanced Core Seminars  
EWP 518 Western Developmental Theories  
EWP 570 Eastern Systems, Ph.D.  
EWP 595 Psychology of Spirituality  
EWP 802 Seminar in East-West Psychology  

FOURTH YEAR  
Dissertation Core Seminars  
EWP 901 Integrative Seminar  
EWP 902A Proposal Preparation Seminar (2 units)  
EWP 902B Proposal Preparation Seminar (2 units)
### Summary of First Year

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<td>Core</td>
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<td>Concentration</td>
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### Summary of Second Year

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### Summary of Third Year

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### Summary of Fourth Year

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<tr>
<td>Total Plus dissertation writing</td>
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<td>Total</td>
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Note: The skills requirement includes 6 units (540 hours) of fieldwork.

### Ph.D. Summary

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<th>Required Core sequence and dissertation</th>
<th>Units</th>
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<td>Skills requirements</td>
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<tr>
<td>• Inquiry (9)</td>
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<tr>
<td>• Fieldwork – EWP 700 (6)</td>
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<tr>
<td>• Ethics – EWP 801 (1)</td>
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<td>• Practica (6)</td>
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<td>Concentrations content choices</td>
<td>44</td>
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<td>Total required</td>
<td>130</td>
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</table>

### PhD Advanced Standing

#### Program Course Sequencing of Core Curriculum

**FIRST YEAR**

**Foundation Courses**

- **EWP 500** Foundations I: Introduction to East-West Psychology
- **EWP 501** Foundations II: Issues in Culture
- **EWP 502** Foundations III: Issues in Psychospirituality

**Core Content Courses**

- **EWP 517** Historical Foundations of Western Psychology
- **EWP 548** Comparative Views of the Person
- **EWP 581** Introduction to Inquiry

**SECOND YEAR**

**Core Content Courses**

- **EWP 569** Integralism
- **EWP 570** Eastern Systems, Ph.D.

**Advanced Core Seminars**

- **EWP 518** Western Developmental Theories
- **EWP 595** Psychology of Spirituality
- **EWP 802** Seminar in East-West Psychology

**THIRD YEAR**

**Dissertation Core Seminars**

- **EWP 901** Integrative Seminar
- **EWP 902A** Proposal Preparation Seminar (2 units)
- **EWP 902B** Proposal Preparation Seminar (2 units)

### Summary of First Year

<table>
<thead>
<tr>
<th>Course Required</th>
<th>Units</th>
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<tr>
<td>Core</td>
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<td>Skills</td>
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<td>Concentration</td>
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### Summary of Second Year

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<td>Skills</td>
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<td>Concentration</td>
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### Summary of Third Year

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<tr>
<td>Skills</td>
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</tr>
<tr>
<td>Concentration</td>
<td>2</td>
</tr>
<tr>
<td>Plus dissertation writing</td>
<td>12</td>
</tr>
<tr>
<td>Total</td>
<td>33</td>
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</tbody>
</table>
Ph.D. Advanced Standing Summary  
Units
Required core sequences and dissertation  52
Skills requirements  18
  • Inquiry (6)
  • Fieldwork – EWP 700  (5)
  • Ethics – EWP 801  (1)
  • Practica (6)
Concentrations content choices  20
Total required  90

Note: The skills requirement includes five units (450 hours) of fieldwork.

Guidelines for Concentrations

The core curriculum is designed to provide the student with the basics of the field. This includes, in addition to competence in Western psychology and non-Western traditions, a knowledge of fundamental questions and issues, established and incipient methodologies, history of the field, etc.

On the basis of this core, students will be able to fashion concentrations in line with their interests which also address the larger field of East-West psychology as a whole. Examples follow which reflect faculty and general academic interests. There is also the possibility of other concentrations as befits a new, multidisciplinary field.

Sample East-West Psychology Concentrations

**TRANSPERSONAL PSYCHOLOGY**

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
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<tbody>
<tr>
<td>EWP 511</td>
<td>Altered States of Consciousness</td>
</tr>
<tr>
<td>EWP 543</td>
<td>Phenomenological Psychology</td>
</tr>
<tr>
<td>EWP 545</td>
<td>Jung’s Psychology of Religion</td>
</tr>
<tr>
<td>EWP 546</td>
<td>Mysticism East and West</td>
</tr>
<tr>
<td>EWP 567</td>
<td>Transpersonal Psychology</td>
</tr>
<tr>
<td>ICP 505</td>
<td>Integral Psychology</td>
</tr>
<tr>
<td>ICP 604</td>
<td>Psychosynthesis</td>
</tr>
<tr>
<td>PAR 105</td>
<td>Spiritual Traditions</td>
</tr>
</tbody>
</table>

Plus courses in an area of interest in transpersonal psychology in relation to Eastern systems, integralism, inquiry, altered states, etc.

**EASTERN PSYCHOLOGIES**

<table>
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<th>Course</th>
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<tbody>
<tr>
<td>EWP 516</td>
<td>Body-Mind Integration</td>
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<tr>
<td>EWP 534</td>
<td>Psychology of the Spiritual Path</td>
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<tr>
<td>EWP 563</td>
<td>Yoga Psychologies</td>
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<tr>
<td>EWP 566</td>
<td>Chakra Philosophies</td>
</tr>
<tr>
<td>PAR 305</td>
<td>Abhidharma</td>
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<tr>
<td>PAR 410</td>
<td>Ch’an Buddhism</td>
</tr>
<tr>
<td>PAR 417</td>
<td>Vedanta</td>
</tr>
</tbody>
</table>

Plus courses in student’s tradition of interest in Philosophy and Religion; language competency in Pali, Sanskrit, Tibetan, or Chinese; psychospiritual practice.

**BODY-MIND INTEGRATION**

<table>
<thead>
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<tbody>
<tr>
<td>EWP 516</td>
<td>Body/Mind Integration</td>
</tr>
<tr>
<td>EWP 547</td>
<td>Body/Mind Practices: East and West</td>
</tr>
<tr>
<td>EWP 551</td>
<td>Theory and Practice of Yoga</td>
</tr>
<tr>
<td>IHS 530</td>
<td>Psychoneuroimmunology</td>
</tr>
<tr>
<td>PSY 548</td>
<td>Physiological Psychology</td>
</tr>
<tr>
<td>SOM 505</td>
<td>Anatomy and Body Image</td>
</tr>
</tbody>
</table>

Plus courses in somatics education, biofeedback, Reich or bioenergetics, psychospiritual practices, etc.

**GENDER STUDIES**

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
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</thead>
<tbody>
<tr>
<td>EWP 513</td>
<td>Psychology of Gender</td>
</tr>
<tr>
<td>EWP 620</td>
<td>Dynamics of Intimate Relationships</td>
</tr>
<tr>
<td>EWP 626</td>
<td>Transpersonal Approaches to Sexuality</td>
</tr>
<tr>
<td>PAR 620</td>
<td>The Goddess</td>
</tr>
<tr>
<td>PSY 537</td>
<td>Psychology of Women</td>
</tr>
<tr>
<td>SCA 213</td>
<td>Cultural Notions of Self and Sexuality</td>
</tr>
<tr>
<td>SCA 222</td>
<td>Anthropology of Gender</td>
</tr>
</tbody>
</table>

Plus courses in areas of interest such as women’s spirituality, gay and lesbian studies, inquiry, etc.
MYTH AND SYMBOL
EWP 542 The Interpretation of Symbols
EWP 557 The World of Imagination
EWP 585 Narrative Psychology
EWP 602 Psychology of Dreams
EWP 603 Symbolic Approaches
to Personal Growth
EWP 609 Use of Art in Personal Growth
Plus courses in areas of interest such as dreams,
hermeneutics and interpretation, personal
growth, etc.

WESTERN PSYCHOLOGIES
EWP 542 The Interpretation of Symbols
EWP 543 Phenomenological Psychology
EWP 545 Jung’s Psychology of Religion
EWP 602 Psychology of Dreams
EWP 616 Child Development
EWP 620 Dynamics of
Intimate Relationships
EWP 701 Academic Teaching Skills
Plus courses in areas of interest such
as developmental psychology, inquiry methodologies, personality theory, phenomenological
and existential psychology, etc.

“All rising to a great place
is by a winding stair.”
– Sir Francis Bacon
INTEGRAL COUNSELING PSYCHOLOGY (MA)

The Integral Counseling Psychology (ICP) program prepares students for professional careers in counseling. Graduates earn a degree in Counseling Psychology, and the degree program fulfills all of the academic requirements for the state of California license in Marriage, Family, and Child Counseling (M.F.C.C.).

Integral counseling draws upon the major spiritual traditions of the East and West, recent cultural and social science research, and the innovations in psychotherapy which have been made by humanistic and transpersonal psychologies. The Integral Counseling program is unique in that it adheres to the guidelines of the major professional organizations in the field, while at the same time incorporating the integral philosophy of the late Haridas Chaudhuri. Integral means “essential to wholeness,” and, according to this view, all aspects of a person’s being are important and to be valued. Integral psychology holds that the individual can and should turn inward in the search for real wisdom and effective energy, and then share this wisdom and energy with the broader community in order to advance the present evolutionary process.

The program has three objectives. The first is to provide beginning students with a variety of learning experiences designed to develop their counseling skills. There are basic courses which impart essential knowledge of behavior, consciousness, and the growth process; courses and workshops designed to foster personal development; and carefully supervised counseling experience at the practicum level.

The second objective is to advance a cross-cultural understanding of personality and society.

The third objective is to participate in the work of the Integral Counseling Centers, Institute-run community mental health services where students at various levels of experience are given an opportunity to apply their counseling skills. For a description of the Integral Counseling Centers, see page 34.
ADMISSIONS

Applicants for admission to the Integral Counseling Psychology program must meet the general requirements of the Institute.

In selecting candidates for admission, the program considers the following factors to be desirable: background or interest in East-West philosophy and psychology; a view of human nature compatible with the program's orientation and emphasis; pursuit of a path of personal growth (e.g., yoga, meditation, psychotherapy); sufficient personal stability and energy to become an effective helper; demonstrated commitment to the field (e.g., volunteer or paid experience in a psychologically oriented community service agency); and present interests and past academic records which indicate probable success in completing graduate studies. The statement of professional goals and objectives submitted with the application form should address these issues.

In addition to the above considerations, the program is seeking individuals who exhibit interpersonal communication skills required of psychotherapists. These include congruence of feelings and action, ability to listen and attend, willingness to be self-reflective, and an openness to evaluating and changing one's behaviors and attitudes.

The program participates in periodic orientation meetings for prospective students, and applicants are invited to attend one of them. During the first quarter after admittance, students should meet with their advisors to work out a program agreement. They are also encouraged to attend general and program orientation meetings for new students.

Transfer of Credit and Independent Study

Please refer to Academic Guidelines section of catalog.
Required Courses
During regular quarters all courses are three units, unless noted below. During the summer quarter, some of the requirements may be met by two-unit courses.

ICP 506 Human Sexuality
ICP 525 The Therapeutic Relationship
ICP 535 Group Dynamics
ICP 536 Marriage and Couple Counseling (4 units)
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 555A Theories of Adult Psychopathology
ICP 555B Classification of 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

Plus: Workshop in Child Abuse (1 unit)

Six units of course work in Asian or East-West psychology, philosophy, religion, or anthropology chosen by the student from a designated list of courses.

Three units in a therapeutic orientation from a list of designated courses.

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

If they choose, students may enroll in equivalent courses offered by other programs in the Institute in place of the above courses.

Electives
ICP 505 Integral Psychology
ICP 600 Rankian Will Therapy
ICP 601 Haridas Chaudhuri: Worldview and Psychology and Therapy
ICP 602 Perennial Psychology and Therapy
ICP 603 Theosophical Therapy
ICP 604A Beginning Psychosynthesis
ICP 604B Continuing Psychosynthesis
ICP 608 The Growth Workbook (Frogoft Method)
ICP 612A Beginning Gestalt Therapy
ICP 612B Continuing Gestalt Therapy
ICP 617 Issues in Lesbian/Gay/Bisexual Counseling
ICP 621 Holonomic Integration (Stanislav Grof's Breath Work)
ICP 626 Transpersonal Counseling Skills

Personal Therapy Requirement
Students must complete at least nine months of weekly individual therapy before graduation. Recent previous therapy experience which meets guidelines may fulfill this requirement, with the advisor's approval. Advisors can assist students with the choice of a therapist, and the program maintains a resource directory of area therapists who would consider working with students.
Pre-Practicum &
Practicum Phases of Work

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

A. Registration as a regular student in the program for at least three quarters after admission.

B. Completion of the following courses with a passing grade:
   - ICP 525: The Therapeutic Relationship
   - ICP 598: Systems of Psychotherapy
   - ICP 555A: Theories of Adult Psychopathology
   - ICP 555B: Classification of Adult Psychopathology
   - ICP 539: Therapeutic Communication
   - ICP 535: Marriage and Couple Counseling
   or
   - ICP 556: Family Dynamics and Therapy
   - ICP 546: Professional Ethics and Family Law

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

C. Approval of the program committee; this may occur later than the third quarter.

D. An approved field placement.

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

Students are required to take a total of 12 practicum units (four courses) of which at least one must be a group practicum (575F) and at least one must be individual supervision (575I). One of the first two must be individual supervision. The other two may be either group or individual, except that not more than two may be group practica. A list of approved supervisors with whom students may sign up for ICP 575I is maintained by the program office.

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

Two Integral Counseling Centers act as professional training facilities and community service activities for students in the Integral Counseling Psychology program, the Psychology doctoral program and others. The Centers offer the community growth counseling based on an integral perspective which recognizes the individual as a body/mind/spirit continuum. Using didactic and experiential training sessions and group process exploration, the Centers provide students an opportunity to explore different therapeutic modalities.

The staff of each Center is composed of a director, an administrative assistant, and approximately 20 student counselors who are enrolled in either group or individual supervised practica at the Institute.

Each student counselor works with a minimum of two clients (the mean is about five) in individual, couple, family, or group counseling situations. Licensed counselors and psychotherapists from the professional community and Institute staff provide supervision. Counselors adhere to the licensing laws of the State of California and the ethical practices of relevant professional organizations.

The 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, training, and general staff meetings.

ADMISSIONS

Acceptance into Institute M.A. or Ph.D. programs does not automatically guarantee admission to either of the Counseling Centers because of the limited number of practicum places. Students are admitted quarterly based on Centers’ staffing needs and available openings. Since there is usually a limited number of openings, students are advised to explore alternative placement opportunities. A list of practicum placement resources is available through the Institute Field Placement office and should be explored concurrently with application to the Centers.

Students become eligible for application to the Centers after completing three quarters of academic work at the Institute and the courses listed below. M.A. students must have been advanced to practicum status by their committee.

MA Students

ICP 525 The Therapeutic Relationship
ICP 536 Marriage and Couples Counseling
ICP 539 Therapeutic Communication
ICP 546 Professional Ethics and Family Law
ICP 555A Theories of Adult Psychopathology
ICP 555B Classification of Adult Psychopathology
ICP 556 Family Dynamics and Therapy or
ICP 595 Systems of Psychotherapy
PhD Students

PSY 604    Theory and Method in
Contemporary Psychotherapy

A specific counseling skills course (e.g.,
ICP 604A-B Psychosynthesis, or ICP
621A-B Gestalt Therapy) and an East-
West psychology course are strongly
recommended prior to, or concurrent
with, participation in one of the Centers.

Applicants must complete an application
form which includes a resume and autobi-
ographical statement specifically focused on
psychological issues and counseling experi-
ence, either as a counselor or client. Previ-
ous counseling experience is not required
but is strongly recommended. Application
forms are available at the Centers and at
the Institute at least six weeks prior to
each new quarter.

Most students remain at the Centers for all
four quarters of their practicum. M.A. stu-
dents who have completed their practicum
experience at the Centers and are continu-
ing in the Ph.D. program are encouraged
to seek a different practicum placement
for their doctoral practicum experience.
Practicum experience in settings other
than the Centers allows students to benefit
from varied perspectives and populations.

The Integral Counseling Centers
are located at 2140 Pierce Street and
1782 Church Street, San Francisco.

"It may be that some little root
of the sacred tree still lives.
Nourish it then, that it may
leaf and bloom and fill
with singing birds."

- Black Elk
The Integral Health Studies (IHS) program offers health care educators, practitioners, and consumers an opportunity to deepen their knowledge and practical understanding of intercultural, comparative, and cross-cultural health issues. In today’s society, there is an increasing need for health care providers and educators who can address health issues from a broader perspective, and who understand the relationship of personal health to universal health. Whereas holistic health acknowledges mind, body, and spirit as essential components of health, integral health takes the next step to synthesize their relationship. This program interrelates health with science and technology and encompasses a variety of worldviews, personal, and societal values, spiritual practices, and global ecology.

Implicit in the practice of integralism is the concept of self-reliance. Accordingly, one goal of integral health is to enable people to recognize their own health needs. To model this process, students are encouraged to develop a self-healing system and to demonstrate effective ways to change health habits.

Central to the mission of the Institute is the integration of Eastern and Western value systems and cultural traditions. The Integral Health Studies program incorporates this unique intercultural and interdisciplinary approach to education, balancing both contextual information and personal experience in the exploration of health and healing, nutrition, and new ways of integrating scientific knowledge with knowledge gained from traditional cultures.

Curriculum development has been supported by funds from the Fetzer Institute. Although the program has primarily been designed for health care providers and educators, individuals seeking personal growth in health and healing are encouraged to apply. Upon completion of the program, students do not receive a license or certificate to practice. Prospective students who already hold a masters degree may inquire about doctoral level study in Integral Health Studies in collaboration with the Philosophy and Religion program.
ADMISSIONS

Applicants for admission to the Integral Health Studies program must meet the general admissions requirements of the Institute. The program seeks self-reflective students who are willing to embrace a path of personal growth, and who are open to evaluating and changing behaviors and attitudes. Individuals with these qualities who wish to pursue an integral approach to life are welcome to apply. The autobiographical statements of successful candidates reflect initiative, originality, curiosity, and a capacity to participate in and benefit from an interdisciplinary program. A certificate program is also available (see page 84).

CURRICULUM

Requirements for the MA Degree

<table>
<thead>
<tr>
<th>Course</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foundation courses</td>
<td>24</td>
</tr>
<tr>
<td>Area of concentration courses</td>
<td>21</td>
</tr>
<tr>
<td>Spiritual practice or discipline</td>
<td>3</td>
</tr>
<tr>
<td>Research design</td>
<td>3</td>
</tr>
<tr>
<td>Ethics</td>
<td>3</td>
</tr>
<tr>
<td>Thesis writing</td>
<td>6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>60</strong></td>
</tr>
</tbody>
</table>

Note: Courses below marked by an asterisk (*) are required for all students unless waived by advisor. In addition, courses from other Institute programs may be designated for credit with the advisor’s approval. Courses are three units unless otherwise noted.

Foundation Courses (24 units required)

* IHS 110  Fundamental Issues of Integral Health
* IHS 120  Personal Healing Practice
* IHS 130  Western Healing Traditions
* IHS 140  Eastern Healing Traditions
* IHS 150  Psychoneuroimmunology (PNI): Bridging Body/Mind/Spirit
* IHS 160  Nutrition as a Living Philosophy
* IHS 170  Integrative Seminar
* IHS 180  Thesis Preparation

Areas of Concentration

Courses-Electives (21 units required)

* IHS 190  Thesis Writing (6 units required)
* IHS 510  Qi Gong for Health: Inner Awakening and Healing
* IHS 520  Principles and Practice of Integrated Medicine

* Spiritual practice/discipline (3 units required)

* Research design (3 units required)

* Ethics (3 units required)

Transfer of Credit and Independent Study

Please refer to the Academic Guidelines section of the catalog.
The doctorate in Integral Studies (ISD) is a unique opportunity for the exceptional student to pursue imaginative research within the framework of academic excellence. The California Institute of Integral Studies has long attracted a remarkable body of students and faculty who share a commitment to innovative study and the reverence for life characteristic of the integral philosophy of Institute-founder Haridas Chaudhuri. The Integral Studies doctoral program grows naturally out of the Institute’s commitment to a holistic understanding of human experience — intellectual, emotional, somatic, and spiritual.

Students who feel themselves in sympathy with the goals of the Institute — but whose academic goals and investigations do not fit the more traditional divisions of study — are encouraged to apply for this flexible, but demanding, interdisciplinary program which leads to a doctorate in Integral Studies. Some students currently enrolled in the program are addressing such topics as creativity and healing, the need for a new mythology, and sacred arts from an integral perspective. A number of Integral Studies students, in association with the School for Transformative Learning, are working collaboratively to define modalities of scholarly inquiry applicable to integral education and transformative learning practice. These and other such creative areas of study and research are most appropriately addressed in the Integral Studies doctoral program.

ADMISSIONS

Students must meet the criteria specified in the Institute catalogue for admission to an advanced standing Ph.D. program. These include a master’s degree (or equivalent amount of graduate course work) in a discipline related to the Institute’s current program resources and a grade point average of 3.0 or better in previous graduate study.

Students are required to submit two letters of recommendation from someone very familiar with their graduate-level academic work (e.g., M.A. advisor, thesis supervisor). These letters should explicitly discuss the student’s capabilities and personality traits as they relate to negotiating a creative, flexible, and demanding interdisciplinary program, as well as the student’s ability to work in an independent study format.

Students are also required to submit a detailed study proposal which will be endorsed by the Institute faculty (see below). This study proposal should demonstrate that their proposed course of study cannot be accommodated within existing program curricula, but is consonant with the founding vision of the Institute.
Academic Supervisory Committee

In the course of the student's application for admission — and with the guidance of the admissions committee — the student will form an academic supervisory committee (ASC) of three core faculty members. This committee will be responsible for approval of the student's program agreement and for oversight of the student's academic program until advancement to candidacy. One of these faculty members will be designated the student's major advisor. These three advisors may or may not later serve on the student's dissertation committee.

The student must obtain a completed Faculty Endorsement of Applicant's Study Proposal form from each of the three members of his or her academic supervisory committee and submit them, along with the study proposal, to the Admissions office. The student's study proposal, together with the letters of endorsement from the academic supervisory committee, constitute the Program Agreement for the Integral Studies doctoral program.

These requirements presume prior acquaintance with the Institute's faculty. If this is not the case, it is recommended that applicants register as Special Students and take one or two courses for credit in order to familiarize themselves with the Institute prior to formal application to the Integral Studies doctoral program.

Application Procedures

Applications will be accepted for the fall and spring quarters, with June 1 and January 1 deadlines for receipt of all of the following admissions materials:

- Completed Institute application form, plus non-refundable application fee of $50.

- Original official transcripts sent from all post-secondary institutions attended, including records of all degrees awarded.

- A four to six-page autobiographical statement, including explanation of the applicant's interest in attending the Institute.

- Two letters of reference from someone familiar with the student's academic work at the graduate level.

- A statement of purpose describing the interdisciplinary work to be undertaken and the applicant's educational and professional objectives. This statement should give evidence that the proposed course of study cannot be carried out within the flexibility of existing Institute programs.

- Three copies of proposed program of courses (study proposal), listing the actual Institute courses the applicant intends to take, using the categories listed in the curriculum outline (i.e.: foundational perspectives - 12 units; research methods - 9 units; language study - 6 units or equivalent; elective courses or independent study - 42 units; growth component; application skills - 3 units minimum). The study proposal should also contain a preliminary indication of probable dissertation research topic.

- A sample of written work (e.g., outstanding paper, article, or report).

- Three completed letters of endorsement from your academic supervisory committee.

- Five copies of the final version of the study proposal.
Checklist of Steps in Application Process:

1. Send completed application form, fee, two letters of reference, writing sample, and autobiographical statement to the Institute Admissions office. Request that transcripts from former schools attended also be sent to the Admissions office.

2. Prepare statement of purpose and draft of study proposal, using curriculum outline (below). Submit this study proposal and statement of purpose to each of the three faculty members willing to work with you as your academic supervisory committee.

3. Make any necessary changes to study proposal and give one copy of the revised proposal to each of the three members of the academic supervisory committee. Obtain letter of endorsement from these three ASC faculty members.

4. Send two copies of the revised study proposal and statement of purpose to the Admissions office together with the completed letters of endorsement. Please identify which faculty member will serve as your major advisor.

5. Once these materials have been received by the Admissions office, your application is complete and will be reviewed by the admissions committee. The Admissions office will then contact you to arrange a personal interview.

Advising Procedures

Planning and advising related to the student’s self-designed program will be the responsibility of the student’s academic supervisory committee. Until advancement to candidacy, the student is expected to register for a minimum of three units of program supervision (independent study) per year with his or her major advisor; the student will also register for one advising unit with each of the two other members of the academic supervisory committee. These five units per year are in addition to the ninety required and elective curriculum units.

Integral Studies
PhD Curriculum

<table>
<thead>
<tr>
<th>Units</th>
<th>Foundational Perspectives</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Integral philosophies</td>
</tr>
<tr>
<td></td>
<td>(e.g., Philosophers of Integralism, Philosophies of Aurobindo and Chaudhuri) (3)</td>
</tr>
<tr>
<td></td>
<td>Philosophical terms and concepts</td>
</tr>
<tr>
<td></td>
<td>(e.g., Chinese Philosophical Terms, Sanskrit Philosophical Terms) (3)</td>
</tr>
<tr>
<td></td>
<td>East-West comparative studies</td>
</tr>
<tr>
<td></td>
<td>(e.g., History and Systems of Psychology East and West, Body-Mind Disciplines East and West) (3)</td>
</tr>
<tr>
<td></td>
<td>Cultural dimensions</td>
</tr>
<tr>
<td></td>
<td>(e.g., Fundamentals of Social and Cultural Anthropology, Intercultural Cross-Cultural Mores and Values) (3)</td>
</tr>
<tr>
<td>9</td>
<td>Research Methods</td>
</tr>
</tbody>
</table>

Courses chosen from offerings in at least two programs (or independent study), e.g.:

- EWP 581 Introduction to Research Design
- PAR 220 Fieldwork Research Methods
- PSY 500 Research Methods I
- PSY 501 Research Methods II
- PSY 502 Research Methods III
- PSY 504 Phenomenological Research Methods
- SCA 106 Qualitative Research
Language Study

Criterion: language proficiency equivalent to six units of study. Language chosen should pertain to the chosen field of study. The student can satisfy this requirement by demonstrating competence in translation of a relevant scholarly article.

| Elective Courses or Independent Study | 42 |

Growth Component

Thirty clock hours (non-credit), spanning three academic quarters, of engagement in any combination of community service, psychospiritual practice or personal therapy, intended to provide a vehicle for inner expansion through new learning in the experiential realm.

| Application Skills | 3 (minimum) |
| Teaching, writing or other applied skills |

| Integrative Paper | 3 |
| Options: Integrative Seminar from any program; or Integrative Seminar with advisors |

| Dissertation | 15 |
| Proposal development | (3) |
| Research and writing | (12) |

| Total course work | 90 |
| Program Supervision | 5 units/year of enrollment as required |

Taken with members of the academic supervisory committee (see above):

Major advisor – one unit per quarter (except summer)

Other advisors – one unit per year (e.g., a student in the program for two years: 90 units coursework + 10 units program supervision = 100 total units)

| Total required | 100 |
| (2 years) |

"On the far side of the subjective, on this side of the objective, where I and thou meet, there is the realm of 'between'."

– Martin Buber
The unprecedented pace of change in the world affects institutions at all levels. The emergence of global competition, limits to resources, and ecological priorities are catalyzing a shift from mechanistic production processes to systemic organizations based on a vision of creative enterprise. Awareness of the value and dignity of the individual requires new approaches to providing meaningful, satisfying work. The goal of transforming institutions to encourage diversity and cooperation has become a priority.

The Organizational Development and Transformation (ODT) program offers students the opportunity to explore possibilities for development and change in business, government, educational, spiritual, and community organizations. It advances a holistic worldview and suggests that creative human enterprise can help construct an alternative future, one in which people's relationships with each other and the world are harmonious. The program has undertaken specific research in this area as part of a worldwide network that is studying social innovation and global management. The Institute is one of eight educational institutions worldwide participating in this project.

The Organizational Development and Transformation program is uniquely positioned to study organizations from psychosocial, spiritual, and systemic perspectives. The program draws upon the Institute's larger vision of integrating Eastern and Western worldviews through an intercultural and interdisciplinary approach to learning. Rational knowledge is combined with intuitive, personal understanding and experience. The program provides a firm foundation in the theory, methods, and practice of organizational development and transformation, and draws on courses in counseling and organizational psychology, management systems, cultural anthropology of organizations, social systems theory, and spiritual practices. The program consists of formal educational and community process components, as well as supervisory practica concurrent with an internship. An intimate learning community provides retreats, support groups, and community meetings that actively shape the program.

Graduates incorporate the principles of organizational development and transformation into their work as managers and entrepreneurs in business, and as directors of nonprofit associations. They also work as internal and external consultants in such diverse areas as organization assessment and intervention, strategic and organizational planning, human resource development, training, conflict resolution and mediation, meeting and group facilitation, large system change, and global management of social innovation.
The program itself is composed of five key elements, all of which are designed to provide a well-rounded learning experience:

1) Learning Community
At the heart of the ODT educational experience is a commitment to building a learning community which encompasses the traditional academic program, but extends beyond it. Weekly meetings of faculty and students provide a context for events which expand the heart, challenge thinking, and provide practical tools. Ritual and celebration, guest speakers, and the opportunity to form task forces on projects of interest are all part of these community gatherings. Students participate in the leadership and development of the program, modeling facilitation skills, creativity, and the principles of open systems. There are two residential retreats each year which honor those who are leaving and welcome those who are new to the program. Other student-initiated community learning activities have included a ropes course, a simulation of the Amazon rain forest, and a transitions workshop.

2) Senior Consultants’ Advisory Circle
The San Francisco Bay Area is home to a host of internationally recognized consultants. These innovative thinkers and practitioners are community leaders who enrich the program on both a formal and informal basis, offering mentoring, internship, and apprenticeship experiences for students. The Institute serves as a creative forum and context for testing new ideas, sharing creative works in progress and exploring the spiritual foundations for practice.

3) Internships
While students are encouraged to focus on skills and theoretical courses in their first two quarters, the application of theory and practice of skills is made possible through internships, practicum, and tutorial arrangements initiated by students or arranged in conjunction with the Institute’s Placement office.

4) Inquiry
Based on a systems orientation which suggests that an organization functions as a living interdependent organism, the program conducts inquiry into new models which facilitate the integration of the spiritual and practical aspects of organizations. Opportunities to gain experience by working with senior practitioners are a vital part of the ODT learning experience.

Appreciative inquiry and the use of computer networks to support learning communities are examples of two areas in which the program is currently conducting research.

5) Curriculum
The program seeks to integrate organizational development and organizational transformation through systems theory. Organizational development can help an organization operate effectively within the parameters of its charter. Organizational transformation facilitates fundamental changes that might be necessary within an organization and focuses on helping the organization to relate its purpose and charter to the larger human and environmental community.

Emphasis is placed on an experiential learning model which creates an active environment of inquiry into the relationships of social practices and organizational structures. The program’s epistemology and training are directed toward action science. An understanding of the relationship between values, knowledge, action, and methods is central.

General systems theory is a fundamental framework that guides the underlying design of the curriculum and shapes its focus. Systems theory offers guidelines for understanding and articulating how open systems (biological, cognitive, social) self-organize and interrelate. The program integrates findings from psychological experience, spiritual teachings, and social and organizational dynamics and change in its investigation of individual and group learning styles.
The curriculum covers five major areas of study: theoretical, facilitative, cross-cultural, spiritual, and integrative. The theoretical component includes traditional and innovative course work which integrates organizational development and transformation theory and practices. It also investigates modes of inquiry applicable to organizational development and transformation, particularly qualitative research methods such as action research, ethnography, program evaluation, and heuristics. A process orientation guides the program's approach to facilitation. The cross-cultural perspective helps students to develop an understanding of similarities and differences between international cultures and organizational cultures. Cultural diversity in the workplace and planetary perspectives are explored within a sustainable future orientation. The spiritual component encourages students to practice a wisdom tradition or psychospiritual discipline; these may include such diverse practices as brush painting, dance, or photography as spiritual seeing. Spirituality and creativity are considered integral to the ODT practitioner's development and effectiveness. The integrative component helps students integrate their experiences; it also includes field work and a master's thesis or a project demonstrating excellence.

ADMISSIONS

Applicants to the program must meet the general admissions requirements of the Institute. For the master of arts applicant, a bachelor's degree or foreign equivalent is required. A certificate program is also available (see page 86).

CURRICULUM

MA Program

The M.A. program consists of 60 units of courses, workshops, seminars, and a master's thesis or project.

Requirements for the M.A. Degree          Units
Theoretical component                     15
Facilitative component                    15
Cross-cultural component                  9
Spiritual component                       8
Integrative component                     13
Total                                      60

Transfer of Credit and Independent Study

See Academic Guidelines section of catalog.

Courses

The following courses are offered within each core area of study. Courses marked by an asterisk (*) are required for all students unless waived by the advisor. In addition, courses from other Institute programs may be designated for credit with the approval of advisor. Courses are three units unless otherwise noted.
1) Theoretical Component
   15 units required

*ODT 100 Organization Appraisal
*ODT 110 Organization Interventions
*ODT 130 Organization Transformation
ODT 190 Leadership and Vision
ODT 200 Principles of Social Systems
ODT 210 Health and the Quality of the Workplace
ODT 230 Roots of Organizational Development and Transformation
ODT 260 Human Systems and Social Change
ODT 270 ODT in Support of the Earth
ODT 290 Principles of Business
ODT 300 Theory of Organizational Change
ODT 320 The Nonprofit Sector
EWP 538 Systems View of the World
PDT 595 Theories of Individual and Family Therapy

2) Facilitative Component
   15 units required

ODT 140 Conflict Resolution
ODT 150 Strategic and Transformative Planning
*ODT 160 Group Dynamics
ODT 165 Process Group
*ODT 170 Group and Meeting Facilitation
ODT 180 Designing Workshops and Training Programs
ODT 250 Personal Mastery and Coaching Skills for Consultants
ODT 280 Consulting Skills
ODT 300 Family Systems and ODT
ODT 310 Process Facilitation
EWP 610 Developing Creativity and Intuition
ICP 525 The Therapeutic Relationship
ICP 539 Therapeutic Communication
ICP 556 Family Dynamics and Therapy
PDT 504 Innovative Approaches to Group Processes: Creative Arts Therapy
PDT 510 Advanced Family Therapy: Action-Oriented Approaches

3) Cross-Cultural Component
   9 units required

*SCA 214 Intercultural Communication
or
*SCA 223 Managing Cultural Diversity
and
*SCA 215 Culture of Groups and Organizations
SCA 102 Culture, Personality and Kinship
SCA 205 Cross-Cultural Healing Practices
SCA 216 Issues of Multicultural Identity

4) Spiritual Component
   8 units required

The eight units of this component are to be spread over the two years of the program. They may be taken as Institute courses in an Eastern or Western psychospiritual practice (such as PAR 507: Buddhist Healing Practices; EWP 552: Theory and Practice of T'ai Chi Ch'uan). If none of the available course offerings meet the students needs, they may design an independent study based on their own spiritual practice. Students are guided by their advisors in developing a plan for this component.

5) Integrative Component
   13 units required

*ODT 120 Consulting Practicum
(3 units; must be taken twice)
*ODT 800 Proposal Preparation (1 unit)
*ODT 900 M.A. Thesis or M.A. Project
PHILOSOPHY & RELIGION
(MA, PhD)

The Philosophy and Religion (PAR) program offers a unique curriculum which brings together study of the philosophical and religious traditions of both East and West. Courses of study are designed to expose students to a wide array of spiritual and philosophical viewpoints, as well as to provide them with a structure for rigorous study in a chosen philosophical or religious field.

In its commitment to the founding philosophy and integral vision of the Institute, the Philosophy and Religion program commits itself to certain values which together constitute a unique academic and ontological position. Foremost among these values is a respect for the power of spiritual experience, however defined in various traditions (or in individual experience), as essential to human wholeness, balancing the raw data of knowledge with wisdom. Spiritual disciplines and spiritual discovery are therefore valued as important — if not indispensable — adjuncts to proper understanding in the wider realm of philosophy.

Fields of concentration for the Ph.D. are: Hindu Religion and Philosophy; Buddhism (Southeast Asian, Tibetan and Chinese Zen Buddhism are represented); Chinese Philosophy (Taoism, Confucianism, Ch’an, etc.); Comparative Philosophy/Religion; and Philosophies of Asian Health. Other religious and philosophical areas may be approved as Ph.D. concentrations by petition to the department’s program committee.

Master’s degree students have available all of the concentrations mentioned above plus concentrations in World Religions, Christianity, and Women’s Spirituality. Advisors may help create other specialized study areas as long as they are coherent courses of study and appropriate resources are available at the Institute. Possible alternative tracks are Philosophies of Integral Health, Eco-Philosophy, and Sacred and Transformative Arts. (Alternative tracks, however, may not always be available.)

Students are encouraged to study other disciplines within the Institute (e.g., psychology and anthropology) as part of their concentration within the Philosophy and Religion program. In some cases, such studies may lead to a certificate in addition to the graduate degree.
Students in Philosophy and Religion are encouraged to develop practical skills in research, language, translation, teaching, ministry, and cross-cultural communication. They develop close working relationships with faculty to assist them in pursuit of their individual goals. The program’s view is that philosophy is more than an abstract exercise; it plays an active and transformative role for both the individual and society. Therefore, in addition to helping students develop academic credentials for traditional teaching positions, the Philosophy and Religion program encourages students to envision creative applications of philosophy that may provide employment in areas outside of mainstream academia. Spiritual direction or counseling, social and political action, and organizational consulting are potential fields for creative application of philosophical training.

The program provides continuing education for teachers, clerics, and health workers, among others.

ADMISSIONS

Applicants to the Philosophy and Religion program must meet the general admissions requirements of the Institute. Those wishing to be admitted to the master’s program must have a bachelor’s degree. Strong preference is given to bachelors in philosophy or religion. Applicants with bachelor’s degrees in the humanities or in humanistic social science will be considered. Applicants with science or technical degrees may only be accepted into the non-career master’s track. In exceptional cases a student may transfer from the non-career masters to either the regular masters or the regular Ph.D. tracks, with the recommendation of the advisor.

Ph.D. students may enter the program with a bachelor’s degree (the regular or straight-through program) or, if they have a master’s degree in philosophy, religion or a related field, they may be admitted to the Ph.D. program with advanced standing status. For the regular Ph.D. strong preference is given to bachelors in philosophy or religion. Applicants with bachelor’s degrees in the humanities or in humanistic social science will be considered. Applicants with science or technical degrees will not be accepted to the regular Ph.D. program.

Ph.D. applicants should discuss the compatibility of program resources and their proposed course of study with the program director before applying. Doctoral applicants are asked to furnish a sample of previous work (an outstanding essay, article or selection from the master’s thesis).

The applicant’s 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.

Two letters of recommendation are required, preferably from faculty with whom the student has worked.

Upon admission, a program advisor is assigned to each student and a study plan is developed to meet the student’s needs and objectives. The student meets with the advisor each quarter to evaluate progress and adjust goals.

Transfer of Credit and Independent Study

Please refer to the Academic Guidelines section of the catalog.
CURRICULUM

MA Program

The master of arts degree requires 60 units of work. A core course sequence required for all master’s degrees (except non-career masters) constitutes 18 units of the required total. Courses taken in the area of concentration constitute another 18 units. A language of research associated with the area of concentration is studied to the level of beginning competency (12 units); emphasis is placed primarily on reading. A language exam (zero units) is taken toward the end of course work.

Core Courses for All Master’s Degree Students
(except terminal masters – see below) (18 units)

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>PAR 100</td>
<td>Integral Philosophies</td>
<td>3</td>
</tr>
<tr>
<td>PAR 105</td>
<td>Spiritual Traditions</td>
<td>3</td>
</tr>
<tr>
<td>PAR 110</td>
<td>Methodologies I</td>
<td>3</td>
</tr>
<tr>
<td>PAR 120</td>
<td>History of Western Thought I</td>
<td>3</td>
</tr>
<tr>
<td>PAR 125</td>
<td>History of Western Thought II</td>
<td>3</td>
</tr>
<tr>
<td>SCA 104</td>
<td>Anthropological Linguistics</td>
<td>3</td>
</tr>
</tbody>
</table>

Concentration and Electives (18 units)

Concentrations can be taken in the following areas: Buddhism, Hinduism, Chinese Philosophy, Christianity, Sacred Arts, World Religions, and Women’s Spirituality. Advisors may help create other specialized studies areas as long as they are coherent courses of study and resources are available at the Institute for them. Other possible specialized studies areas are: Philosophies of Integral Health and Eco-Philosophy. (Alternative tracks, however, may not always be available.)

<table>
<thead>
<tr>
<th>Language requirement</th>
<th>15</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thesis exams</td>
<td>3</td>
</tr>
<tr>
<td>Thesis writing</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td>60</td>
</tr>
</tbody>
</table>

* Non-thesis students substitute: three written comprehensive exams or equivalent (video project plus written material, performance plus written philosophical analysis, or other academically acceptable option) which are taken for two units each. Six units, in that case, would be left as elective units.

Thesis/Non-Thesis Options and Comprehensive Examination

Students who do not intend to go on to a doctorate may elect to forego writing the thesis and 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.

Non-Career Terminal Master’s

The non-career master’s is a terminal master’s degree (i.e., the recipient would ordinarily not be able to proceed to a Ph.D. program). This master’s degree requires 60 units of work. There are three required courses, totaling nine units. There is a language requirement of six units. This program can be taken either with a thesis or a non-thesis option.

Core Courses for Non-Career Terminal Master’s (9 units)

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>PAR 100</td>
<td>Integral Philosophies</td>
<td>3</td>
</tr>
<tr>
<td>PAR 105</td>
<td>Spiritual Traditions</td>
<td>3</td>
</tr>
<tr>
<td>PAR 110</td>
<td>Methodologies I</td>
<td>3</td>
</tr>
</tbody>
</table>

Concentration and Electives (see master’s degree) (39 units)

<table>
<thead>
<tr>
<th>Language requirement</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thesis writing</td>
<td>6</td>
</tr>
</tbody>
</table>

* Non-thesis students substitute: three written comprehensive exams or equivalent (video project plus written material, performance plus written philosophical analysis, or other academically acceptable option) which are taken for two units each. Six units, in that case, would be left as elective units.
Women's Spirituality
MA Concentration

The Philosophy and Religion master of arts concentration in Women's Spirituality is interdisciplinary and draws on resources from a variety of programs at the Institute. This pioneering course of study is based on a radical critique of knowledge and perceptions of reality, challenging the fundamental assumptions of previously dominant paradigms — for example, the dichotomies of culture/nature, mind/body, and reason/emotion. The underlying philosophy is grounded in an acknowledgement of the interconnection of all life and in values of responsibility to self and others. The concentration focuses on multicultural perspectives on women's ways of knowing and experiencing the world. Process-oriented learning is emphasized, integrating cognitive, analytical, creative, experiential, and spiritual dimensions. One goal of the concentration is to train educators and activists in a new social vision and culture.

The concentration encompasses study in the following areas:

- women's spiritual experiences and women in religions
- myth, symbol, ritual
- women's ways of knowing
- women's psychological development and moral reasoning
- women's bodies and sexuality
- women's rites of passage
- women's health and women's ways of healing
- ecofeminism and the ecological world view
- women's narratives and social roles from a cross-cultural perspective
- organizational development and transformation
- leadership training for community activism
- somatic movement and the creative arts
- systems theory

This master of arts concentration will be partially phased in during 1992-93 and will be fully in place in 1993-94. Students can begin the program in the fall quarter 1992. In addition to faculty members in related Institute programs, faculty will include women who are nationally prominent in the field of women's spirituality, such as Carol P. Christ and Charlene Spretnak. Others who have expressed interest in participating in the ongoing series of workshops, lectures, and seminars that will be integral to this new area of study are Paula Gunn Allen, Anne Barstow, Rachel Bagby, Victoria Bomberry, Mary Daly, Pamela Eakins, Marcia Falk, Elizabeth Dodson Gray, Rita Gross, Catherine Keller, Deena Metzger, Naomi Newman, Vicki Noble, Judith Plaskow, Rosemary Radford Reuther, Starhawk, Merlin Stone, Rina Swentzell, and Luisah Teish. This concentration was initiated by Elinor Gadon, Ph.D., and is being designed by a task force.

Course Offerings Include:
(This is a sequence of courses, not all of which are offered every year.)

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>PAR 620</td>
<td>The Religion of the Goddess: Myth, Symbol, and Ritual</td>
</tr>
<tr>
<td>PAR 621</td>
<td>The Re-Emergence of the Sacred Female in Contemporary Culture</td>
</tr>
<tr>
<td>PAR 622</td>
<td>Women, Religion, and Social Change</td>
</tr>
<tr>
<td>PAR 623</td>
<td>Issues in Women's Spirituality</td>
</tr>
<tr>
<td>PAR 624</td>
<td>Cosmology and Ecofeminist Spirituality</td>
</tr>
<tr>
<td>PAR 625</td>
<td>Theology: Goddess, Humanity, and Nature in a New Key</td>
</tr>
<tr>
<td>PAR 626</td>
<td>Reconstructing Traditions: The Feminist Challenge to Judaism and Christianity</td>
</tr>
<tr>
<td>PAR 627</td>
<td>Women's Revisioning Philosophy: Body/Gender/Knowledge</td>
</tr>
<tr>
<td>PAR 628</td>
<td>Jewish Women's Literature: Sensuality and Spirituality</td>
</tr>
<tr>
<td>PAR 629</td>
<td>Creating Feminist Liturgy</td>
</tr>
<tr>
<td>PAR 630</td>
<td>Women in Buddhism</td>
</tr>
<tr>
<td>PAR 631</td>
<td>Women's Art for the Transformation of Culture</td>
</tr>
<tr>
<td>PAR 632</td>
<td>Feminist Ethics: Moral Reasoning and Social Change</td>
</tr>
<tr>
<td>PAR 633</td>
<td>Lesbian Perspectives on Women's Spirituality</td>
</tr>
<tr>
<td>PSY 537</td>
<td>Psychology of Women: Developmental and Archetypal Perspectives</td>
</tr>
</tbody>
</table>
PhD Program

The regular Ph.D. program is designed for bachelor's level applicants who intend to pursue a doctorate. The regular Ph.D. is primarily given with concentrations in Hindu Religion and Philosophy, Buddhism, Chinese Philosophy, and Comparative Philosophy and Religion. The first 30 units are core courses designed to provide basic grounding in Eastern and Western traditions and in methodologies. Courses whose content has been taken as an undergraduate (or graduate) need not be repeated, but the units may be applied toward electives. After the first seven core courses are completed, a core course examination (one unit) is taken. This exam is written take-home followed by an oral discussion of the exam with core faculty. This exam must be taken at or before 60 units have been taken.

In all but the comparative track (see below) nine concentration courses (27 units) must be taken which vary in each field. After the eighth course a concentration exam must be taken (one unit). This is a take-home exam followed by discussion with faculty responsible for these courses. This exam must be taken at or before 100 units. In all but the comparative track (see below) the language requirement is 24 units of one language, and concentration and electives comprise 31 units.

In the Comparative Philosophy and Religion concentration, the same ten core courses are taken followed by the same core course examination. But in the concentration portion six courses are taken in the major field (18 units) and five in the minor (15 units). The concentration exam (one unit) is taken after eight courses (four in the major and four in the minor) have been taken. It must be taken at or before 100 units have been taken. The language requirement for the comparative track is 27 units, 18 units of a major language and nine units of a minor language. The concentration and electives comprise 22 units.

PSY 695 Clinical Issues in Psychology of Women
PSY 722 Psychotherapy with Incest Survivors
SCA 104 Anthropological Linguistics
SCA 204 Shamanism in Cross-Cultural Perspective
SCA 213 Cultural Notions of Self and Sexuality
SCA 219 Deep Ecology
SCA 222 The Anthropology of Gender
SCA 231 Mythology of Gender
SCA 234 Ecofeminism: Philosophy, Spirituality, Activism
SOM 555 Sensory Analysis
SOM 565 Body and the Body Politic

The following additional courses are under development and will be offered in the near future:

Systems Theory as Radical Critique
Women's Leadership: Fashioning a New Social Order
Women's Narratives: Artist as Guide
Feminist Research Methodology and Critical Analysis
Female Rites of Passage: A Cross-Cultural Study
Cross-Cultural Perspectives on Women
Reinhabiting the Female Body
Feminist Theory
Physics, Psyche, and Consciousness
In all regular Ph.D.'s, four comprehensive exams, (one unit each) chosen by the student and her or his advisor to represent the student’s fields of specialty, are taken. Twelve dissertation writing units are required, three of which are PAR 901, the dissertation proposal writing seminar. Students in all regular programs, except the comparative track, take one language exam (zero units). Students in the Comparative Philosophy and Religion concentration take two language exams (zero units).

In descriptions below, note that the core exam is a written take-home followed by oral discussion of paper with core faculty; the concentration exam is a written take-home followed by discussion with faculty responsible for these courses.

### Core Courses For All Regular Ph.D. Students  
(30 units)

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>PAR 100</td>
<td>Integral Philosophies</td>
<td>3</td>
</tr>
<tr>
<td>PAR 105</td>
<td>Spiritual Traditions</td>
<td>3</td>
</tr>
<tr>
<td>PAR 110</td>
<td>Methodologies, Part I</td>
<td>3</td>
</tr>
<tr>
<td>PAR 115</td>
<td>Methodologies II</td>
<td>3</td>
</tr>
<tr>
<td>PAR 120</td>
<td>History of Western Thought I</td>
<td>3</td>
</tr>
<tr>
<td>PAR 125</td>
<td>History of Western Thought II</td>
<td>3</td>
</tr>
<tr>
<td>PAR 130</td>
<td>Contemporary Western Thought</td>
<td>3</td>
</tr>
<tr>
<td>PAR 135</td>
<td>Eastern and Western Theories</td>
<td>3</td>
</tr>
<tr>
<td>PAR 140</td>
<td>Symbols and Structures</td>
<td>3</td>
</tr>
<tr>
<td>SCA 104</td>
<td>Anthropological Linguistics</td>
<td>3</td>
</tr>
</tbody>
</table>

### Concentration in Hindu Religion and Philosophy  
Core courses 30
Core course examination taken after 7th core course 1
(The first exam must be taken at or before 60 units.)

### Courses Required for Concentration  
(27 units)

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>PAR 317</td>
<td>Studies in the Upanishads</td>
<td>3</td>
</tr>
<tr>
<td>PAR 316</td>
<td>The Bhagavadgita</td>
<td>3</td>
</tr>
<tr>
<td>PAR 417</td>
<td>Vedanta</td>
<td>3</td>
</tr>
<tr>
<td>PAR 418</td>
<td>Mimansa, Nyaya, and Vaisesika</td>
<td>3</td>
</tr>
<tr>
<td>PAR 419</td>
<td>The Brahmasutra</td>
<td>3</td>
</tr>
<tr>
<td>PAR 420</td>
<td>Sankhya-Yoga</td>
<td>3</td>
</tr>
<tr>
<td>PAR 424</td>
<td>Hindu Tantrism</td>
<td>3</td>
</tr>
<tr>
<td>PAR 615</td>
<td>Essence and Development of Hinduism (or)</td>
<td>3</td>
</tr>
<tr>
<td>PAR 706</td>
<td>Sanskrit Philosophical Terms</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>One course in spiritual practice</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>(any appropriate course)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Concentration exam</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>taken after eighth course</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(The second exam must be taken at or before 100 units.)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Language requirement</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td>Specialized studies and electives</td>
<td>34</td>
</tr>
<tr>
<td></td>
<td>Language exam</td>
<td>(no units)</td>
</tr>
<tr>
<td></td>
<td>Four comprehensive exams</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Dissertation writing</td>
<td>9</td>
</tr>
</tbody>
</table>

**Total 130**

### Concentration in Buddhism  
Core courses 30
Core course examination is taken after eighth core course 1
(The first exam must be taken at or before 60 units.)
**Courses required for Concentration**  
(27 units)

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>PAR 305</td>
<td>Essentials of Abhidhamma</td>
<td>3</td>
</tr>
<tr>
<td>PAR 310</td>
<td>Buddhist Suttas</td>
<td>3</td>
</tr>
<tr>
<td>PAR 311</td>
<td>The Art of Noble and Harmonious Living</td>
<td>3</td>
</tr>
<tr>
<td>PAR 400</td>
<td>Theravada Buddhism</td>
<td>3</td>
</tr>
<tr>
<td>PAR 401</td>
<td>Indian and Tibetan Mahayana</td>
<td>3</td>
</tr>
<tr>
<td>PAR 410</td>
<td>Ch'an (Chinese Zen) Buddhism</td>
<td>3</td>
</tr>
<tr>
<td>PAR 411</td>
<td>Zen Buddhism</td>
<td>3</td>
</tr>
<tr>
<td>PAR 600</td>
<td>Essence and Development of Buddhism</td>
<td>3</td>
</tr>
</tbody>
</table>

One course in spiritual practice  
(any appropriate course)  
3

Concentration exam taken after eighth course.  
(The second exam must be taken at or before 100 units.)  
1

Language requirement  
24
Specialized studies and electives  
34
Four comprehensive exams  
4

Dissertation writing  
9
Total  
130

**Concentration in Chinese Philosophy**

Core courses  
30
Core course examination taken after seventh core course.  
(The first exam must be taken at or before 60 units.)  
1

**Courses Required for Concentration**  
(27 units)

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>PAR 330</td>
<td>Writings of Lao Tzu and Chuang Tzu</td>
<td>3</td>
</tr>
<tr>
<td>PAR 335</td>
<td>Confucian Texts</td>
<td>3</td>
</tr>
<tr>
<td>PAR 337</td>
<td>The I Ching</td>
<td>3</td>
</tr>
<tr>
<td>PAR 410</td>
<td>Chinese Ch'an Buddhism</td>
<td>3</td>
</tr>
<tr>
<td>PAR 430</td>
<td>Seminar on Chinese Philosophy</td>
<td>3</td>
</tr>
<tr>
<td>PAR 435</td>
<td>Confucianism and Neo-Confucianism</td>
<td>3</td>
</tr>
<tr>
<td>PAR 610</td>
<td>Integral Development of Chinese Philosophy</td>
<td>3</td>
</tr>
<tr>
<td>PAR 707</td>
<td>Chinese Philosophical Terms</td>
<td>3</td>
</tr>
</tbody>
</table>

One course in spiritual practice  
(any appropriate course)  
3

Concentration exam taken after eighth course.  
(The second exam must be taken at or before 100 units.)  
1

Language requirement  
24
Specialized studies and electives  
34
Four comprehensive exams  
4

Dissertation writing  
9
Total  
130

**Concentration in Comparative Religion and Philosophy**

Core courses  
30
Core course examination taken after seventh core course.  
(The first exam must be taken at or before 60 units.)  
1

Core courses required for concentration  
33
Six courses (minimum) in major field  
(18)
Five courses (minimum) in minor field  
(15)

Comparative concentration exam taken after eighth course.  
(The second exam must be taken at or before 100 units.)  
1

Language Requirement  
27 units
Major language  
(18)
Minor language  
(9)

Specialized studies and electives  
25
Four comprehensive exams  
4

Dissertation writing  
9
Total  
130
PhD Advanced Standing Program

Ninety units of work are required for the advanced standing Ph.D. Those accepted into the advanced standing Ph.D. program will be expected to have had significant background in either philosophy or religion or both in their masters work. Masters degrees in humanities or psychology will usually not be sufficient for admission into this program. For the Comparative track in the Advanced Standing Ph.D. (see below) a candidate will be expected to have a very strong background at the masters level in either philosophy or religion to gain admission.

The content of the basic core courses required for all concentrations in the advanced standing Ph.D. is crucial for the development of the specialized training expected for an advanced standing Ph.D. Approximately five of these ten courses or equivalents ought to have been taken upon entrance. If at least five of these courses have not been taken, extra units will probably be required to complete the advanced standing Ph.D. If more than five of these courses (or equivalents) have been taken upon entrance, the courses will not have to be repeated, but the units instead can be used for electives or major concentrations.

Approximately 15 units from the courses listed below must be taken by all advanced standing Ph.D. students.

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>PAR 100</td>
<td>Integral Philosophies</td>
<td>3</td>
</tr>
<tr>
<td>PAR 105</td>
<td>Spiritual Traditions</td>
<td>3</td>
</tr>
<tr>
<td>PAR 110</td>
<td>Methodologies, I</td>
<td>3</td>
</tr>
<tr>
<td>PAR 115</td>
<td>Methodologies, II</td>
<td>3</td>
</tr>
<tr>
<td>PAR 120</td>
<td>History of Western Thought, I</td>
<td>3</td>
</tr>
<tr>
<td>PAR 125</td>
<td>History of Western Thought, II</td>
<td>3</td>
</tr>
<tr>
<td>PAR 130</td>
<td>Contemporary Western Thought</td>
<td>3</td>
</tr>
<tr>
<td>PAR 135</td>
<td>Eastern and Western Theories</td>
<td>3</td>
</tr>
<tr>
<td>PAR 140</td>
<td>Symbols and Structures</td>
<td>3</td>
</tr>
<tr>
<td>SCA 104</td>
<td>Anthropological Linguistics</td>
<td>3</td>
</tr>
<tr>
<td>Core exam</td>
<td></td>
<td>1</td>
</tr>
</tbody>
</table>

A core course examination is taken after five core courses. The first exam must be taken at or before a total of 40 units. A concentration exam is to be taken after eight concentration courses (including previous courses or equivalents) have been taken. The second exam must be taken at or before 60 units.

Concentration in Hindu Religion and Philosophy

Core courses for advanced-standing students 15
Core exam 1
Core courses required for concentration 21
(approximately)

It is expected that upon entering the program at least two of the courses below (or equivalent) will have been taken. If they have not, additional units will probably be required for the degree. If more than two have been taken, the courses will not need to be repeated, but the units can be taken in other areas. The advanced standing Ph.D. in Hinduism requires the mastery of the content of all the courses below, as demonstrated in a comprehensive exam.

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>PAR 316</td>
<td>The Bhagavadgita</td>
<td>3</td>
</tr>
<tr>
<td>PAR 317</td>
<td>Studies in the Upanishads</td>
<td>3</td>
</tr>
<tr>
<td>PAR 318</td>
<td>Mimansa, Nyaya and Vaisesika</td>
<td>3</td>
</tr>
<tr>
<td>PAR 319</td>
<td>Brahmasttra</td>
<td>3</td>
</tr>
<tr>
<td>PAR 417</td>
<td>Vedanta</td>
<td>3</td>
</tr>
<tr>
<td>PAR 420</td>
<td>Sankhya-Yoga</td>
<td>3</td>
</tr>
<tr>
<td>PAR 424</td>
<td>Hindu Tantrism</td>
<td>3</td>
</tr>
<tr>
<td>PAR 615</td>
<td>Essence and Development of Hinduism</td>
<td>3</td>
</tr>
<tr>
<td>or</td>
<td>PAR 706</td>
<td>Sanskrit Philosophical Terms</td>
</tr>
<tr>
<td></td>
<td>PAR 707</td>
<td>Spiritual practice (any appropriate course)</td>
</tr>
</tbody>
</table>

Concentration exam 1
Language requirement 18
Electives 22
Four comprehensive exams (one unit concentration) 4
Dissertation writing 9
Language exam 0
Total 90
### Concentration in Buddhism

<table>
<thead>
<tr>
<th>Course</th>
<th>Credit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Core courses for advanced-standing students</td>
<td>15</td>
</tr>
<tr>
<td>Core exam</td>
<td>1</td>
</tr>
<tr>
<td>Core courses required for concentration</td>
<td>21 (approximately)</td>
</tr>
</tbody>
</table>

It is expected that upon entering the program at least two of the courses below (or equivalent) will have been taken. If they have not, additional units will probably be required for the degree. If more than two have been taken, the courses will not need to be repeated, but the units can be taken in other areas. The advanced standing Ph.D. in Buddhism requires the mastery of the content of all the courses below, as demonstrated in a comprehensive exam.

- PAR 305 Essentials of Abhidhamma 3
- PAR 310 Buddhist Sutras 3
- PAR 311 The Art of Noble and Harmonious Living 3
- PAR 400 Theravada Buddhism 3
- PAR 401 Indian and Tibetan Mahayana 3
- PAR 410 Ch’ an (Chinese Zen) Buddhism 3
- PAR 411 Zen Buddhism 3
- PAR 600 Essence and Development of Buddhism 3
- One course in spiritual practice (any appropriate course) 3

Concentration exam is to be taken after eight courses.

<table>
<thead>
<tr>
<th>Component</th>
<th>Credit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Language requirement</td>
<td>18</td>
</tr>
<tr>
<td>Electives</td>
<td>22</td>
</tr>
<tr>
<td>Four comprehensive exams (one unit concentration)</td>
<td>4</td>
</tr>
<tr>
<td>Dissertation writing</td>
<td>9</td>
</tr>
<tr>
<td>Language exam (no units)</td>
<td>90</td>
</tr>
<tr>
<td>Total</td>
<td>90</td>
</tr>
</tbody>
</table>

### Concentration in Chinese Philosophy

<table>
<thead>
<tr>
<th>Course</th>
<th>Credit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Core courses for advanced-standing students</td>
<td>15</td>
</tr>
<tr>
<td>Core exam</td>
<td>1</td>
</tr>
<tr>
<td>Core courses required for concentration</td>
<td>21 (approximately)</td>
</tr>
</tbody>
</table>

It is expected that upon entering the program at least two of the courses below (or equivalent) will have been taken. If they have not, additional units will probably be required for the degree. If more than two have been taken, the courses will not need to be repeated, but the units can be taken in other areas. The advanced standing Ph.D. in Chinese philosophy requires the mastery of the content of all the courses below, as demonstrated in a comprehensive exam.

- PAR 337 The I Ching 3
- PAR 330 Writings of Lao Tzu and Chuang Tzu 3
- PAR 335 Confucian Texts 3
- PAR 410 Chinese Ch’an Buddhism 3
- PAR 430 Seminar on Chinese Philosophy 3
- PAR 435 Confucianism and Neo-Confucianism 3
- PAR 610 Integral Development of Chinese Philosophy 3
- PAR 707 Chinese Philosophical Terms 3
| Spiritual practice (any appropriate course) | 3 |
| Concentration exam | 1 |

<table>
<thead>
<tr>
<th>Component</th>
<th>Credit</th>
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<tbody>
<tr>
<td>Language requirement</td>
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</tr>
<tr>
<td>Electives</td>
<td>22</td>
</tr>
<tr>
<td>Four comprehensive exams (one unit concentration)</td>
<td>4</td>
</tr>
<tr>
<td>Dissertation writing</td>
<td>9</td>
</tr>
<tr>
<td>Language exam (no units)</td>
<td>90</td>
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</table>
Concentration in Comparative Philosophy and Religion

Core courses for advanced-standing students 15
Core course exam 1
Courses required for concentration (minimum, and appropriately distributed) 21

Language Requirement 24
Major language (minimum) 15
Minor language (minimum) 9

(Two language exams must be passed for this requirement. If a relevant language has been previously taken, one of the language requirements may be waived on the recommendation of the advisor and consent of the program director).

Electives 16
Four comprehensive exams 4
Dissertation writing 9
Language exams (no units)
Total 90

Asian Health Concentration
For further details on the Asian Health concentration, consult the Philosophy and Religion program student handbook, The Unexpected Answer.

“One does not become enlightened by imagining figures of light, but by making the darkness conscious.”

– C. J. Jung
The primary objective of the Psychology Doctoral (PSY) program is to produce competent, well-rounded psychologists whose practice of professional psychology is rooted in a depth of self-knowledge, breadth of worldviews, and an abiding commitment to honoring and exploring the diverse dimensions of the human experience.

The curriculum is in accord with contemporary models and standards of graduate education and training in professional psychology. Both the Ph.D. and Psy.D. programs provide students with a solid foundation in clinical training and both qualitative and quantitative research methods, while emphasizing understanding of consciousness, inner development, and cultural diversity. The program has broadened the usual conceptual base for graduate training in psychology by bringing spiritual, humanistic, and transpersonal perspectives to the helping professions. The curriculum strives to embody the East-West dimension of education as described in the Institute’s mission statement.

Students entering the Psychology Doctoral program with a B.A. or B.S. degree will embark upon a five-year program leading to a doctorate in Clinical Psychology. Students with an M.A. or M.S. degree may be admitted to the program with advanced standing.

The Ph.D. program prepares students to function across the spectrum of activities of the professional psychologist. Within the scientist-practitioner training model, students learn and apply psychotherapy and teaching skills, and complete a sequence of studies which will develop their skills as independent researchers.

The Psy.D. program utilizes the practitioner-scholar training model to prepare students to offer applied clinical services in diverse multidisciplinary settings or independent practice.

Elective course work and a required integral studies core sequence of courses in the Philosophy and Religion, Social and Cultural Anthropology, and East-West Psychology programs enable students to enrich their programs of study with interdisciplinary, cross-cultural traditions in keeping with the founding vision of the Institute.

Concentration and elective subspecialty courses are also required. A sequence of practicum experiences allows students to apply their developing therapeutic skills and culminates in 1500 hours of doctoral level internships.

Central to each doctoral curriculum is the requisite psychospiritual growth work that provides an important balance to academic studies. Individualized projects are a minimum of thirty hours in duration and may include community service, personal psychotherapy, specific psychospiritual practices, or any new experience that promotes personal development and awareness.
ADMISSIONS

Applicants to the program must meet the general requirements for admission to the Institute. The program also requires the following:

1) Completion of a B.S. or B.A. in Psychology or a B.S. or B.A. in another area with a minimum of 18 quarter units of psychology course work as listed below. Occasionally, applicants not meeting these criteria but otherwise able to demonstrate appropriate preparedness will be considered on an individual basis.
   - Introductory psychology
   - Experimental psychology, statistics, or introductory research course
   - Abnormal psychology
   - Three additional psychology courses

2) Academic grade-point minimum average of 3.1 for the regular program and 3.3 for the advanced standing program.

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

4) Two letters of recommendation: one from the academic advisor, or someone very familiar with the applicant’s graduate academic work, and one from the supervisor in the most recent professional work or volunteer setting.

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. Applicants for admission with advanced standing who receive the master’s degree in other fields will be considered on an individual basis.

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

   a. required preliminary course work from M.A. studies must include the courses listed below; otherwise, admission will be on an individual basis and additional course work beyond the minimum will be required.
      - Counseling Skills (practice-oriented course)
      - Psychopathology
      - Research Methods
      - Theories and 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 written documentation of the nature, duration, and number of hours of work experience must be provided by a former supervisor.

Applicants for admission with advanced standing who have not completed all admission requirements may be admitted provisionally and follow an expanded program of 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.

Transfer of Credit and Independent Study

Please refer to the Academic Guidelines section of the catalog.
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 advisors may require remedial academic work.

INTERNERSHIP

The supervised internship experience offers students the opportunity to apply entry-level clinical skills within a community work setting. In order to gain sufficient exposure to a diverse range of clientele, students typically complete the required one-year internship in two different community settings after all required coursework is completed. Students must select, apply for, and complete the internship according to policies and guidelines stated in the Institute's Field Placement Manual and in the program's Student Handbook. The Field Placement office maintains listings and files of internship opportunities and can assist in selecting a placement. Internship experiences are supervised by the Psychology program's Director of Professional Training. Consistent with requirements for licensing as a psychologist in California and other states, the internship must be completed within two-and-one-half years from its beginning.

RESEARCH

The Ph.D. and the Psy.D. curricula each begin with a common proseminal overviewing quantitative and qualitative research methodologies. Subsequently, the Ph.D. curriculum prepares students to design and execute independent research. The Ph.D. curriculum includes extensive training in quantitative methods, with required advanced training in either quantitative or qualitative methodologies. In addition to rigorous coursework, the Ph.D. includes participation in individual or group research projects prior to the final dissertation. The Psy.D. research curriculum offers a grounding in fundamental quantitative methods, and then offers students a choice between acquiring more familiarity with either quantitative or qualitative modes of investigation. The Psy.D. research sequence concludes with an integrative seminar to assist students in developing a dissertation proposal. In keeping with the mission of the school, research training for both degrees is distinctive in the attention given to philosophical and sociocultural issues in psychological research methodology.

Dissertation research begins after advancement to candidacy. Projects are appropriate to the training objectives of the Psy.D. or Ph.D. program, and students should consult the Dissertation Handbook for details of requirements and procedures.

(Please note: The curriculum is subject to ongoing review and revision. Please check with the program for current requirements.)
PhD PROGRAM IN
CLINICAL PSYCHOLOGY –
REGULAR STANDING

The program for students entering
with a B.A. consists of 131 quarter units:

Requirements

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<td>General psychology core courses</td>
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<td>Specialization courses</td>
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<td>Elective courses</td>
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<td>Dissertation</td>
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A. INTEGRAL STUDIES CORE

(15 units)

- PAR Elective: Philosophy and Religion: 3
- EWP Elective: East-West Psychology: 3
- SCA Elective: Social and Cultural Anthropology: 3
- Elective: Psychospiritual practices: 3
- Elective: Survey course in Asian philosophies, religions, or cultures: 3

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

B. SCIENTIFIC AND
PROFESSIONAL PSYCHOLOGY

(24 units)

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<td>Proseminar in Research Methods</td>
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<tr>
<td>PSY 501</td>
<td>Quantitative Research Methods I</td>
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<td>PSY 502</td>
<td>Quantitative Research Methods II</td>
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<td>PSY 506A</td>
<td>Research Practicum</td>
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<td>PSY 506B</td>
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Choice of either:

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<tr>
<td>or</td>
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<td>PSY 504</td>
<td>Qualitative Research Methods and</td>
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<td>Tests and Measurement</td>
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<td>PSY 518</td>
<td>History and Systems of Psychology East and West</td>
<td>3</td>
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<td>PSY 540</td>
<td>Professional Ethics for Psychologists</td>
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C. GENERAL PSYCHOLOGY
CORE COURSES

(31 units)

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Cognitive-Affective Bases

(5 units)

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<td>PSY 509</td>
<td>Cognitive Psychology</td>
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<td>PSY 515</td>
<td>Emotional Dynamics</td>
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Social Bases

(5 units)

<table>
<thead>
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<td>PSY 512</td>
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<td>Group Dynamics</td>
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Individual Bases

(15 units)

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<tr>
<td>ICP 545A</td>
<td>Human Development: Child</td>
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<tr>
<td>PSY 532</td>
<td>Adult Development</td>
<td>3</td>
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<tr>
<td>or</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ICP 545B</td>
<td>Human Development: Adult</td>
<td>3</td>
</tr>
<tr>
<td>EWP 510</td>
<td>Western Personality Theories</td>
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</tr>
<tr>
<td>PSY 551</td>
<td>Theories of Psychopathology</td>
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<td>PSY 552</td>
<td>Diagnostic Psychopathology</td>
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### D. SPECIALIZATION COURSES
(46 units)

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<td>PSY 582</td>
<td>Teaching Skills Practicum</td>
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<tr>
<td>PSY 600</td>
<td>Theories of Psychotherapy</td>
<td>3</td>
</tr>
<tr>
<td>PSY 601</td>
<td>Foundations of Psychotherapeutic Practice</td>
<td>4</td>
</tr>
<tr>
<td>PSY 602</td>
<td>Psychotherapy Practicum I: Group Supervision</td>
<td>2</td>
</tr>
<tr>
<td>PSY 603</td>
<td>Psychotherapy Practicum I: Individual Supervision (two quarters)</td>
<td>4</td>
</tr>
<tr>
<td>PSY 604</td>
<td>Theory and Method in Contemporary Psychotherapy</td>
<td>4</td>
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<tr>
<td>PSY 605</td>
<td>Psychotherapy Practicum II: Group Supervision (two quarters)</td>
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<td>PSY 606</td>
<td>Psychotherapy Practicum II: Individual Supervision</td>
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<td>PSY 710</td>
<td>Psychotherapy with Special Populations</td>
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<tr>
<td>PSY 720</td>
<td>Treatment of Alcoholism and Chemical Dependence</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Elective in psychotherapeutic skills or theory</td>
<td>3</td>
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### Assessment Sequence

- PSY 570 | Psychological Assessment I: Intellectual Measures | 3
- PSY 571 | Psychological Assessment II: Objective Personality Measures | 3
- PSY 572 | Psychological Assessment III: Projective Personality Methods | 3
- PSY 573 | Psychological Assessment IV: Neuropsychological | 3

### E. ELECTIVE COURSES
(15 units – see list on page 64)

### F. DOCTORAL INTERNSHIP
one full year, non-credit

### G. DISSERTATION
PSY 903 | Dissertation | 3

### PhD PROGRAM IN CLINICAL PSYCHOLOGY – ADVANCED STANDING

The program for students entering with advanced standing (M.A. level) consists of 94 units.

- **Integral core courses** | 9
- **Scientific and professional psychology** | 19
- **General psychology core courses** | 27
- **Specialization courses** | 33
- **Elective courses** | 6
- **Total** | 94

**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 required: applied psychospiritual experience project (30 clock hours)

### B. SCIENTIFIC AND PROFESSIONAL PSYCHOLOGY
(19 units)

- PSY 501 | Quantitative Research Methods I | 4
- PSY 502 | Quantitative Research Methods II | 4
- PSY 506A | Research Practicum | 1
- PSY 506B | Research Practicum | 1

**Choice of either:**

- PSY 502L | Computer Lab and | 1
- PSY 503 | Multivariate Analysis | 3
- or
- PSY 504 | Qualitative Research Methods and | 3
- PSY 504L | Qualitative Research Lab | 1
- PSY 518 | History and Systems of Psychology East and West | 3
- PSY 540 | Professional Ethics for Psychologists | 2

### C. GENERAL PSYCHOLOGY
(27 units)

**Biological Bases**

- PSY 548 | Physiological Psychology | 3
- PSY 557 | Psychopharmacology | 3

**Cognitive-Affective Bases**

- PSY 509 | Cognitive Psychology | 3
- PSY 515 | Emotional Dynamics | 2

**Social Bases**

- PSY 512 | Social Psychology | 3
- ICP 590 | Cross-Cultural Values and Mores | 3

**or**

- or
PsyD PROGRAM
IN CLINICAL PSYCHOLOGY –
REGULAR STANDING

The program for students entering
with a B.A. consists of 127 quarter units.

Requirements

<table>
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<tr>
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<td>Integral studies core courses</td>
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<td>Scientific and professional psychology</td>
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<td>General psychology core courses</td>
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<tr>
<td>Specialization courses</td>
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<tr>
<td>Elective Courses</td>
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<tr>
<td>Internship</td>
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<td>Dissertation</td>
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<tr>
<td>Total</td>
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</table>

A. INTEGRAL STUDIES CORE

(15 units)
PAR Elective: Philosophy and Religion 3
EWP Elective: East-West Psychology 3
SCA Elective: Social and Cultural
Anthropology 3
Elective: psychospiritual practices 3
Elective: survey course in Asian philosophies,
religions, or cultures 3
Non-credit requirement: applied psychospiritual experience project
(30 clock hours)

B. SCIENTIFIC AND PROFESSIONAL PSYCHOLOGY

(21 units)
PSY 499 Proseminar in Research Methods 3
PSY 501S Quantitative Research Methods I 3
PSY 502S Quantitative Research Methods II
or
PSY 504 Qualitative Research Methods 3
PSY 508 Tests and Measurement 2
PSY 518 History and Systems of Psychology East and West 3
PSY 540 Professional Ethics for Psychologists 2
PSY 910 Dissertation Proposal Development 2

ELECTIVE COURSE WORK

(6 units)
See list page 64.

The number of elective units may be more,
depending upon previous graduate coursework.

DOCTORAL INTERNSHIP
one full year, non-credit

DISSERTATION
PSY 903 Dissertation
### C. GENERAL PSYCHOLOGY

**CORE COURSES**

<table>
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<tbody>
<tr>
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<td>PSY 548</td>
<td>Physiological Psychology</td>
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<td>PSY 557</td>
<td>Psychopharmacology</td>
</tr>
<tr>
<td>Cognitive-Affective Bases</td>
<td>(5 units)</td>
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<td>PSY 509</td>
<td>Cognitive Psychology</td>
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<td>PSY 515</td>
<td>Emotional Dynamics</td>
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<tr>
<td>Social Bases</td>
<td>(5 units)</td>
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<td>PSY 512</td>
<td>Social Psychology</td>
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<td>PSY 513</td>
<td>Group Dynamics</td>
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<tr>
<td>Individual Bases</td>
<td>(15 units)</td>
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<td>PSY 530</td>
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<td>PSY 551</td>
<td>Theories of Psychopathology</td>
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<td>PSY 552</td>
<td>Diagnostic Psychopathology</td>
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<tr>
<td>EWP 510</td>
<td>Western Personality Theories</td>
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<td>Adult Development</td>
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### D. SPECIALIZATION COURSES

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<td>Theories of Psychotherapy</td>
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<td>PSY 601</td>
<td>Foundations of Psychotherapeutic Practice</td>
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<td>PSY 602</td>
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<td>PSY 603</td>
<td>Psychotherapy Practicum I: Individual Supervision (two quarters)</td>
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<td>PSY 604</td>
<td>Theory and Method in Contemporary Psychotherapy</td>
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<td>PSY 605</td>
<td>Psychotherapy Practicum II: Group Supervision (two quarters)</td>
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<td>PSY 606</td>
<td>Psychotherapy Practicum II: Individual Supervision (two quarters)</td>
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<tr>
<td>PSY 710</td>
<td>Psychotherapy with Special Populations</td>
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<tr>
<td>PSY 720</td>
<td>Treatment of Alcoholism and Chemical Dependence</td>
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**Assessment Sequence**

| PSY 570 | Psychological Assessment I: Cognitive and Intellectual Measures | 3 |
| PSY 571 | Psychological Assessment II: Objective Personality Measures | 3 |
| PSY 572 | Psychological Assessment III: Projective Personality Methods | 3 |
| PSY 573 | Psychological Assessment IV: Neuropsychological | 3 |

### E. ELECTIVE COURSE WORK

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### F. DOCTORAL INTERNSHIP

one full year, non-credit

### G. DISSERTATION

<p>| | |</p>
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<tr>
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PsyD PROGRAM
IN CLINICAL PSYCHOLOGY –
ADVANCED STANDING

The program for students entering with advanced standing (M.A. level) consists of 90 quarter units:

**Requirements**

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<td>Specialization courses</td>
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<td>Elective courses</td>
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<td>Internship</td>
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<td>Dissertation</td>
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<td><strong>Total</strong></td>
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**A. INTEGRAL STUDIES CORE**

(9 units)

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<tr>
<td>EWP</td>
<td>Elective: East-West Psychology</td>
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</tr>
<tr>
<td>SCA</td>
<td>Elective: Social and Cultural Anthropology</td>
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</table>

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

**B. SCIENTIFIC AND PROFESSIONAL PSYCHOLOGY**

(13 units)

<table>
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<tr>
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<tbody>
<tr>
<td>PSY 5018</td>
<td>Quantitative Research Methods I</td>
<td>3</td>
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<tr>
<td>PSY 5028</td>
<td>Quantitative Research Methods II</td>
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or

<table>
<thead>
<tr>
<th>Course</th>
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<th>Units</th>
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<tr>
<td>PSY 504</td>
<td>Qualitative Research Methods</td>
<td>3</td>
</tr>
<tr>
<td>PSY 518</td>
<td>History and Systems of Psychology East and West</td>
<td>3</td>
</tr>
<tr>
<td>PSY 540</td>
<td>Professional Ethics for Psychologists</td>
<td>2</td>
</tr>
<tr>
<td>PSY 900</td>
<td>Dissertation Proposal Development</td>
<td>2</td>
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**C. GENERAL PSYCHOLOGY CORE COURSES**

(26 units)

<table>
<thead>
<tr>
<th>Course</th>
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<tbody>
<tr>
<td>PSY 548</td>
<td>Physiological Psychology</td>
<td>3</td>
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<tr>
<td>PSY 557</td>
<td>Psychopharmacology</td>
<td>3</td>
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Cognitive-Affective Bases

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
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<tbody>
<tr>
<td>PSY 509</td>
<td>Cognitive Psychology</td>
<td>3</td>
</tr>
<tr>
<td>PSY 515</td>
<td>Emotional Dynamics</td>
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Social Bases

<table>
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<tbody>
<tr>
<td>PSY 512</td>
<td>Social Psychology</td>
<td>3</td>
</tr>
<tr>
<td>ICP 590</td>
<td>Cross-cultural Values and Mores</td>
<td>3</td>
</tr>
<tr>
<td>or</td>
<td>SCA 102 Culture, Personality and Kinship</td>
<td>3</td>
</tr>
<tr>
<td>or</td>
<td>PSY 730 Theory and Practice of Group Facilitation</td>
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Individual Bases

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<tbody>
<tr>
<td>PSY 530</td>
<td>Child and Adolescent Development</td>
<td>3</td>
</tr>
<tr>
<td>or</td>
<td>ICP 545A Human Development: Child</td>
<td>3</td>
</tr>
<tr>
<td>or</td>
<td>ICP 545B Human Development: Adult</td>
<td>3</td>
</tr>
<tr>
<td>PSY 551</td>
<td>Theories of Psychopathology</td>
<td>3</td>
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<tr>
<td>Elective in advanced personality theory</td>
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**D. SPECIALIZATION SEQUENCE**

(30 units)

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<tr>
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<tbody>
<tr>
<td>PSY 604</td>
<td>Theory and Method in Contemporary Psychotherapy</td>
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<tr>
<td>PSY 605</td>
<td>Psychotherapy Practicum II: Group Supervision (two quarters)</td>
<td>4</td>
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<tr>
<td>PSY 606</td>
<td>Psychotherapy Practicum II: Individual Supervision (two quarters)</td>
<td>4</td>
</tr>
<tr>
<td>PSY 710</td>
<td>Psychotherapy with Special Populations</td>
<td>2</td>
</tr>
<tr>
<td>PSY 720</td>
<td>Treatment of Alcoholism and Chemical Dependence</td>
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**Assessment Sequence**

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<tr>
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<tbody>
<tr>
<td>PSY 570</td>
<td>Psychological Assessment I: Cognitive and Intellectual Measures</td>
<td>3</td>
</tr>
<tr>
<td>PSY 571</td>
<td>Psychological Assessment II: Objective Personality Measures</td>
<td>3</td>
</tr>
<tr>
<td>PSY 572</td>
<td>Psychological Assessment II: Projective Personality Methods</td>
<td>3</td>
</tr>
<tr>
<td>PSY 573</td>
<td>Psychological Assessment IV: Neuropsychological</td>
<td>3</td>
</tr>
<tr>
<td>PSY 580</td>
<td>Consultation and Supervision in Professional Psychology</td>
<td>2</td>
</tr>
<tr>
<td>PSY 710</td>
<td>Psychotherapy with Special Populations</td>
<td>2</td>
</tr>
</tbody>
</table>

**E. ELECTIVE COURSE WORK**

(15 units)

The number of elective units may be greater, depending upon previous graduate coursework.

**F. DOCTORAL INTERNSHIP**

one full year, non-credit

**G. DISSERTATION**

PSY 903 Dissertation
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 andPhilosophies for a Personal Psychology
- PSY 635  Existential and Buddhist Psychotherapy
- PSY 650  Yoga Psychotherapy
- EWP 560  Eastern Approaches to Self, World, and Enlightenment
- ICP 615  Eastern Sutras and Integral Counseling

**Psychotherapy and the Body**
- PSY 645  Advanced Bioenergetics
- PSY 647  Body-Oriented Psychotherapy
- PSY 660  Reichian Psychotherapy
- EWP 514  Psychology of Wilhelm Reich
- EWP 547  Body/Mind Practices East and West
- EWP 629  Biofeedback and Self-Regulation
- ICP 618  Bioenergetics

**Expressive Arts Therapy**
A specialization in expressive arts therapy is available to students in Psychology with concurrent enrollment in the Expressive Arts Therapy certificate program. Many of the course and internship requirement for the degree and the certificate can be combined (see page 82).

**Existential and Buddhist Psychotherapies**
- PSY 634  Existential Analytic Psychotherapy
- PSY 635  Existential and Buddhist Psychotherapy
- PSY 638  Existential and Buddhist Psychotherapy Practicum

**Jungian Psychotherapy**
- PSY 546  Psychology of C. G. Jung
- PSY 625  Jungian Psychotherapy
- PSY 628  Jungian Psychotherapy Practicum

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

**Brief Psychotherapy**
- PSY 750  Psychodynamic Approaches to Brief Psychotherapy
- PSY 751  Psychodynamic Approaches to Brief Psychotherapy: Strategic and Problem-solving Approaches
- PSY 752  Brief Psychotherapy Practicum

**Integrative Psychotherapy**
- PSY 753  Theory and Technique in Psychotherapy Integration
- PSY 754  Theory and Technique in Psychotherapy Integration Practicum

**Child and Adolescent Psychotherapy**
- PSY 531  Psychopathology of Childhood and Adolescence
- PSY 715  Psychotherapy with Children and Adolescents
- PSY 718  Child and Adolescent Psychotherapy Practicum

**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
SOCIAL & CULTURAL ANTHROPOLOGY (MA)

The Social and Cultural Anthropology (SCA) 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 sociocultural context. There are currently four major areas of concentration: 1) ecology and social change, 2) cross-cultural healing, 3) sexuality and gender studies, and 4) organizational culture and research. Within an academic setting that appreciates and encourages intellectual, experiential, and practical study, students are challenged to confront their own ethnocentrism and to empathically enter into the worldviews of other cultures. This is accomplished through in-depth study of non-Western and indigenous Western cultures, and critical examination of the cultural presuppositions in Western thinking.

The program balances solid anthropological scholarship with firsthand exploration of a diversity of cultures. The program is distinctive in its strong emphasis on: 1) Asian area studies, 2) American cultural critique, 3) global ecological and social justice issues, and 4) dimensions of human experience reflected in spiritual practice, symbolism, mythology, shamanism, folklore, and art. Students acquire a broad planetary and systems perspective while cultivating an attention to detail, difference, and specificity. Critical thinking, a heightened awareness of one’s own cultural conditioning, a deepened understanding of present issues and possibilities, communication across cultural boundaries, and practical research skills are emphasized.

Many classes include a fieldwork component, and the master’s thesis is based on original ethnographic research undertaken locally or further afield. Projects have been carried out in Brazil, Nepal, India, Japan, Africa, Indonesia, and Polynesia, as well as with groups in the United States, including the Hopi, the Cajun, and the Louisiana Creole. Some students have focused their research on innovative educational institutions, sustainable development organizations, media groups, or spiritual ashrams.

Many of the anthropology students are professional people who have come to the program seeking an intercultural perspective in their lives and work and a way to contribute to expanded global understanding of the human experience. Graduates have specialized knowledge and experience that enable them to pursue careers as teachers, researchers, consultants, administrators, or project leaders in such areas as sustainable development, intercultural communication, global education, cultural preservation, management of cultural diversity, and social and organizational change efforts.
AREAS OF CONCENTRATION

Areas of concentration are optionally available. Through apprenticeships with faculty, internships, and individual fieldwork, students may pursue academic study as well as practical application of their knowledge. These concentrations reflect a synthesis of faculty strengths, student interests, and subject areas relevant to pressing global issues. Current concentrations include:

Ecology and Social Change

This concentration focuses on cross-cultural exploration of the relationship between humans and the rest of nature through both intellectual and experiential activity. This concentration examines the roots of the current global ecological crisis and explores both diverse philosophical approaches and specific practical steps toward social change.

Cross-Cultural Healing

The cross-cultural healing concentration critically examines fundamental assumptions of health and the body, nature and self, and explores shamanic and traditional healing practices and Western biomedicine as cultural systems. Through scholars and practitioners, students are introduced to healing modalities from around the world.

Sexuality and Gender Studies

Cross-cultural, historical, and experiential approaches are employed to study the relations between culture, subjectivity, gender, and sexuality. Spiritual and mythological dimensions of male and female are explored, as well as contemporary social and political realities of the relations between the sexes.

Organizational Consulting and Research

This concentration applies anthropological perspectives and methods to understanding contemporary groups and organizations. The focus is on such issues as organizational culture, large systems change, cultural diversity, and intercultural communication and conflict resolution.
ADMISSIONS

In order to be admitted to the program students must meet the general admissions requirements of the Institute. The Social and Cultural Anthropology program seeks applicants who value imagination and possibility, critical thinking, social action, and diversity. Applicants are asked to submit a recent sample of work demonstrating writing skill. An undergraduate major or minor in anthropology is not required, although it is necessary to have had at least three upper division social science courses. If lacking, these courses can usually be taken concurrently with graduate courses, although they will not be counted toward required degree units.

Transfer of Credit and Independent Study

Please refer to the Academic Guidelines section of the catalog.

CURRICULUM

The M.A. program requires 60 quarter units. All courses listed below are three units unless otherwise noted.

<table>
<thead>
<tr>
<th>Units</th>
<th>Core courses</th>
<th>21</th>
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<tbody>
<tr>
<td></td>
<td>Second year courses</td>
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<tr>
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<td>Area studies</td>
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<td></td>
<td>Electives</td>
<td>12</td>
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<tr>
<td></td>
<td>Fieldwork and Thesis</td>
<td>15</td>
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<tr>
<td></td>
<td>Total</td>
<td>60</td>
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Core Courses

SCA 101  Fundamentals of Social and Cultural Anthropology
SCA 102  Psychological Anthropology
SCA 103  Anthropological Linguistics
SCA 104  Evolution and Culture
SCA 105  Ethnographic Research Methods
SCA 106  Medical Anthropology
SCA 400  Culture Areas of the World

One area studies course, concentrating on a specific global area (three units).

Second Year Courses

(200 series)

Students take three additional courses (nine units) in anthropology selected from the second year 200 series.

SCA 202  Urban Anthropology: People in Cities
SCA 204  Shamanism in Cross-Cultural Perspective
SCA 205  Cross-Cultural Healing Practices
SCA 206  Symbols and Myths of Life Transition
SCA 209  Other Ways of Knowing
SCA 210  Anthropology of Religion
SCA 211  Cross-Cultural Stories and Myths
SCA 212  Shamanic Art and Ritual
SCA 213  Cultural Notions of Self and Sexuality
SCA 214  Intercultural Communication
SCA 215  Culture of Organizations
SCA 217  Nietzsche/Foucault: An Archaeology of Western Culture
SCA 218  Not Just Words: Towards Effective Communication
SCA 219  Deep Ecology
SCA 220  Art, Creativity, and the Sacred
SCA 221  Reading and Writing Ethnography
SCA 222  Anthropology of Gender
SCA 223  Managing Cultural Diversity
SCA 224  Survey of Asian Medicine
SCA 225  Ethnographic Film
SCA 226  Language and Consciousness
SCA 227  Culture, Place and Personal Experience
SCA 228  Cultural Interpretative Methods
SCA 229  Cross-Cultural Resources for Social Transformation
SCA 230  Ecological Strategies Around the World
SCA 233  Cross-Cultural Approaches to Language and Cognition
SCA 234  Ecofeminism: Philosophy, Spirituality, Activism
SCA 235  Anthropological Perspectives on Women
SCA 236  Female Rites of Passage
SCA 237  In Our Own Back Yard: Bioregional Experience and Action
SCA 239  Healing the Wounds of Separation
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, and Africa are offered periodically.

<table>
<thead>
<tr>
<th>Course</th>
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<tbody>
<tr>
<td>SCA 410</td>
<td>History and Culture of Japan</td>
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<tr>
<td>SCA 411</td>
<td>Peoples and Cultures of China</td>
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<td>SCA 421</td>
<td>Peoples and Cultures of India</td>
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<td>SCA 431</td>
<td>Peoples and Cultures of Native America</td>
</tr>
<tr>
<td>SCA 432</td>
<td>Native American Healing Practices</td>
</tr>
<tr>
<td>SCA 433</td>
<td>Multiculturalism in American Life</td>
</tr>
<tr>
<td>SCA 434</td>
<td>Reflections on the Social and Cultural History of the U.S.</td>
</tr>
<tr>
<td>SCA 441</td>
<td>Peoples and Cultures of Central America</td>
</tr>
<tr>
<td>SCA 451</td>
<td>Peoples and Cultures of South America</td>
</tr>
<tr>
<td>SCA 461</td>
<td>History and Culture of Tibet</td>
</tr>
<tr>
<td>SCA 471</td>
<td>Peoples and Cultures of Africa</td>
</tr>
<tr>
<td>SCA 472</td>
<td>African Healing Practices</td>
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Additional Requirements

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<th>Units</th>
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<tbody>
<tr>
<td>SCA 900</td>
<td>Thesis Proposal Writing</td>
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<tr>
<td>SCA 901/902</td>
<td>Anthropological Field Work (2 quarters)</td>
<td>(6 units)</td>
</tr>
<tr>
<td>SCA 903</td>
<td>Thesis Writing (6 units)</td>
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Electives

Students take one three-unit course from Philosophy and Religion (PAR), and three courses (nine units) from Anthropology or other programs to be determined with advisor.

“We show greatness not by being at one extreme, but by touching both at once and occupying all the space in between.”

– Blaise Pascal
SOMATICs
(MA in Psychology
with Concentration in Body-Oriented Family Therapy)
(MA in Somatics)

DEGREE OPTIONS

Students in the Somatics (SOM) program can choose from two degree options. The first is an M.A. in Psychology with a concentration in body-oriented family therapy. This track requires 90 units and prepares students to meet the academic requirements for the M.F.C.C. license. The second option is an M.A. Somatics, requiring 80 units, for those who wish to apply a knowledge of psychology and the body to their current work or to pursue scientific research in the field.

PROGRAM PHILOSOPHY

What might we discover to be the philosophical uniqueness of Eastern thought? One revealing characteristic is that personal 'cultivation' is presupposed in the philosophical foundation of the Eastern theories. To put it simply, true knowledge cannot be obtained simply by means of theoretical thinking, but only through 'bodily recognition or realization,' that is, through the utilization of one's total mind and body. Simply stated, this is to 'learn with the body,' not the brain. Cultivation is a practice that attempts, so to speak, to achieve true knowledge by means of one's total mind and body.

— Yuasa Yasuo

The Somatics program is a unique integration of Western and non-Western approaches to the human body in relation to psychology, the healing arts, and spiritual practice. Its basic goal is to advance an understanding of the body within the unique interdisciplinary environment of the Institute, situating it within cross-cultural understandings of the body, and within ancient spiritual traditions' understanding of the relation between body processes and different states of consciousness. There is particular emphasis on how a study of the body fosters a dialogue both among the older spiritual traditions, and between spiritual traditions and modern scientific understandings of the body derived from the biological sciences.
The Western aspect of the program has been developed during the past ten years by the core faculty of the Somatics program previously located first at Antioch University and then at New College of California. It is derived from methods created at the turn of the century by such people as Sigmund Freud, Elsa Gindler, F. Matthias Alexander, Wilhelm Reich, and Moshe Feldenkrais, who challenged the splitting of body, mind, and spirit into the hard-and-fast categories that have dominated modern Western theory and practice. Today, this branch of the field encompasses such methods as Authentic Movement, Focusing, The Lomi School, the various branches of Reichian psychotherapy, Continuum, Body-Mind Centering, Process-Oriented Psychology, Aston Patterning, Gestalt Therapy, Sensory Awareness, Hakomi, and Rolfing. The philosophical roots of the program lie within European phenomenology and American pragmatism.

The non-Western aspects of the program derive from the wide range of non-dualistic theories and practices developed throughout Asia, the Middle East, and among Native Americans and other indigenous communities. These include, among others, the various traditions of yoga and meditation, the martial arts, breathing practices, and methods of manipulation.

ABOUT THE PROGRAM

The Somatics program advances an understanding of the role that body processes (body image, sensory awareness, body movement patterns, patterns of physical excitation, trauma and disease, historical experiences of touch, and sexuality) play in the development of personality, and teaches skills for application of that understanding through interventions in the therapeutic context. The appropriate use of touch in facilitating the therapeutic relationship is emphasized. Initiation and advancement of collaborative research in a common field, which to date has lacked any such research, is encouraged.

The M.A. Psychology curriculum assists students in developing their skills as marriage, family, and child counselors. Basic courses focus on the field of psychotherapy with emphasis on family systems theory and practice, and there is a carefully supervised counseling experience at the practicum level.

The M.A. Somatics curriculum moves beyond the particular ideologies of the various somatics training institutes to focus on the principles and enhance skills that constitute a common field. Those already working in the helping professions (physicians, nurses, chiropractors, osteopaths, physical therapists, body workers, teachers of dance and sport, massage therapists, yoga teachers) gain a deeper understanding of new approaches to the body and are supported in expanding their work into institutional settings such as stress and wellness programs, clinics, recovery units, schools, hospitals, etc. The program also prepares students whose ultimate aim is doctoral work in the field.

A more general goal of the program is to further define the identity of the somatics field by developing standards of practice, ethics, professional study groups, public forums about the field, and joining with national and international somatics professional groups to lobby for specific licensing in the field.
During its evolution since its inception in 1980, the program has developed unique qualities which distinguish it from other apparently similar approaches. An emphasis on personal exploration requires students to enter deeply into their own bodily experience, exploring body image, various rhythms of movement, modes of perceiving the world, and the capacity for touching. They are also asked to examine the familial, social, and cultural roots of their experience. Particular emphasis is put on healing abusive experiences of touch and on learning how to touch with simple presence and sensitivity, in a way that is neither intrusive nor manipulative.

Inductive, experiential learning is central to the goal of liberating the often repressed organic sense of wonder and questioning. Rather than indoctrinating specific schools of thought, the program develops those qualities which are fundamental to the work of any effective therapist or educator, such as sensitivity, the ability to innovate and imagine, and the capacity to distinguish between genuine perception and countertransference. Students apply experiential work with a partner or a small group outside of class, gradually developing their own theoretical framework for future work. There is much work with touch, movement, bodily awareness, and visualization.

The faculty is deeply committed to creating a learning community whose members are learning to communicate with each other honestly and sensitively. The nature of the inductive learning process, requiring intense small-group learning activities, as well as the consensual mode of government in the program, demand intense work in group process. These skills are an essential part of becoming liberated from the individualistic, atomistic body image, which often hinders understanding of the self and of the world.

The Somatics program is part of a worldwide community which studies the body in a sociocultural context and understands the body as a reflection of social, cultural, and spiritual forms. Gender issues, indigenous approaches to healing, economic factors shaping the body, the widespread atmosphere of torture and war, and the pollution of the environment are major themes of the program. To this end, a clinic has been created for the healing of survivors of political torture; it is supported by the United Nations Center for Human Rights.

This program has a faculty who have engaged with each other for over ten years in developing theoretical questions in the evolution of somatic theory: the unique problems of transference and countertransference related to touch; the use of language moved by experience as contrasted to language which dominates experience; research methodology that is consonant with our understanding of the primacy of experience; the nature of spirituality based on our understanding of bodily reality; a critique of individualism within the somatics field; the nature of inductive learning in the midst of a world that demands fixed theory; etc. This stress on theory development also entails an emphasis on history. Classes offer a solid background in the sources of this field, so that students gain a sense of the weight of generations of work behind them. Students are also given a grounding in the philosophical work that is relevant to somatics, particularly phenomenology, American pragmatism, and various non-Western holistic approaches.

A number of opportunities exist for students who are not preparing for M.F.C.C. licensure to gain credit for participating in various trainings at Esalen Institute. The program is involved in joint ventures with Esalen in three major areas: 1) The Healing Center for Survivors of Political Torture; 2) the Somatics Research Project (involving the major schools of somatics and leading biological scientists); and 3) the Body-Spirituality Project, which has brought together leading Somatics teachers with religious leaders from around the world, including the Soviet Union and the Middle East.
ADMISSIONS

Applicants to the program must meet the general requirements for admission to the Institute. Two letters of recommendation (at least one from someone familiar with the applicant's academic work) are also required. The program seeks highly motivated, creative, mature students who have already demonstrated a strong interest in work focused on the human body. That typically includes a training in one of the somatic approaches to therapy: Feldenkrais, Alexander, bioenergetics, Rolfing, Rosen work, massage, shiatsu, acupuncture, etc. It also includes teachers of art, dance, yoga, and meditation. Nurses, physicians, physical therapists, and chiropractors also make successful candidates. Because of the strong experiential dimension of the program, it is necessary to be emotionally well-grounded in order to cope successfully with the strong feelings which often emerge, while at the same time remaining able to sustain serious intellectual work.

Prerequisites include state certification in massage or an equivalent, and a demonstrated introductory familiarity with the field of somatics. (Those without such background are are required to take EWP 547: Body/Mind Practices East and West, during the first fall quarter.) Applicants for the Somatics degree are generally expected to demonstrate one of the following: 1) a completed or projected professional training in one of the major schools of somatics; or 2) plans for research-oriented doctoral studies related to the field.

Transfer of Credit and Independent Study

Please refer to the Academic Guidelines section of the catalog.

CURRICULUM

MA Psychology: Concentration in Body-Oriented Family Therapy

This curriculum is designed to prepare a student for the academic requirements for the M.F.C.C. license. In addition to standard studies necessary to prepare for this field, the program puts particular emphasis on the assessment of family dynamics through the observation of body movement and non-verbal language, and methods of intervention to change those dynamics. Students learn how an individual's body image is developed within the matrix of family dynamics, and how that image provokes typical life problems. In the training for communications skills, emphasis is placed on the physical dimension of group dynamics.

Ninety quarter units are required for graduation, of which nine must be in a field placement which meets the guidelines of the State Board. Of the 90 units, there must be a minimum of 18 units in courses explicitly related to family therapy, selected from both required and elective courses covering the four topic areas specified by law (Section 4980.40), in addition to the cross-professional requirements of human sexuality, substance dependency, child abuse assessment, and professional ethics, and the law. Fifty hours of personal somatic psychotherapy are required. All courses are three units unless otherwise noted.

Training in the field of expressive arts therapy is available to Somatics students by concurrent enrollment in the Expressive Arts Therapy certificate program, (see page 82).
CORE COURSES

Note: Asterisked (*) courses are not required for all students; see program director.

FIRST YEAR

Fall Quarter (Courses are three units unless otherwise noted.)
SOM 501 Retreat and Seminar in Somatic Theory (1 unit)
SOM 525 The Psychology of Play
SOM 535 Group Process: Therapeutic Communication
SOM 555 Sensory Awareness
SOM 556A Body Movement and Family Systems
*EWP 547 Body/Mind Practices, East and West

Winter Quarter
SOM 505 Anatomy, Body-Image, Systems
SOM 545 Intro to Psychodynamics: Freud, Self Psychology, and Object Relations
*SOM 556B Body Movement and Family Systems II
PDT 554 Human Development and Family (formerly titled Developmental Psychology)

Spring Quarter
SOM 507 Neuroscience, Body-Image, and Family Systems
SOM 514 Psychology of Wilhelm Reich
PDT 546 Professional Ethics and Family Law (Note: This course may be taken at a time of the student's choosing provided it is taken before entering a field placement.)
PDT 555 Psychopathology

Summer Quarter
No program courses are required, but students are encouraged to take M.F.C.C. courses or electives to lighten the load of other quarters. There are also Somatics offerings in the Summer Institute.

SECOND YEAR

Fall Quarter
SOM 499 Research Methods
SOM 530A Theories and Techniques of Somatic Psychotherapy
SOM 580 Case Seminar in Somatic Psychotherapy:
Clinical Practicum (PR: PDT 555
Psychopathology;
PDT 546 Professional Ethics)

(Note: The Institute's Placement office assists students who are seeking a clinical practicum. There are a number of locations within a mainstream context where students may use what they are learning about somatic methods of psychotherapy.)

Winter Quarter
SOM 530B Theories and Techniques of Somatic Psychotherapy II
SOM 557 Non-Western Movement, Posture, and Consciousness
SOM 580 Case Seminar in Somatic Psychotherapy:
Clinical Practicum

Spring Quarter
*SOM 510 Advanced Family Therapy: Action-Oriented Approaches
SOM 530C Theories and Techniques of Somatic Psychotherapy III
SOM 565 Body and the Body Politic
SOM 581 Individual Supervision
PDT 556 Family Dynamics and Treatment
THIRD YEAR

Fall Quarter
* SOM 515 Reichian-Based Psychotherapies
SOM 540 Integrative Seminar
SOM 560 The Clinical Relationship and Setting: Somatics Perspective
PDT 573 Child Psychotherapy
SCA 213 Cross-Cultural Notions of the Body (or equivalent in other program)

Additionally Required M.F.C.C. Courses
PDT 557 Human Sexuality (1 unit)
PDT 621 Child Abuse Assessment (1 unit)
PDT 622 Substance Dependency (2 units)

Students must also take one three-unit elective in the Philosophy and Religion program, to be determined with their advisor.

MA Somatics

This concentration has fewer requirements and attracts a number of people, often from other countries, who are not interested in becoming individual psychotherapists but who wish to apply a knowledge of psychology and the body to different realms of work. Such people typically include physicians, nurses, teachers of sports, music, art, dance, yoga, and meditation. It also includes a number of more theoretically oriented people who are interested in pursuing scientific research in the field.

For graduation, 80 quarter units are required, including six units for a research thesis in the somatics field, and a minimum of 68 units in course work. In addition, 50 hours of personal somatic psychotherapy and equivalent to nine months practical training in a non-Western body discipline (T’ai Chi Ch’uan, Hatha Yoga, etc.) are required. Practicum: six quarter units required; three may be gained as a teaching assistant; at least three outside the academic setting, as approved by the student’s advisor. All courses are three units unless otherwise noted.

Core Courses

Note: Asterisked (*) courses are not required for all students; see program director.

FIRST YEAR

Fall Quarter (Courses are three units unless otherwise noted.)
SOM 501 Retreat and Seminar in Somatic Theory (1 unit)
SOM 525 The Psychology of Play
SOM 535 Group Process: Therapeutic Communication
SOM 555 Sensory Awareness
SOM 556A Body Movement and Family Systems
* EWP 547 Body/Mind Practices, East and West

Winter Quarter
SOM 505 Anatomy, Body-Image, Family Systems
SOM 536 Group Dynamics: Theory and Practice
SOM 545 Introduction to Psychodynamics: Freud, Self-Psychology, and Object Relations
EWP 516 Asian Psychophysiological Theories

Spring Quarter
SOM 507 Neuroscience, Body-Image, Family Systems
SOM 514 Psychology of Wilhelm Reich
* SOM 556B Body Movement and Family Systems
SOM 565 The Body and the Body Politic
One basic research methods course; consult program director.

Summer Quarter
No courses are required for the Somatics program. Students are encouraged to take electives to lighten the load of other quarters.
SECOND YEAR

Fall Quarter
*SOM 515  Reichian-Based Psychotherapies
*SOM 537  Group Process Practicum
SOM 570A  Research Methods for Somatics
*SCA 213  Cross-Cultural Notions of the Body (or equivalent in other program)

Winter Quarter
SOM 557  Non-Western Movement, Posture, and Consciousness
SOM 570B  Thesis Seminar
SOM 575A  Somatic Education: Theory and Practice I
SOM 580A  Supervised Practicum

Spring Quarter
SOM 570C  Thesis Seminar
SOM 575B  Somatic Education: Theory and Practice II
SOM 590  Language for Somatic Educators

One additional three-unit elective must be taken from the specifically cross-cultural offerings of the Philosophy and Religion or Integral Health Studies programs, with the approval of advisor.

"The unlike is joined together, and from difference results the most beautiful harmony."

— Heraclitus
THE SCHOOL FOR
TRANSFORMATIVE
LEARNING
THE SCHOOL FOR TRANSFORMATIVE LEARNING

In fall 1992 a new school, the School for Transformative Learning, is being established within the Institute. The School will be devoted to defining, researching, and promoting integral approaches to learning and creative social change. Its primary mission is to form a community of thought and practice that can support integral learning within both the Institute and the community at large.

The various research and degree programs of the School for Transformative Learning will be designed to develop leaders capable of bringing integral education concerns, learning processes, and research methodologies to formal and informal learning environments. While one focus will be education in schools, another goal will be promoting transformative learning in communities, organizations, and other social institutions.

The School will apply Haridas Chaudhuri's principles of integralism to education, focusing on learning which permits people to develop simultaneously the intellect, the spirit, and the imagination, and to incorporate affective and experiential as well as conceptual learning. It will cultivate educational approaches that encourage 1) a variety of learning modalities, 2) interdisciplinary work in fields such as science, literature, social science, and the arts, and 3) a valuing of both cultural diversity and cultural coherence.

Development of Academic Programs

The development of academic programs in the School for Transformative Learning will have several phases. In the fall of 1992, a group of students admitted to the existing Integral Studies doctoral program will begin to work collaboratively. These individuals have varying backgrounds in education and want to broaden and deepen their understanding, derive the benefits of collaborative exploration of knowledge, and as a team define modalities of scholarly inquiry applicable to integral education and transformative learning practice.

During the 1992-93 academic year several programs will be developed that will begin in fall 1993: a masters degree program in holistic education and teaching credential programs for secondary, elementary, and junior college teaching. A bachelor of arts completion program is also envisioned. These programs will be developed in collaboration with various institutions, groups, and individuals in the community.

In future years the School will develop other academic programs to deal with the application of integral learning approaches to broader social contexts.
Research Programs and Community Development

In addition to degree programs, the School for Transformative Learning will establish a research center. A major priority is the creation of a community resource and development project that will identify people within the Institute and in the community who wish to apply integral learning processes in their work and in their communities.

As part of the existing Summer Institute, the School will gather educators from different fields to address the question of implementing integral education in public and private schools and informal education settings. This summer program is an important step in building a community of mutual learning and exchange.

For further information about these academic programs and community projects, contact the School of Transformative Learning at the Institute.

“The real voyage of discovery consists not in seeking new landscapes but in having new eyes.”

– Marcel Proust
CERTIFICATE PROGRAMS
EXPRESSIVE ARTS THERAPY
(Certificate)

The expressive arts are a manifestation of a primal creative process which lies at the heart of the human experience. The Expressive Arts Therapy certificate (EXA) program is based on the belief that expression of this creative spirit is fundamental to the development of fully healthy and whole human beings. All art and craft media, including drawing, music, painting, dance, sculpture, drama, collage, sandplay, poetry, and prose, are particularly strong channels for this expression. These creative processes reawaken a language of image and metaphor, revealing the deepest aspects of the self and expressing what often cannot be put into words.

The expressive arts therapist brings the power of these processes into counseling and psychotherapy. In contrast to specific creative arts therapies (visual arts therapy, dance therapy, music therapy, etc.), expressive arts therapy is a multi-arts or multi-modal approach in which the therapist integrates a variety of creative modalities into a greater whole. Special attention is paid to the art of combining modalities and developing the ability to select and utilize the most appropriate approach, depending upon the situation and the client's needs. When the action-oriented expressive arts are combined with more verbal approaches to therapy, the possibilities for insight, growth, and healing are amplified, providing a profound therapeutic effect. All dimensions of being human are addressed: physical, mental, emotional, and spiritual.

Since ancient times, the expressive arts have been part of dynamic shamanic practices which combine all the arts. Today, the integration of the expressive arts with psychotherapy is a fast growing field. Expressive arts processes are now successfully used in almost all therapeutic contexts, ranging from work with the severely disturbed to facilitation of human potential and growth. Expressive arts therapy aligns itself with those who consider the therapeutic process itself to be an art, as well as with those who value beauty and the aesthetic experience. Expressive arts therapists are developing connections to many other schools and approaches, especially in humanistic and transpersonal psychology.

The 30-unit certificate program uses both cognitive and experiential learning modalities to convey the power of the expressive arts and of different approaches to expressive arts therapy. Students also study clinical issues, specific creative arts therapies, and the history and theoretical underpinnings of the expressive arts. A focus on one or more of the specific creative arts modalities — drama, dance and movement, etc. — is optional. In addition to course work, a minimum six months of clinical field work is required; this consists of an internship supervised by an experienced expressive arts therapist.
The certificate program augments graduate study in counseling psychology, clinical psychology, social work, a specific creative arts therapy, or other mental health degree programs. Graduates may add the certificate as specialized post-graduate training, or the certificate curriculum may be integrated with the requirements and electives of the student's graduate degree program. At the Institute, students and alumni from the Doctoral Psychology, Integral Counseling Psychology, Drama Therapy, and Somatic Psychology programs are eligible for the certificate. For students in a graduate degree program, an effort is made to combine course and unit requirements for the degree with those of the certificate, and the required internship for the degree may be fulfilled in part by expressive arts therapy field work.

ADMISSIONS

Applicants for admission to the Expressive Arts Therapy certificate program must meet the general requirements for admission to certificate programs at the Institute. They must also have completed or be currently enrolled in a graduate counseling psychology, clinical psychology, social work, specific creative arts therapy (drama therapy, drama therapy, etc.) or other mental health degree program. Either a background in one or more of the arts or current practice is also required.

OUTLINE OF THE PROGRAM

The certificate program consists of 30 units of courses and field work which can be completed in a one-to-two year period. Most classes are offered in the evenings and on weekends. Courses listed at right are three units unless otherwise noted.

Core Courses and Field Work
(18 units)

EXA 200 Practice of Expressive Arts Therapy I
EXA 210 Practice of Expressive Arts Therapy II
EXA 300 The Powers of the Arts: An Investigation into the Transformative and Healing Nature of the Arts
EXA 600A Case Seminar in Expressive Arts Therapy I
EXA 600B Case Seminar in Expressive Arts Therapy II
EXA 650 Clinical Issues in Expressive Arts Therapy (to be taken concurrently with supervised field work)

Expressive and creative arts therapy, chosen from the following. At least six units must be expressive arts therapy courses; up to six units may be creative arts therapy courses. (12 units)

EXA 410 Expressive Arts Therapy: Imagery and Health
EXA 420 Expressive Arts Therapy: Imagery-In Movement
EXA 430 Expressive Arts Therapy: Myth and Ritual
EXA 440 Expressive Arts Therapy: Person Centered
EXA 450 Expressive Arts Therapy: Creative Expression Method
EXA 460 Expressive Arts Therapy: The Creative Process
EXA 470 Expressive Arts Therapy: (Selected topic offered by visiting instructor)
EXA 510 Dance/Movement Therapy
EXA 520 Music Therapy
EXA 530 Poetry Therapy
EXA 540 Sandplay Therapy
EXA 550 Visual Arts Therapy
PDT 743 Introduction to Drama Therapy

Other Requirements

Students should have a recent background or current practice in one or more of the arts. The program provides recommendations and referrals to non-credit arts courses and workshops in many different media. Students are also encouraged to complete thirty hours of individual or group therapy with an expressive arts therapist.
INTEGRAL HEALTH STUDIES
(Certificate)

The Integral Health Studies (IHS) certificate program addresses the emerging paradigm shift that expands the definition of health beyond the physical to include mind and spirit. Through both intellectual and experiential work, students explore issues of integral health as they relate to world views, personal and societal values, and ecology. Whereas holistic health acknowledges mind, body, and spirit as essential components of health, integral health takes the next step to synthesize the relationship between the parts.

In today's society, there is a need for health care providers and educators who can address health issues from the perspective of the individual, the community, society, and the Earth. The program offers providers, educators, and consumers an opportunity to deepen and broaden their knowledge of intercultural, comparative, and cross-cultural issues in health. Upon completion of the program, students do not receive a license or certificate to practice. Individuals seeking personal growth in health and healing are encouraged to apply.

The Integral Health Studies certificate program focuses on health and healing, nutrition, and new ways of integrating scientific knowledge with knowledge gained from traditional cultures.

ADMISSIONS

Applicants to the Integral Health Studies certificate program must meet the general requirements for admission to the Institute. In addition, work experience in the health field is highly desirable. Those 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.
CURRICULUM

The certificate program consists of 27 units of courses and workshops which can be completed in a nine to twelve month period. Individual courses may also be taken without completing the entire program. Many evening and weekend classes are offered. Courses listed below are three units unless otherwise noted.

1. Integral Health
(12 units)
The following four courses are required of all students in the Integral Health Studies certificate program.

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
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<tbody>
<tr>
<td>IHS 110</td>
<td>Fundamental Issues of Integral Health</td>
</tr>
<tr>
<td>IHS 120</td>
<td>Personal Healing Practice</td>
</tr>
<tr>
<td>IHS 150</td>
<td>Psychoneuroimmunology (PNI): Bridging Body-Mind-Spirit</td>
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<tr>
<td>IHS 160</td>
<td>Nutrition as a Living Philosophy</td>
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In the following areas of study the unit requirements may be met by choosing from two-unit or three-unit courses and one-unit workshops. The following list of courses which meet certificate requirements is not exhaustive; students will consult with a faculty advisor to verify the suitability of other courses.

2. Movement and Healing
(3 units)

<table>
<thead>
<tr>
<th>Course Code</th>
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<tbody>
<tr>
<td>EWP 552</td>
<td>Theory and Practice of T'ai Chi Ch'uan</td>
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<tr>
<td>IHS 510</td>
<td>Qi Gong for Health: Inner Awakening and Healing</td>
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<tr>
<td>SOM 556A</td>
<td>Body Movement and Family Systems</td>
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3. Ways of Healing
(9 units)

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<tr>
<th>Course Code</th>
<th>Course Title</th>
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<tbody>
<tr>
<td>IHS 130</td>
<td>Western Healing Traditions</td>
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<tr>
<td>IHS 140</td>
<td>Eastern Healing Traditions</td>
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<tr>
<td>IHS 520</td>
<td>Principles and Practice of Integrated Medicine</td>
</tr>
<tr>
<td>EWP 529</td>
<td>Biofeedback</td>
</tr>
<tr>
<td>PAR 507</td>
<td>Buddhist Healing Practices</td>
</tr>
<tr>
<td>PSY 650</td>
<td>Yoga Psychotherapy</td>
</tr>
<tr>
<td>PSY 726</td>
<td>Sexual Experience and Sexual Counseling in Eastern and Western Perspectives</td>
</tr>
<tr>
<td>SCA 107</td>
<td>Medical Anthropology</td>
</tr>
<tr>
<td>SCA 204</td>
<td>Shamanism/Cross-Cultural Perspectives</td>
</tr>
<tr>
<td>SCA 205</td>
<td>Cross-Cultural Healing Practices</td>
</tr>
<tr>
<td>SCA 432</td>
<td>Native American Healing Practices</td>
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4. Electives
(3 units)

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<tr>
<th>Course Code</th>
<th>Course Title</th>
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<tbody>
<tr>
<td>ICP 622</td>
<td>Alcohol and Chemical Dependency Counseling</td>
</tr>
<tr>
<td>ICP 506</td>
<td>Human Sexuality</td>
</tr>
<tr>
<td>ODT 210</td>
<td>Health and Quality of the Work Life</td>
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<tr>
<td>PSY 540</td>
<td>Professional Ethics</td>
</tr>
<tr>
<td>SCA 432</td>
<td>Native American Healing Practices</td>
</tr>
<tr>
<td>PSY 723</td>
<td>Psychotherapy of Eating Disorders</td>
</tr>
<tr>
<td>SOM 507</td>
<td>Body Image and Personality</td>
</tr>
<tr>
<td>PDT 590</td>
<td>Cross-Cultural Psychology</td>
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</tbody>
</table>

Notes:
1. Students may, with advisor approval, substitute other courses or an independent study in the same area to meet the certificate requirements.
2. All courses may not be offered within a given academic year. Students should refer to quarterly Schedule of Classes.
ORGANIZATIONAL DEVELOPMENT AND TRANSFORMATION
(Certificate)

The Organizational Development and Transformation (ODT) certificate program offers students the opportunity to explore possibilities for development and change in business, government, educational, spiritual, and community organizations. It advances a holistic world view and suggests that creative human enterprise can help construct an alternative future, one in which people's relationships with each other and the world are harmonious.

The program consists of formal educational and community process components, and supervisory practica. It is conducted in an intimate learning community which provides retreats, support groups, and community meetings that actively shape the program.

Graduates of the certificate program incorporate the principles of organizational development and transformation into their work as managers and entrepreneurs in business and as directors of nonprofit organizations. They also work as internal and external consultants in such diverse fields as organization assessment and intervention, strategic and organizational planning, human resource development, training, conflict resolution and mediation, and meeting and group facilitation.

ADMISSIONS

Applicants to the program must meet the general admission requirements to the Institute. In addition, 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.
CURRICULUM

The certificate program consists of 27 units of courses, workshops and practica. Up to four units may be taken as independent study. It is possible to complete the certificate program in nine to twelve months.

"The highest brahman, which is all forms, which is the supreme reality of the universe, which is the most subtle and which is eternal, is nothing but yourself."
– Kaivalya Upanisad

Required Core Courses

All classes are three units.
- ODT 100 Organization Appraisal
- ODT 110 Organization Interventions
- ODT 120 Consulting Practicum
- ODT 130 Organization Transformation

All other ODT courses are applicable to the certificate, as are many courses from other Institute programs including, but not limited to:
- EWP 538 Systems View of the World
- EWP 610 Developing Creativity and Intuition
- ICP 535 Group Dynamics
- PDT 504 Innovative Approaches to Group Process: Creative Arts Therapy
- PDT 510 Advanced Family Therapy: Action-Oriented Approaches
- SCA 214 Intercultural Communication
- SCA 215 Culture of Groups and Organizations
COURSE DESCRIPTIONS
Drama Therapy Courses

PDT 500: Independent Study in Drama Therapy
Coursework, training, experience, or research in drama therapy, related to the students’ particular interests or goals. Examples include advanced training in psychodrama, coursework in directing, mask-making, a practicum with a drama therapist, and attendance at a drama therapy conference.

PDT 501: Drama Therapy Process and Technique
An experiential course demonstrating the process and progression of a drama therapy session from the establishment of a playful, creative environment to the development of in-depth personal and interpersonal work.

PDT 502: Drama Therapy Theory
Analyzes the relationship between theater and healing, beginning with non-Western practices of early societies, through current research and theory in the field of drama therapy. Central concepts in drama therapy such as role, distancing, and projection will be explored from interdisciplinary perspectives, including that of experimental theater, play therapy, social psychology, and various schools of psychotherapy.

PDT 503: Drama Therapy Practice
An examination of clinical and practical issues in drama therapy, including working with resistance, making interventions within the dramatic mode, and directing and developing scene work in accordance with therapeutic objectives. Through the use of role-play and video feedback, students develop skills in leadership.

PDT 504: Innovative Approaches to Group Process: Creative Arts Therapy
Gives an overview of the field of creative arts therapy, emphasizing the theoretical and practical implications of the use of expressive arts (dance, music, art, drama, and poetry) in group psychotherapy. Provides exposure to the major theoretical approaches to group dynamics and group counseling, with a focus on verbal and non-verbal communication.

PDT 505: Developmental Approaches to Psychotherapy and Drama Therapy
An exploration of the relationship between the major theories of psychological development and therapeutic processes in drama therapy. Clinical applications of a developmental approach will be discussed in relation to a variety of populations and therapeutic styles.

PDT 506: Psychodrama
Covers the theory and practice of psychodrama as a therapeutic tool with groups, families, and couples, and provides experience with psychodramatic processes both as participant and leader.

PDT 507: Drama With Special Populations
Workshop experiences with people who have physical or developmental disabilities, as well as exposure to educational and therapeutic drama with different age groups. Examines perceptions of self and other.

PDT 508: Advanced Improvisation and Theater Games
An experiential workshop in advanced improvisational theater, emphasizing the theater games and philosophy of Viola Spolin, and sound and movement games from the Open Theater. Original dramas are created in order to examine social issues, and the use of participatory theater in work with communities will be explored.

PDT 509: Transformation in Drama Therapy
Applies advanced improvisational techniques for drama therapists to interventions with various clinical populations and to the development of clinical skills for the drama therapist.

PDT 510: Advanced Family Therapy: Action-Oriented Approaches
Approaches and techniques in work with couples and families which utilize action-oriented processes, such as role-playing, will be examined and practiced in a simulated setting. The development of such processes by key practitioners in the field of family therapy, as well as drama and dance therapies and psychodrama, will be reviewed.

PDT 546: Professional Ethics and Family Law
Study and discussion of the legal and ethical aspects of the practice of marriage, family, and child counseling. Develops student awareness of values and the impact of those values on counseling and decision-making.

PDT 554: Developmental Psychology
Surveys theories of development of the self, from infancy through adulthood, using object relations theory, social and systemic theories, and feminist theory; explores limits and possibilities of transformation within the life cycle.
PDT 555: Psychopathology
Promotes an understanding of behavioral and emotional dynamics through an evaluation of mental states and disorders, emphasizing developmental and systemic perspectives of human experience and problems in living; looks at use and critique of DSM-III-R system of diagnosis.

PDT 556: Family Dynamics and Treatment
Overview of systemic analysis, major family therapy theories, and contemporary trends; analysis of treatment approaches, historical roots, critical perspectives, and the influence of families of origin on therapists.

PDT 557: Human Sexuality
An introduction to sex therapy: anatomy and physiology of human sexuality; sexual dysfunctions, desire disorders and treatment; sexual issues faced by diverse populations; exploration of the impact of personal values and history on counseling.

PDT 573: Child Therapy
Covers child psychotherapy theories emphasizing comparisons among theorists, case examples, developmental factors and diagnosis, family dynamics, and treatment approaches.

PDT 590: Cross-Cultural Psychology
A cross-cultural survey of family structures and dynamics, psychosocial and historical perspectives on ethnicity and ethnic identity development, and counseling methods with people from diverse heritages.

PDT 595: Theories of Individual and Family Therapy
This course is a comparative survey of major psychotherapy orientations that complement and have led to family therapy theories; offers an overview of treatment approaches involving personal and systemic change.

PDT 596: Research Methodology
Introduction to theory and practice of psychological research methods and design; special topics and methodological problems in clinical research.

PDT 597: Research in Drama Therapy: Thesis Planning
Reviews existing research and literature in the field of drama therapy, and examines particular areas of interest held by students in the class, leading to the formulation of a thesis topic.

PDT 600A, 600B, 600C: Clinical Practicum/Case Seminar
Supervised practicum in applied therapeutic techniques. Discussion, presentation, and dramatic enactment related to case material from internship. The focus of the field placement is in building clinical skills in diagnosis, assessment, prognosis, and treatment of assigned clientele within a context of premarital, marital, family, and child relationship dysfunctions. (For M.F.C.C. students.)

PDT 610 A,B,C:
Case Seminar in Drama Therapy/Practicum-Supervision
Supervised practicum in applied therapeutic techniques. Involves discussion, presentation, and dramatic enactment related to case material from internship. An emphasis is placed on development of clinical skills in group and individual drama therapy. (For non-M.F.C.C. students.)

PDT 621: Child Abuse
Training Workshop: Assessment, Reporting, and Treatment
Topics include family and individual dynamics in abusive families; professional and legal issues relevant to the reporting, evaluation, and treatment of child abuse.

PDT 622: Alcoholism and Chemical Dependency
Survey of current theoretical and treatment perspectives on alcoholism and chemical dependency, with an examination of systemic and group treatment approaches.

PDT 743: Introduction to Drama Therapy
This course is an overview of the use of drama and theater processes as a therapeutic tool. Exposes students to a variety of interactive theater games and improvisational techniques, which have been specifically adapted for therapeutic purposes. Lecture and video demonstration are integrated into experiential work, in an effort to facilitate an understanding of the application of this approach to various clinical settings. (Designed for students not in the Drama Therapy program.)
East-West Psychology Courses

EWP 500-501-502: Foundations of East-West Psychology This three-part course lays the philosophical and methodological foundations for integrating the field of East-West psychology. These multidisciplinary courses explore the meeting ground between psychology, culture, and spirituality.

EWP 510: Western Personality Theories Major theoretical approaches to personality — psychoanalytic, behavioral, phenomenological, existential, humanistic, cognitive, somatic, feminist, and transpersonal — are covered.

EWP 511: Altered States of Consciousness (ASC) This course examines the major modalities of altered states of consciousness: sleep and dreams, trance, psychoactive plants and drugs, hypnosis, meditation, psychic, and creative, ecstatic and mystical states of consciousness from Western and Eastern perspectives.

EWP 513: Psychology of Gender A study of the cultural, biological, psychological, and spiritual aspects of manhood and womanhood.

EWP 516: Body/Mind Integration Theories: East and West The question of how the mind-body relationship is understood in a variety of ancient and modern healing, philosophical, and religious traditions is addressed.

EWP 517: Historical Foundations of Western Psychology A history of Western approaches to the psyche, from the secular and empirical to the sacred and revealed.

EWP 518: Western Developmental Theories This advanced seminar incorporates cross-cultural perspectives on the life cycle.

EWP 534: Psychology of the Spiritual Path Examines issues of student-teacher and student-student relationships, authority, maturity, cross-cultural conflicts, etc., within a variety of traditions.

EWP 536: Spirit, Self, and Nature: Toward a Green Psychology This course takes a cross-cultural and historical approach, looking at the scientific worldview, the Judeo-Christian tradition, the Asian traditions, and shamanistic and animistic cultures, in order to formulate the outlines of a green or eco-psychology.

EWP 539: Evolution: Scientific and Spiritual An examination of convergences of scientific and spiritual worldviews towards a unified and holistic understanding of the universe and its evolution.

EWP 540: M.A. Integrative Seminar A study of integrative theories of human development from both the personal and professional viewpoints, with emphasis on integration of course of study. Premises used in current theoretical models are identified and critiqued.

EWP 542: The Interpretation of Symbols Introduction to different types of symbols: psychological, cultural, mythological, etc., and the issues involved in their interpretation.

EWP 543: Phenomenological Psychology An introduction to the history, theories, and therapeutic applications of the phenomenological tradition in psychology.

EWP 545: Jung's Psychology of Religion: East and West Investigates similarities and differences between Eastern and Western traditions in the light of Jung and the post-Jungians.

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 Practices East and West The study of body/mind integrative practices such as sensory awareness, T'ai Chi Ch'uan, traditional Chinese medicine, yoga, breathing therapies, and various forms of “body work” and meditations.

EWP 548: Comparative Views of the Person A study of how a variety of cultures and spiritual traditions, East and West, understand what it means to be a person, and the implications for contemporary personality theory.

EWP 551: Theory and Practice of Yoga Discussion of basic principles of Indian and Tibetan yoga, especially hatha and tantra. Practice of selected techniques.
EWP 552: Theory and Practice of T'ai Chi Ch'uan
Study and practice of the basic principles of T'ai Chi Ch'uan. The short Yang form is taught. Looks at theories and applications in practice as well as in daily life.

EWP 557: The World of Imagination: Psychological and Sacred Uses
A theoretical and experiential survey of approaches to imagery work in Western psychotherapy and traditional Asian systems.

EWP 560-561: Eastern Approaches to Self, World, and Enlightenment, I & II
Provides an overview of major Eastern approaches to self-understanding, right relationship, and enlightenment, with correlations to cultural worldview. Includes Samkhya-Yoga, Vedanta, Abhidharma, Mahayana, Vajrayana, Zen, Confucianism, and Taoism.

EWP 562: Buddhism and Western Psychology
A dialogue between different Buddhist and Western schools of psychology on ego, self, personality, meditation, the unconscious, individuation, etc.

EWP 563: Yoga Psychology
The classical Raja, Jnana, Bhakti, and Mantra yoga systems of India are studied. Similarities and differences of underlying theory in various Sanskrit texts are examined. Includes experiential component.

EWP 566: Chakra Philosophies
A hermeneutical investigation of the concepts of kundalini and the chakras in relation to psychospiritual development. Utilizes a systems approach to compare traditional theories found in the literature of Hindu Tantrism, Sri Aurobindo's Integral philosophy, and theosophy.

EWP 567: Transpersonal Psychology
This course discusses the historical development and contemporary issues in the field, including figures such as Gurdjieff, Grof, Wilber, and Washburn.

EWP 568: Buddhist Psychospiritual Perspectives
An overview of psychospiritual theories and practices within Buddhism as a whole, such as Vipassana, Zen, and Tantra.

EWP 569: Integralism
Critically examines the concept of integralism, as vision and in its methodological implications, as it relates to the concerns of psychology.

EWP 570: Eastern Approaches to Self, World, and Enlightenment, Ph.D.
Advanced study of selected traditions from original sources and modern scholarship.

EWP 581: Introduction to Inquiry
This introductory course demystifies the process of research by presenting methodologies in the context of the phenomena one intends to study. Included are qualitative, phenomenological, quantitative, theoretical, and hermeneutic approaches.

EWP 582: Phenomenological Methods
In-depth study of the phenomenological method applied to psychological inquiry.

EWP 583: Practicum in Inquiry
Advanced seminar in which student applies an inquiry method in a particular project. Can be selected as final course in inquiry sequence.

EWP 585: Narrative Psychology
Methods of working with narratives and stories in therapeutic and research settings are presented, and implications for such an approach to understanding the psyche are explored.

EWP 595: Psychology of Spirituality
A comparative East-West study of selected traditions on the nature of consciousness and its operation in the cosmos and the individual forms the basis for an examination of some contemporary psychologies of consciousness.

EWP 602: Psychology of Dreams
Scientific presentation of dreams and related phenomena; experiential exploration of current methods of dream interpretation, with attention to practical uses of dreams for insight.

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

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

EWP 610: Developing Creativity and Intuition
Experiential projects and techniques for overcoming blocks and resistances to creativity and for heightening intuitive perception and developing creative expression.
EWP 616: Child Development  
New perspectives on child development emerging out of a synthesis of modern developmental psychology and insight from mythology, comparative religion, anthropology, and literary sources on the spiritual experiences of childhood.

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

EWP 626: Human Sexuality: Transpersonal Approaches  
Transpersonal understandings of sexuality East and West in bioenergetics, the “diamond approach” of A. H. Almaas, Kabbalah, and Tantra.

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

EWP 701: Academic Teaching Skills  
Supervised practice in the development and presentation of academic courses. Teaches skills and techniques for effective teaching and evoking creative learning.

EWP 702: Presentation Skills  
Skills and techniques for effective presentation for non-academic settings such as workshops, consulting, etc.

EWP 801: Ethics  
Psychological perspectives, East and West.

EWP 802: Seminar in East-West Psychology  
In-depth study of basic topics and current issues in the field.

EWP 900: M.A. Thesis Proposal Preparation Seminar  
Preparing the proposal for the thesis.

EWP 901: Integrative Seminar, Ph.D.  
Integration of cognitive and experiential learning in the doctoral program.

EWP 902A, 902B: Proposal Preparation Seminar, Ph.D.  
Preparing the proposal for the dissertation.
Expressive Arts Therapy Certificate Courses

EXA 200: Practice of Expressive Arts Therapy I
Experiential and cognitive introduction to the practice and theory of expressive arts therapy. Emphasis is on personal experience in the group, and on how different individual expressive art modalities (visual arts, dance/movement, music, drama, poetry, etc.) are used in a therapeutic, healing context.

EXA 210: Practice of Expressive Arts Therapy II
Continuation of EXA 200. Emphasizes interweaving different expressive art modalities into multimodal expressive arts therapy; focuses on how to skillfully introduce and transit between different modalities.

EXA 300: The Powers of the Arts: An Investigation into the Transformative and Healing Nature of the Arts
Theory and research on a number of topics as they elucidate the powers of the arts to evoke transformation and healing, including: creativity and creative processes; imagery; modes of consciousness; the arts as a form of thinking; symbolism and the symbolic process; emotional gesture and their reflection in the arts; aesthetics and spiritual perspectives; the mythic process.

EXA 410: Expressive Arts Therapy: Imagery and Health
Expressive arts therapy is based on a holistic theory that includes the use of expressive arts processes to facilitate physical health and healing, as well as health and growth of the psyche. Imagery is often the dynamic key, as expressed in drawings, clay, drama, poetry, and other media.

EXA 420: Expressive Arts Therapy: Imagery-In-Movement
Imagery-In-Movement is a multifaceted approach employing a variety of modalities when and where they can have the most impact. The process involves: drawing, sculpting, or creating a collage to express an inner state; "mapping" to gain insight into the imagery, body sensations, emotions, and meanings associated with the piece; "journeying" through the most compelling part of the piece; and journal writing to integrate these experiences.

EXA 430: Expressive Arts Therapy: Myth and Ritual
Myth and ritual are powerful containers for the process of expressive arts therapy; they can include drama, dance and movement, music, visual arts, and guided imagery. Sacred time and space is created through the use of potent archetypes, allowing work on the deeper, transformative levels of the self.

EXA 440: Expressive Arts Therapy: Person Centered
This approach expands the person-centered values of Carl Rogers to include expressive arts modes. It includes the "creative connection" of the expressive arts to one's essential nature, and the way one art process stimulates and nurtures other art forms. The qualities of empathy, openness, honesty, and congruence are emphasized.

EXA 450: Expressive Arts Therapy: Creative Expression Method
A movement-centered approach to expressive arts therapy, including movement, dance, visualization, writing, drawing, Gestalt, and Psychosynthesis exercises. Practitioners begin to uncover the physical, emotional, and mental themes of their personal life script. Culminates in a dance ritual to integrate the process.

EXA 460: Expressive Arts Therapy: The Creative Process
Underlying all forms of expressive and creative arts therapy is an understanding and honoring of creative processes. In this course principles of psychotherapy and creative process are compared and contrasted, and ways are explored to develop different expressive arts techniques rooted in the cycles of the creative process.

EXA 470: Expressive Arts Therapy: (selected topic offered by visiting instructor)
Additional approaches to expressive arts therapy, often taught by a guest instructor. May include the use of expressive arts therapy processes with special populations. Course may be repeated for credit with different topic and instructor.
EXA 510: Dance/Movement Therapy
Practice and theory of major approaches to dance/movement therapy, focusing on applications to psychotherapeutic practice and possible integration into a multi-modal expressive arts therapy context. Contemporary approaches to the relationship between movement and the psyche.

EXA 520: Music Therapy
Practice and theory of major approaches to music therapy, focusing on applications to psychotherapeutic practice and possible integration into a multi-modal expressive arts therapy context.

EXA 530: Poetry Therapy
Practice and theory of major approaches to poetry therapy, focusing on applications to psychotherapeutic practice and possible integration into a multi-modal expressive arts therapy context.

EXA 540: Sandplay Therapy
Practice and theory of sandplay therapy, as developed by Dora Kalff and others. Focus on applications to psychotherapeutic practice with children and adults, and possible integration into a multi-modal expressive arts therapy context.

EXA 550: Art Therapy
Practice and theory of major approaches to visual arts therapy, focusing on applications to psychotherapeutic practice and possible integration into a multi-modal expressive arts therapy context. Includes the power of imagery in healing.

EXA 600A, 600B: Case Seminar in Expressive Arts Therapy Supervised practicum in applied expressive arts therapy processes. Presentation and discussion of case material from internship, with emphasis on development of clinical skill in group and individual expressive arts therapy.

EXA 650: Clinical Issues in Expressive Arts Therapy
Addresses clinical issues unique to expressive arts therapy, such as: assessing a client's readiness to do expressive arts work; clinical relevance of different art modalities; transitions between modalities; and client's defenses and resistance, transference and countertransference within this context, etc. To be taken concurrently with supervised internship in expressive arts therapy.
Integral Counseling Psychology Courses

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

ICP 505: Integral Psychology Sri Aurobindo's integral vision and its implications for psychotherapy. Integral perspective on key topics in transpersonal psychology, such as: diagnosis and treatment of spiritual emergencies; meditation, altered states and therapy; psychotherapy as karma yoga; opening the heart; integrating psychological and spiritual approaches to growth and relationship.

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 and synthesis.

ICP 536: Marriage and Couple Counseling Theoretical considerations and experiential demonstrations of process and method of relationship counseling from an integral perspective. Opportunity to practice couple counseling in weekly labs.

ICP 539: Therapeutic Communication Overview of key concepts and methods in psychotherapy, integrating psychodynamic and humanistic approaches. Experiential portion includes role-playing and simulations.

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 555A: Theories of Adult Psychopathology Comparative historical and contemporary views of the development of adult psychopathology.

ICP 555B: Classification of Adult Psychopathology Classification of adult psychopathology, with emphasis on the DSM-III-R categorization.

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 and 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 Ethic 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 600: Rankian Will Therapy Theory and practice of the pioneer depth psychotherapy of Otto Rank, which combines existential, humanistic, and transpersonal motifs.
ICP 601: Haridas Chaudhuri: Worldview and Psychology Research seminar which explores the corpus of scholarship of the Institute’s founder, who synthesized views derived from the Indian cultural renaissance with depth psychological and existential themes.

ICP 602: Perennial Psychology and Therapy Views of Ramakrishna, Sri Aurobindo, and Ramana Maharshi as typifying the yogic paths of devotion, action, and introspective wisdom.

ICP 603: Theosophical Therapy The psychology and psychospiritual methods which derive from the modern theosophical worldview.

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/permissive approaches) in personal growth and psychotherapy.


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 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 lesbian, gay, and bisexual clients.

ICP 621: Holonomic Integration (Stanislav Grof’s Breath Work) Stanislav Grof’s interpretation of transpersonal psychology based on the basic ideas of holonomic consciousness, with a series of sessions designed to facilitate student encounter of deeper layers of the personal and collective unconscious.

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

ICP 626: Transpersonal Counseling Skills Introduces and develops specific transpersonally-oriented clinical skills and processes with an emphasis on intuition.
Integral Health
Studies Courses

IHS 110: Fundamental Issues of Integral Health
Addresses fundamental issues of integral health by exploring ancient and modern approaches to health and healing. Interrelates essential aspects of integral health and provides a basis for further study and research in the field. Provides the foundation for the development of an integral theory and practice of health.

IHS 120: Personal Healing Practice
Explores physical, mental, emotional, and spiritual practices which promote health and healing. Issues of self and social responsibility, lifestyle, empowerment, and life passages are addressed. Students begin to develop a personal practice based on a working knowledge of techniques useful for self-regulation and discovery.

IHS 130: Western Healing Traditions
Presents the history and philosophy of medicine from a Western perspective from ancient to modern times, including Egyptian and Greek theories, occult medicine, homeopathy, vitalism, biomedicine, and quantum medicine.

IHS 140: Eastern Healing Traditions
Presents the history and philosophy of medicine from an Eastern perspective from ancient to modern times, including cosmological, elemental, and vitalistic theories in Chinese, Ayurvedic, and Tibetan medicine.

IHS 150: Psychoneuroimmunology (PNI): Bridging Body/Mind/Spirit
Bridges the Western scientific, biomedical model of health with cross-cultural and spiritual perspectives of how belief systems influence the health of mind, body, and spirit. Teaches physiology of the immune and nervous systems as well as current thinking about cancer, AIDS, chronic fatigue syndrome and other life-threatening diseases. Students examine their own experience, beliefs, and symbols of body/mind/spirit healing and implement new information for personal and professional use.

IHS 160: Nutrition as a Living Philosophy
Combines Western science and ancient wisdom to demonstrate how a conscious approach to nutrition is a method of self-help for the student to attain greater harmony with the universe. Explores in depth the Chinese Five Evolutionary Phases as they relate to nutrition. The concepts of basic nutrition are interrelated with health. How imbalance in food intake may contribute to disease is discussed.

IHS 170: Integrative Seminar
Study and comparison of major systems of health and healing with a focus on honoring integralism. Development of thesis questions.

IHS 180: Thesis Preparation
Preparing the proposal for thesis project.

IHS 190: Thesis Writing
Individualized work and direction with members of the thesis committee.

IHS 510: Qi Gong for Health: Inner Awakening and Healing
Teaches basic skills in Shaolin qi gong with emphasis on how the practice relates to personal health. Students have the opportunity to practice skills in a healing environment. This is a three-week intensive study program in China, where students live in a qi gong health institute.

IHS 520: Principles and Practice of Integrated Medicine
Discusses in detail the practice of medicine from the perspective of Ayurvedic, Chinese, homeopathic, and Western science. Case studies are presented and practical applications are designed for use. This is a two-week intensive format which offers consultation time with the instructor.
Organizational Development and Transformation Courses

ODT 100: Organization Appraisal This course focuses on the initial processes of action research, which includes methods for evaluating existing patterns in organizations and developing a partnership with the client so that assessments are jointly owned by the consultant and the client.

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

ODT 120: Consulting Practicum Application of principles and practices of consulting in real organizational settings, under supervision of an experienced professional consultant. PR: ODT 100, 110.

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 peacemaker; 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 small groups.

ODT 170: Group and Meeting Facilitation Development of group facilitation skills, including increasing one's options and effectiveness of intervention in group process. Supervised practice in process groups, meetings, and other settings will enable students to develop and understand their own facilitation style. PR: ODT 160.

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: Principles of Social Systems An introduction to systems thinking. The course synthesizes the social science perspective, including an overview of sociological, anthropological, economic, and psychological perspectives on systems.

ODT 210: Health and the Quality of the Workplace The relationship between health and work. The course explores such questions as: What is health? How does it affect the workplace? Does the workplace affect health?

ODT 230: Roots of Organizational Development and Transformation An exploration of the psychospiritual roots of organizational development and transformation. The course takes a philosophical look at the principles that drive the process of organizational consulting.

ODT 250: Personal Mastery and Coaching Skills for Consultants An introduction to counseling skills for the practitioner. The course emphasizes skills training in working with individual clients in the group setting and in the one-to-one helping encounter.

ODT 260: Human Systems and Social Change The second in a series of courses with a social systems perspective. The class introduces the specific field of Human Systems Development and links the field to activist skills in the area of social change.
ODT 270: Organizational Development and Transformation in Support of the Earth Distilling the theory and practice of organizational development and transformation into a focused perspective on how the field can contribute to healing the planet. The class takes a social activist perspective.

ODT 280: Practical Consulting Skills Emphasis on the practical skills needed to start and maintain a healthy consulting practice. Includes topics such as starting a practice, scouting, contracting, negotiating, ethical issues, etc.

ODT 290: Contemporary Business An overview of corporate America in the 1990s. The purpose is to familiarize the student with the functions, facets, and language of the business organization.

ODT 300: Family Systems and Organizational Development and Transformation The course distills the theory and practice of Family Systems and its application to organizational consulting. The course will familiarize the student with the perspective and techniques of family systems work and demonstrate their application in organizations and groups.

ODT 310: Process Facilitation Advanced course in facilitation. Moves beyond group decision making and problem solving into facilitating deeper personal and interpersonal work in the group setting.

ODT 320: The Nonprofit and Public Sector An overview of service oriented organizations. The purpose is to familiarize the student with the functions, facets, and language of this sector of the organizational world.

ODT 350: Career Development In times of an uncertain economic future, the capacity to know and communicate one's unique skills and capacities becomes even more essential. This facilitative course provides step-by-step guidance and practical tools in the art of designing work from the inside out. Traditional approaches are combined with mythic perspectives in the pursuit of "right livelihood."

ODT 390: Team Building Organizations are increasingly called upon to be flexible under conditions of rapid change, requiring a higher degree of teamwork than in the past. This course focuses on skills needed for developing self-managing teams.

ODT 800: Proposal Preparation Proposal writing for master's thesis or project.

ODT 900: M.A. Thesis or M.A. Project Individualized work under direction of members of the thesis or project committee.
Philosophy and Religion Courses

PAR 100: Integral Philosophies Introduction to the philosophy of Sri Aurobindo and Haridas Chaudhuri. Includes such philosophers as: Lao Tzu, Teilhard de Chardin, and other philosophers whose philosophies integrate spirit and world. Content varies.

PAR 105: Spiritual Traditions Study of the fundamental assumptions about the human being, the deity, and the nature of the universe in Hinduism, Buddhism, Chinese Philosophy, Judaism, Christianity, Islam, and Shamanism.

PAR 110: Methodologies in the Study of Spiritual Traditions, I Major modern approaches to the study of religious and philosophical world views, building the groundwork for an integrated perspective.

PAR 115: Methodologies, II Historical overview of methodologies in the study of religion and worldview.

PAR 120: Western Thought to the Nineteenth Century, I Overview of Western thought, including important religious influences.

PAR 125: Western Thought, II Continuation of PAR 120.

PAR 130: Contemporary Western Thought Study of important modern Western thinkers. Course varies. May include Derrida, Foucault, Sartre, Merton, Buber.

PAR 135: Eastern and Western Theories Focuses on basic questions of ontology and epistemology using a topical format. Self, soul, body, action, etc. will be looked at from various viewpoints in Eastern and Western traditions.

PAR 140: Symbols and Structure Theoretical and methodological studies focusing on symbolic life and analysis of the structure of thought and experience. Content varies.

PAR 305: Essentials of Abhidhamma Analysis of the Buddhist psychology of mind through descriptions of consciousness.

PAR 307: Topics in Abhidhamma Various topics in Abhidhamma.

PAR 310: Buddhist Suttas Studies in the perfection of wisdom and other primary sources of Buddhism.

PAR 311: The Art of Noble and Harmonious Living Buddhist ethical precepts and moral codes for a harmonious and healthy life. Content varies.

PAR 316: The Bhagavadgita 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 325: Sri Aurobindo His life and writings, a selection from his synthesis of yoga, The Life Divine, and Savitri.

PAR 330: 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.


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

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

PAR 401: Indian and Tibetan Mahayana Survey course of Mahayana up to Tibetan Mahayana.

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

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 bodhisatta’s unconventional path; the reformation of reality by profane and esoteric practices.

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

PAR 418: Mimansa, Nyaya and Vaisesika. Study of three “orthodox” systems of Indian philosophy whose methodologies had a major impact on Indian thought and argumentation.

PAR 419: The Brahmasutra. The Brahmasutras or Vedantasutras are a foundational text in the Vedantic traditions.

PAR 420: Samkhya-Yoga. The Samkhya philosophy of discriminative knowledge and the yoga teachings of spiritual liberation.

PAR 424: Hindu Tantrism. The Hindu tantric tradition as evidenced particularly in the Kashmir Saiva tradition with comparisons to other Tantric schools of Hinduism, including study of Aurobindo and Chaudhuri in tantric context.

PAR 423: Divine Love in Hinduism. An exploration of the modes of worship of the divine in the Hindu tradition with special attention to the philosophical and spiritual subtleties that define the various devotional schools.

PAR 430: Seminar on Chinese Philosophy. Taoist and Buddhist texts will be studied and discussed. Content varies.


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

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 485: Philosophy of Science. The development of scientific method and worldview; 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: Hermeneutic Phenomenology. The integral aspects of metaphysics and phenomenology, showing how hermeneutics is a fundamental ground for a philosophical and psychological understanding of human existence.

PAR 493: Philosophy and Psychology. Examination of philosophical presuppositions and spiritual implications in major psychological systems.

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

PAR 510: Philosophies of Health and Healing. Health and healing viewed from various philosophical perspectives.

PAR 522 – 531: The Arts. Occasional offerings in Indian dance, Oriental painting, Indian music, and more.

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: Tibetan 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 simulacrum for liberation; Tibetan medicine as the synthesis of several systems.

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.

An exploration of the Goddess tradition through myth, symbol, and ritual; looks at prehistoric period and uses a cross-cultural approach.

PAR 621: The Goddess, Part II: Reemergence of the Goddess in Contemporary Culture
Reemergence of the Goddess in contemporary Western thought; its implications for personal and cultural transformation.

PAR 622: Women, Religion, and Social Change
A multicultural approach to the study of women and religion, this course offers a global perspective on the positive as well as negative impact of religious traditions on women's lives. Readings, audiotapes, and films present the voices of women speaking of their faith, giving testimony about their own experience, challenging traditional institutions, addressing changing leadership roles, and building a common religious foundation in the struggle for social justice.

PAR 623: Issues in Women's Spirituality
Historical overview of the women's spirituality movement; revisioning religions; immanence and transcendence; grace; recovering women's embodied spirituality (body parables, epistemology); radical empiricism; revelatory (mystical) experience and the constructivist debate; the nature of ritual in grass roots women's circles; uses of myth and symbol; the current Marian revival; spiritually grounded activism for social change.

PAR 624: Cosmology and Ecofeminist Spirituality
A human spirituality grounded in cosmological awareness is based on an understanding of the universe as dynamically alive and interconnected. The relationships between the female body, the Earth, and the cosmos are explored by drawing on contemporary science. Ecofeminist thought is linked with spiritual practice through readings, lectures, discussion, and meditation.

PAR 625: Thealogy: Goddess, Humanity, and Nature in a New Key
This course will explore how the contemporary re-emergence of the Goddess as a religious image affirms and celebrates women's power, bodies, will, and bonds. It also challenges the dualisms of mind and body, spirit and nature, rational and irrational, that have been foundational in traditional theological understandings of "God," "man," nature and ethics. The sources and norms of feminist theology, as well as questions of how we know what we know will be considered.

PAR 626: Reconstructing Traditions: The Feminist Challenge to Judaism and Christianity
This course considers how feminists are revisioning Jewish and Christian theology and ritual. Anti-Judaism in the Christian tradition and anti-paganism in Christian and Jewish traditions will also be considered.

PAR 627: Women's Revisioning Philosophy: Body/Gender/Knowledge
Women's contributions to the current revisioning of philosophy are major. This exciting new way of thinking reconceives and reconceptualizes life as whole, moving beyond the shortcomings of dualism into a more realistic, practical, and viable way of living, in which self, society, the Earth, and the creative forces of the universe are in harmony.

PAR 628: Jewish Women's Literature: Sensuality and Spirituality

PAR 629: Creative Feminist Liturgy

PAR 630: Women in Buddhism
PAR 631: Women's Art for the Transformation of Culture  Traditionally, the artist's role has been that of the visionary, imaging a future not yet in place. Some contemporary women artists work from their deep intuition — dreams, visions, and trance — reclaiming ancient symbols of the sacred female and expressing as spirituality a dimension that has long been repressed in Western culture.

PAR 632: Ethics of Social Change  Explores and creates new models and methods for living in partnership and in community, focusing on the common good. Incorporates ecological wisdom, peaceableness, freedom and justice, compassion, and love in the effort to address and resolve the manifold problems now harming the human family and its planetary home, Gaia.

PAR 633: Lesbian Perspectives on Women's Spirituality

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.

PAR 706: Sanskrit Philosophical Terms  Survey of Sanskrit philosophical terminology. May be taken as a core requirement in Hindu Religion and Philosophy Concentration in lieu of PAR 615.

PAR 707: Chinese Philosophical Terms  Study of the different meanings of key terms in Confucianism, Taoism, and Chinese Ch' an, and discussion of their influences and developments in Chinese culture.

PAR 749: Sanskrit Chanting

PAR 750, 752: Beginning Sanskrit

PAR 753, 754, 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 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. Students develop the dissertation proposal in philosophy and religion.

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

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

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

PSY 499: Proseminar in Research Methods
Introduction to the research process: formulating questions, specifying conditions for observation, and research design. Readings cover those issues common to all research methods: scientific inference, philosophy of knowledge, ethics, and cultural and political issues.

PSY 501: Quantitative Research Methods I
Descriptive statistics, probability, principles of statistical inference, one- and two-sample tests on means and variances, simple regression and correlation, non-parametrics, chi-square goodness-of-fit tests, and analysis of contingency tables.

PSY 501S: Quantitative Research Methods I An introduction to statistics for Psy.D. students. The course covers the elementary techniques — t and chi-square tests, one-way ANOVA, simple regression and correlation — with an emphasis on conceptual understanding.

PSY 502: Quantitative Research Methods II
Analysis of variance, including repeated measures, mixed designs, tests of simple effects, trend analysis, multiple comparisons, and unequal ns; multiple regression; analysis of covariance; the general linear model; and loglinear analysis design. PR: PSY 501.

PSY 502L: Computer Lab
Use of statistical software for techniques covered in PSY 502. One unit, required of Ph.D. students doing quantitative dissertation research. PR: Concurrent registration in PSY 502.

PSY 502S: Quantitative Research Methods II
ANOVA and multiple regression for Psy.D. students, with a brief introduction to statistical software. Three units; required for Psy.D. students doing a quantitative dissertation. PR: PSY 501S or equivalent.

PSY 503: Multivariate Analysis
Matrix algebra; review of MRA using matrix algebra; path analysis; MANOVA, including the multivariate solution to repeated-measures ANOVA; canonical correlation; principal components analysis; elementary factor analysis; structural equation modeling; the multivariate general linear model. Three units, required of Ph.D. students doing quantitative dissertation research. PR: PSY 502L.

PSY 504: Qualitative Research Methods
Naturalistic observation, sociological fieldwork, grounded theory, narrative analysis, phenomenology, psychohistory, and psychobiography. Three units, required of students doing qualitative dissertation research. PR: PSY 499.

PSY 504L: Qualitative Research Lab
Intensive work on a research problem using one particular qualitative method. Generally taken concurrently with PSY 504 and arranged with instructor. One unit, required of Ph.D. students doing qualitative dissertation research.

PSY 506A, 506B: Research Practicum
Over the course of two quarters, students plan, carry out, and write up a research project, either individually or in collaboration.

PSY 508: Tests and Measurement
Principles of measurement and testing; survey of major tests used in clinical and counseling work and research; role of testing and measurement in humanistic and transpersonal psychology.

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

PSY 512: Social Psychology
Current theories and research on social processes, structures and issues, and the social context of individual behavior, including Eastern and transpersonal approaches.

PSY 513: Group Dynamics
Exploration of group processes through group interaction experience and didactic analysis and synthesis.

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

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

PSY 547: Clinical Practice of the Unconscious: An Introduction to Lacan Exploration of the imaginary, the symbolic, and the real in Lacan's metapsychology, including the Freudian unconscious, post-Freudian developments, the linguistic structure of the unconscious, and the psychoanalytic cure and its ethics.

PSY 548: Physiological Psychology Structure and function of the central nervous system and sensory-perceptual systems, emphasizing brain-behavior relationships.

PSY 551: Theories of Psychopathology Overview of the theoretical approaches to psychopathology and the experience of human problems, emphasizing psychodynamic, cognitive, existential, transpersonal, and Eastern perspectives. Current research and treatment implications. (Formerly titled PSY 550: Advanced Psychopathology.)

PSY 552: Diagnostic Psychopathology Diagnosis of psychopathologies, emphasizing the DSM-III-R classification system, the clinical interview, and other diagnostic tools. Includes critique of nosological systems and application to case material. (Formerly titled PSY 549: Psychopathology.)

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


PSY 560: Psychoneuroimmunology Influence of behavior, emotional states, and attitudes upon our bodies and the healing process. Biological and behavioral perspectives on the mind-body defense systems.

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 and corrections fields. Competency determination, expert witness testimony, the evidentiary process, diminished capacity, violence analysis, and custody release considerations.
PSY 570: Psychological Assessment I: Cognitive & Intellectual Measures
Theory and practice of scoring, administration, interpretation, and application of major tests for assessing intelligence, learning abilities and disabilities, and neuropsychological deficit. PR: PSY 508.

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, SCT, and 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 equivalent.

PSY 574: Psychological Assessment of Children
Intellectual and personality evaluation of children and adolescents. PR: PSY 570-672.

PSY 580: Consultation & Supervision in Professional Psychology
Skills in consulting and supervising.

PSY 581: Teaching of Psychology
Theory, models, and methods of the instruction of psychology.

PSY 582: Teaching Skills Practicum
Applied skill development with opportunity to participate in classroom instruction. PR: PSY 581.

PSY 590: World Religions & 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 psychodynamics and object relations, Jungian, neo-Freudian behavioral, cognitive, Reichian, interpersonal, strategic, humanistic, existential, and transpersonal systems.

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

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 551, 600, and 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 551, 600, and 601.

PSY 604: Theory and Method in Contemporary Psychotherapy
Current theoretical issues and recent development in psychotherapeutic techniques. Refinement and expansion of therapeutic skills through guided practice, structured experiences, role-playing, and demonstration. PR: PSY 600, 601, and all level I practica.
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. 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.

PSY 615: Object-Relations and Self Psychology
Establishes the historical framework of the Freudian tripartite drive-structural model as a context for the development of later object-relations models, with emphasis on early (preoedipal) character formation and borderline psychopathology. Includes the work of Klein, Mahler, Kernberg, the ego psychology school, and the British school (Fairbairn, Winnicott), among others.

PSY 616: Psychoanalytic Self Psychology
The development of the theory and application of Heinz Kohut's work with narcissistic personality disorders and other "self disorders," and includes seminal contributions of contemporary theorists regarding the "intersubjective approach." PR: PSY 615.

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: PSY 546.

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

PSY 630: Cognitive Therapies: Theory and Practice
Principles and practice of the cognitive therapies, emphasizing dynamic interactions among cognition, emotion, and behavior. Case studies and applications.

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

PSY 634: Existential Analytic Psychotherapy
Existentialist approach to theory and practice in depth psychotherapy. Critical introduction to clinically relevant ontological variables such as freedom, alienation, meaning, and death.

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 Therapy Practicum
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 Wilhelm Reich. PR: EWP 514 or consent of the 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.

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 with 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 who are actively working with children and adolescents. PR: PSY 715 or equivalent.

PSY 720: Treatment of Alcoholism & 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 working with the female client.

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

PSY 725: Treatment of Sexual Dysfunction  Treatment of specific sexual dysfunction 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: Major Contemporary Approaches to Hypnotherapy Hypnotic techniques 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 744: Sandplay Theory, experience, and clinical presentations of sandplay as developed by Jungian psychotherapist Dora Kalff. Guidelines for setting up and using sandplay with adults and children.

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

PSY 750: Brief Psychotherapy Models and strategies of the major approaches to short-term and time-limited psychotherapies. PR: PSY 601.

PSY 752: Psychotherapy Integration Theory and research on combining psychotherapies from differing theoretical orientations. Issues in technical eclecticism, common factors, differential therapeutics, theoretical integration, and finding a common language.

OTHER PSYCHOLOGY COURSES

PSY 910: Dissertation Proposal Development Development of the dissertation proposal. PR: For PSY students who have completed all course work.

PSY 903: Dissertation Individualized work with members of the dissertation committee. PR: advancement to candidacy.

“The language of the lips is easily taught; but who can teach the language of the heart.”

– Mahatma Gandhi
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 103: Psychological Anthropology Examination of the sub-discipline first known as Culture and Personality and its relation to other branches of anthropology, 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: Ethnographic Research Methods Purposes, strategies, and techniques of ethnographic field work with practice of 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 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 multicultural reality. Topics include networks, neighborhoods, and interclass and interethnic relations in cities.

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 209: Other Ways of Knowing Reconsideration of science and history as symbolic and mythic systems. Reevaluation of the presuppositions of modern Western civilization through cross-cultural and interspecies comparisons. Search for other ways of knowing, from spirit in nature, feminine ways of being, sacred, and spiritual practice, and movements of personal, social, and ecological transformation.

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 Stories and Myths Exploration of symbolism in story and myth from a wide variety of cultures, focusing on important culture-specific themes and on universals of meaning found in all cultures.

SCA 212: Shamanic Art and Ritual Living shamanic teachings and paths are inseparable from and embodied in arts and ritual. An historical and experiential study of shamanic arts of Asia, Africa, and the Americas.
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 217: Nietzsche/Foucault: An Archaeology of Western Culture Comprehensive study of the work of Foucault, the 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 new philosophy of the human relationship with the Earth and all its creatures, 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 a natural setting exploring our interconnection with other life forms and human love and concern for planet Earth.

SCA 220: Art Creativity and The Sacred 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 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 feminist thought.

SCA 223: Managing Cultural Diversity Examination of the impact of cultural diversity in the workplace. Human resources 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: Survey of 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 keyed to films shown. Incorporates hands-on practice.

SCA 226: Language and Consciousness An advanced seminar anthropological linguistics which explores the power of language and examines a variety of issues in the field as well as their ramifications within students' fields of interest.
SCA 227: Culture, Place and Personal Experience
The field of environmental psychology, the study of the relationship between our surrounding environment, our lives, and behavior is explored in a cross-cultural manner. This course will survey cultures East and West, modern and ancient.

SCA 228: Cultural Interpretive Methods
Anthropologists are often the 'people' people in agencies like the Park Service, Forest Service, and State Park systems, providing the information which gives the visitors information about the cultures. This class focuses on interpretive methods and program presentation.

SCA 229: Cross-Cultural Resources for Social Transformation
Exploration of perspectives, beliefs, and practices from a number of cultures, including India, Sri Lanka, Tibet, Africa, and the Americas, that have direct relevance and application to social transformation in our own culture and globally.

SCA 230: Ecological Strategies Around the World
Study of a wide variety of successful cultural responses to ecological problems and issues around the world, focusing on the possibilities of applying these responses to issues in our own culture.

SCA 231: Mythology of Gender
A cross-cultural exploration of mythology as it relates to gender as the expression and meaning of the feminine and the masculine. Includes mythology of India, classical Greece, Native America, and other cultures.

SCA 233: Cross-Cultural Approaches to Language and Cognition
This course uses Native American materials to explore both universal and relative modes of human cognition as a mirror to our own cultural biases. Investigates different kinds of knowing (e.g., knowing what versus knowing how), and what knowing looks like in noun-oriented, verb-oriented, and root-oriented languages. Authors include Highwater, Deloria, Levi-Strauss, Luria, Vygotski, and Whorf.

SCA 234: Ecofeminism: Philosophy, Spirituality, Activism
Critique of the negative, linked responses to nature and the female in Eurocentric, patriarchal philosophy and culture. Study of contemporary pioneering efforts to revision philosophy, spirituality, ecological activism, and social change work in light of ecofeminist values, such as challenging dominance modes by actively honoring the interconnected web of life.

SCA 235: Anthropological Perspectives on Women
Exploration of the development of feminist anthropology. Study of historical and contemporary aspects of women's status and roles cross-culturally and the inclusion of woman's "voice" in the emerging global dialogue.

SCA 236: Female Rites of Passage
Cross-cultural study of significant ritualized transitions in the female life cycle in a variety of cultural contexts. Exploration of the relation between these rituals and other aspects of sociocultural systems.

SCA 237: In Our Own Back Yard: Bioregional Experience and Action
Exploration of the local bioregion through experiential learning, field trips, readings, and discussion. Visits to natural places and social action projects in the San Francisco area will lead into hands-on activities that foster ecological renewal and multicultural cooperation at the Institute and in the neighborhood.

SCA 239: Healing the Wounds of Separation
Class members will participate in supportive, experiential exercises and discussions which facilitate the unlearning of the racism, sexism, classism, heterosexism, adulthood, and antisemitism that separates people. This work leads to renewed strength in unity and diversity.

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 410: History and Culture of Japan
Key terms and concepts in Japanese religion, world view, aesthetics and sociocultural patterns.

SCA 411: Peoples and Cultures of China
Study of the similarities and differences of the many cultures within China, and the current cultural issues facing these groups as well as China as a whole.
SCA 421: Peoples and Cultures of India  Study of the cultural history of the Indian subcontinent, exploring the large variety of cultural groups within India, their interrelations, and the contemporary issues and challenges facing India as a national entity.

SCA 431: Peoples and Cultures of Native America  Overview of major Native American cultural and linguistic groups, worldviews, 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 society.

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: History and Culture of Tibet  Key terms and concepts in Tibetan worldview, spiritual perspectives, sociocultural patterns, philosophy, and history.

SCA 471: Peoples and Cultures of Africa  Exploration of the African continent and its rich history and cultural diversity. Special focus on the wisdoms of traditional African cultures and on the sociocultural issues confronting Africa today.


SCA 901/902: Anthropological Fieldwork  Two consecutive quarters of supervised ethnographic field work as a 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.
Somatic Psychology Courses

SOM 501: Seminar in Somatic Theory  An introduction to the basic theories and skills that constitute the somatics field, and to the particular approach taken towards the field by each of the core faculty members. Part of the course is given at the annual retreat at Esalen Institute.

SOM 505: Western Anatomy, Body Image, and Family Systems  A basic introduction to the use of anatomical studies to further one's capacities for sensory awareness and self-development, and for use in somatic education and psychotherapy. Emphasis is placed on how anatomical knowledge can be used in the counseling situation for diagnosis of the family system and therapeutic intervention. Includes an introduction to the work of some of the early founders of the field of somatics.

SOM 507: Neuroscience, Body Image, and Family Systems  Focuses on ways in which family and other social organizations influence and impact neural excitatory activities, and explores the implications of these understandings for somatic education and therapies. Examines the roles of the neural, neurohormonal, and neuromuscular systems in experiences such as arousal, stress, and movement. Emotions, feelings, and self-images are looked at as multilevelled patterns of biological activity. PR: SOM 505.

SOM 510: Advanced Family Therapy: Action Oriented Approaches  Survey of selected theories and techniques of family therapy, integrating a somatic perspective. Experiential exercises assist students in identifying dynamics that stem from their own family of origin experience and understanding how these impact on their role and effectiveness as a therapist. PR: SOM 556A and SOM 556B.

SOM 514: The Psychology of Wilhelm Reich  Study of this pioneer in the somatics field: his growth and continuation from Freud to his development of character analysis, his work with muscular and character armor, sex economy, orgone energy, and his revolutionary methods of working with the self. Attention to outgrowths of these developments. Applications for therapeutic use and interpersonal growth.

SOM 515: Reichian-Based Psychotherapies  Further theory and practice of the somatic-psychotherapeutic work developed by Wilhelm Reich. Clinical and everyday applications and practice. Inclusion of other compatible energetic modes of working that have enhanced the field.

SOM 525A, 525B: The Psychology of Play  Exploration of the sensory and emotional experiences of the body in the rapid and competitive kinds of movement that are typical of sports. The notion of body image is expanded to include the possibilities of such kinds of movement, with emphasis on the familial and social factors which inhibit a person's capacities for strength, resilience, and the ability to defend himself or herself in dangerous situations. Also explores the psychological and social barriers to using the body in the non-goal oriented ways characteristic of play.

SOM 530A: Theories and Techniques of Somatic Psychotherapy I  The first in a sequence of courses that studies individual and family systems approaches to psychotherapy from a somatic perspective. Examines the history and practical application of somatic thinking to therapeutic issues such as transference, countertransference, resistance analysis, intervention, empathic listening, and emotional expression, and discusses various body-oriented interventions such as work with gesture expression and breath. PR: SOM 507.
SOM 530B: Theories and Techniques of Somatic Psychotherapy II Covers the theoretical bases of the development of character structure and the implications of these for psychotherapeutic approaches. Emphasis is on the relationship between how an individual’s history of interpersonal dynamics is embodied; how this somatic basis of experience subsequently shapes one’s life and forms the basis for interpersonal relating and bonding; how identity develops within the family system; and how identity is structured in the body. Other issues such as the relation to transference and countertransference are also addressed. PR: SOM 530A.

SOM 530C: Theories and Techniques of Somatic Psychotherapy III A continuation of the theoretical basis for the development of character structure, with more emphasis on implications for psychotherapeutic approaches. Addresses the psychotherapeutic process; the experience of change and transition; and the use and evaluation of psychotherapeutic interventions. Develops a more in-depth understanding of transference and countertransference. PR: SOM 530B.

SOM 540: Integrative Seminar Further development of both theoretical understanding and practical techniques for working in a variety of clinical settings. Students’ mastery of observational, assessment, and listening skills, treatment planning, goal formulation, and intervention techniques will be stressed. Emphasis on the ability to integrate somatic and other clinical approaches. Students’ development of their own therapeutic style will be discussed. PR: SOM 530C.

SOM 545: Introduction to Psychodynamics A history of psychodynamic ideas and an introductory exploration of how psychodynamic perspectives are applied in clinical settings. Looks at relationships among psychodynamic, somatic, and family system approaches.

SOM 555: Sensory Awareness Deep, uncritical attention to how we are, act, and perceive, and the implications of that awareness. Considers the question of how cultivating such attention is relevant to individual growth, groups, therapeutic applications, and societal issues.

SOM 556A: Body Movement and Family Systems I Focuses on how patterns established in family of origin affect perception of self, other, and relationship. Utilizes the body-based, therapeutic form of Authentic Movement, together with a process-oriented approach to psychotherapy. Examines such elements as projection, defining boundaries, listening, speaking, writing, empathy, transference, and countertransference as they relate to work with individuals, groups, and families.

SOM 556B: Body Movement and Family Systems II Identifies personal movement themes, somatic patterns, and psycho-emotional underpinnings as they relate to dynamics within family of origin. Enhances observational skills, listening skills, and appreciation for the role of nonverbal phenomena in the clinical interview through the use of experiential and theoretical approaches. PR: SOM 556A.

SOM 557: Non-Western Movement, Posture, and Consciousness One of a series of courses whose combined aim is to familiarize students with how different cultures embody meaning in formalized movements and postures. Explores states of consciousness associated with various dances, sports, meditation styles, and postures.
SOM 560: Clinical Relationship  Focuses on the importance and complexities of the clinical relationship from the somatic perspective, with particular emphasis on the issues of transference and countertransference. Addresses the biological basis for transference and countertransference, and demonstrates how understanding the somatic level of these dynamics can provide a tangible opportunity to work with this material.

SOM 565: Body and the Body Politic  A study of how both individual bodies and individual experiences of the body are shaped from infancy by major social institutions (education, medicine, religion, science, the media, etc.), and how that shaping process anchors the power of those institutions in our perceptions and emotional responses to authority. Particular attention is given to the question of what it means to be a therapist or educator focusing on the body in a world that is characterized by widespread abuse of the body, both political and personal.

SOM 570A: Research Design  An introduction to different paradigms of research, methods of establishing the validity of hypotheses, the nature of evidence, and methods of conducting interviews. Students will learn how to conduct research in the professional literature related to their particular study.

SOM 570B, 507C: Somatics Research Thesis  The ongoing advisory working seminar for students who are in the process of thesis research and writing. PR: SOM 570A.

SOM 575A, 575B: Somatic Education I and II  Two advanced courses in a study of the implications of somatics theories and practices for revising the learning process: their impact on the teaching of children, sports education, the nature of research itself, etc. The particular content of each course varies depending upon the backgrounds of the students in any particular year.

SOM 580: Case Seminar in Somatic Psychology/ Clinical Practicum  A process-oriented supervision group with presentation and discussion of cases. Focus is on the therapeutic relationship, treatment planning, results of therapeutic interventions, and countertransference issues, with particular emphasis on the somatic dimension. PR: Psychopathology, Ethics (various courses in different programs meet this requirement).

SOM 595: Language for Somatic Educators  An advanced course which explores in depth the relationship between language (both spoken and written), and nonverbal experiences. The emphasis is on exploring the differences between speaking out of experience and about experience.
FACULTY
DRAMA THERAPY

PROGRAM DIRECTOR
Renée Emunah, director of the Drama Therapy program, received her M.A. from San Francisco State University (Special Major, combining Theater Arts and Clinical Psychology, 1979), and a Certificate in Drama Therapy from Sesame Institute in London (an internationally recognized drama therapy training and research center). She is a doctoral candidate in psychology at the Union Institute. Renée is the former president of the National Association for Drama Therapy, author of many articles on drama therapy, and a member of the editorial board of the journal Arts in Psychotherapy.

Renée worked as a drama therapist with emotionally disturbed adolescents and adults for fifteen years at Gladman Memorial Hospital. She was among the first four drama therapists to become officially registered (R.D.T.) in the U.S.

Renée’s interest in the integration of healing, art, and education led her to found a theater company for former psychiatric patients, which she directed for six years. She directed the Drama Therapy program at Antioch University from its inception in 1983 until the program moved to the Institute in 1989. Currently she is completing a book on drama therapy to be published by Brunner/Mazel.

George Kitahara Kich received his M.A. (1976) and Ph.D. (1982) in Social-Clinical Psychology from the Wright Institute, Berkeley. A licensed psychologist and licensed Marriage, Family, and Child Counselor, he has a private practice in Berkeley. He has taught psychology in various Bay Area colleges and universities, and has provided clinical training, supervision, and consultation to agencies. George co-founded and became the first president of a multiracial/multicultural community organization (I-PRIDE). He is continuing both research and community involvement in Asian American multiracial organizations.

George’s clinical and research interests include integrating drama and improvisational approaches into psychotherapy; working with interracial people and families; studying the impact of AIDS on Asian American families; and integrating the perspectives of systems, object relations, and self psychology theory and practice. Vipassana meditation and Rosen Method work help focus his wide-ranging interests.

Eva Leveton earned her M.S. (1959) in Clinical Psychology at San Francisco State University and advanced training as a family therapist in the original group of intensive trainees at the Mental Research Institute in Palo Alto. A licensed Marriage, Family, and Child Counselor, she is a founding member of the Family Therapy Center in San Francisco. Eva is a former actress, and has been active as a psychodrama-ist. She has written two books, Adolescent Crisis, Approaches in Family Therapy (1984) and A Clinician’s Guide to Psychodrama (1991). In collaboration with her husband, Alan Leveton, M.D., she made a five-hour training film in family therapy, “Children in Trouble; Families in Crisis,” available through the University of California Extension, Davis, California.

Eva teaches psychodrama and women’s development at the Family Therapy Center and conducts periodic psychodrama groups in Taos, New Mexico. She is a published poet and continues to pursue interests in acting and writing.
EAST-WEST PSYCHOLOGY

PROGRAM DIRECTOR
Kennard Lipman, program director and faculty member in the East-West Psychology program, received both an M.A. (1976) and Ph.D. (1979) in Far Eastern Studies from the University of Saskatchewan, Canada. He is also a graduate of the American College of Traditional Chinese Medicine.

Ken is co-author of two translations/studies of Tibetan Buddhist works and pursues a wide range of East-West psychological, historical, and philosophical studies, especially in Jungian, self, and phenomenological psychologies.

Daniel Deslauriers received his M.S. and Ph.D. in 1989 from the Université de Montréal (Québec) and conducted research at the University of Auckland (New Zealand) and at the Chronopsychology laboratory, Carleton University (Ontario). He was co-founder of the Montréal Centre for the Study of Dreams, and he co-authored the book, Le rêve: sa nature, sa fonction et une méthode d’analyse (1987).

Daniel is currently pursuing his research interests in body-mind integration through dreams and narrative ways of knowing.

He lived in Indonesia and has studied the language, religion, and sacred arts of Bali. He trained in Gamelan music and Balinese dance. Daniel is also a practitioner of Christian meditation.

Jürgen Kremer, academic dean and former director of the East-West Psychology program, received his Ph.D. in Psychology from the University of Hamburg, West Germany. From 1983 to 1987 he served as dean of faculty and vice president of academic affairs at Saybrook Institute in San Francisco, where he also taught for eight years. Jürgen’s books include Toward a Person-Centered Resolution of Intercultural Conflicts (1980).

He serves on the editorial board of the Journal of Phenomenological Psychology and the Journal of Learning About Learning. His articles have addressed issues in play- and person-centered and cathartic psychotherapy, epistemology, shamanism, and the arts.

He is currently researching the nature of shamanic tales and their sociopolitical implications and writing on the significance of contemporary Western shamanism for the evolution of consciousness. Another research project concerning the efficacy of shamanic healing is under development. He most recently was guest editor for the ReVision issue on “Culture and Ways of Knowing.”
Arlene Mazak received an M.A. (1971) and a Ph.D. (1992) in South Asian Studies from the University of Chicago and an M.A. in Counseling Psychology from the University of San Francisco. She studied mythology with Joseph Campbell and the history of religions with Mircea Eliade. As a Fulbright scholar in India, she conducted research in Sanskrit and Bengali for a dissertation on kundalini-yoga in Hindu Tantrism. Currently she is working as a Marriage, Family, and Child Counselor intern at the Clement Street Counseling Center. Arlene has been training director for the Spiritual Emergence Network and continues to be a consultant on kundalini. She has also assisted in the planning of the first International Conference on Energies of Transformation and the annual conference of the Association for Transpersonal Psychology.

Arlene’s interests include yogic systems, mysticism, cross-cultural issues, integral philosophies, psychospiritual growth, and spiritual emergency. She has practiced Christian, Hindu, and Buddhist forms of meditation, as well as the integral yoga of Sri Aurobindo.

Larry Spiro received his B.S. from M.I.T. and his Ph.D. from Columbia University, (1973) receiving training in both philosophy and psychology. In his professional career he has been a teacher, psychotherapist, consultant, and director of a therapeutic community. He was one of the original founders of Meila Foundation in New York in 1972, and from 1982-1987 was the director of its Bay Area program, which sponsored research and public dialogue exploring the relationship between psychology and spiritual traditions of the East and West.

Larry continues to pursue his major research interest, an inquiry into the meaning and concept of sacred psychology. He is presently at work on a book which investigates the metapsychological issues that arise in relating differing traditions and perspectives on sacred psyche to prevalent Western notions, and the problematics involved in their potential integration.
EXPRESSION ARTS THERAPY CERTIFICATE PROGRAM

DIRECTOR

Jack Weller, Rudolph Schaeffer Professor of Arts and Creativity and founding director of the Expressive Arts Therapy certificate program at the Institute, received his B.A. in Psychology and M.A. in Philosophy from the University of California (1968), specializing in aesthetics and East-West studies. Postgraduate work focused on Buddhist art and Buddhist studies and practice at the University of California, Berkeley, and the San Francisco Zen Center.

For ten years Jack was the founding director of the Arts and Consciousness graduate program at JFK University. His interests span all of the arts, philosophy, mysticism, meditation, aesthetics, sacred, and transformative arts, creativity studies, and expressive arts therapy. He is an advisor to the National Expressive Therapy Association.

Jack worked closely with Rudolph Schaeffer during the last years of his life to continue the legacy and spirit of Dr. Schaeffer's teachings at the Institute.

Diane Berman, adjunct faculty member, has over 25 years of experience as therapist. She has been a Registered Art Therapist since 1968, received her M.A. in 1979 from the University of Santa Clara, and is a licensed Marriage, Family, and Child Counselor in private practice in Los Altos. Through her studies of sacred psychology, Jung, Native American spirituality, and her direct work with Dr. Jean Houston, she has explored more deeply the power of integrating myth and ritual with expressive arts therapy. Diane is on the faculty of JFK University where she teaches expressive arts therapy. For the past ten years she has supervised M.F.C.C. interns at the Community Health Awareness Council in Mountain View.

Kate T. Donohue, adjunct faculty member in the Expressive Arts Therapy program and the Psychology doctoral program, received her Ph.D in Psychology from Temple University. She is a licensed psychologist with a private practice in San Francisco. In both her clinical work and her teaching at various universities on the East and West coasts, she focuses on a blending of the arts and the creative process as an integral part of personal growth and psychotherapy.

Kate has worked with the arts and artists for fifteen years, first as director of the counseling center at the Philadelphia Colleges of the Arts (now the University of the Arts), then as director of the counseling center at the California College of Arts and Crafts. She was also co-founder of the Center for the Gifted and Creative in Philadelphia.

For 20 years, Kate has promoted the use of arts and creativity for social change. She was president of Psychologists for Social Responsibility and other feminist and economic justice groups. Besides her professional and political interests, Kate expresses her own creativity by practicing Aikido, participating in women’s rituals, painting, dance, writing, and humor.
Sanjen Miedzinski (formerly Susan Schneier) is adjunct faculty in the Expressive Arts Therapy program. She received her Ph.D. in Clinical Psychology from the City University of New York (1980). Sanjen was formerly director of the Transpersonal Psychology program and associate dean at JFK University. In addition she co-founded and directs Art Spirit: Expressive Arts Training Institute and Counseling Center.

Her journey has led her to studies and careers in both the sciences and the arts. She has been a biochemist and a software technical writer as well as an art director, teacher of dance, and student of drawing and painting. She has integrated these interests in her current work in transpersonal psychology.

Sanjen developed and teaches Imagery-In-Movement, a process of inquiry which integrates the intuitive and the rational modes of functioning through a combination of drawing, movement, psychodrama, and journaling. The method has served a major role in her own psychospiritual growth.

“I do not understand; I pause; I examine.”
– Michel de Montaigne
INTEGRAL COUNSELING PSYCHOLOGY

PROGRAM DIRECTOR

Brant Cortright, director of the Integral Counseling Psychology program, earned his Ph.D in Clinical Psychology from Union Institute in 1976. He is a licensed psychologist with a private practice in San Francisco and works with individuals and couples. Originally led into the field through his involvement with Buddhism, Krishnamurti, and hatha yoga, Brant has a background in psychoanalysis, group process, and existential psychotherapy with a major focus in Gestalt therapy. Currently, he is interested in integrating humanistic-existential approaches to psychotherapy with psychoanalytic self psychology, and exploring how Sri Aurobindo’s philosophy can provide a transpersonal framework for incorporating Western psychological methods in psychotherapy.

Padma Catell received her B.A. and M.A. degrees in Biology from Hunter College (City University of New York), and her Ph.D from the California Institute of Integral Studies (1984). She is licensed as both a Marriage, Family, and Child Counselor and as a psychologist. Padma is one of the directors of Buena Vista Counseling Center where she supervises interns and sees private psychotherapy clients.

Padma became interested in psychology when she began studying Raja yoga and Sanskrit in 1972 at the ashram of Sri Bramananda Saraswati. Her particular interest in the synthesis of the biochemical, the spiritual, and the psychological began even earlier with her studies in biochemistry and the pharmacology of the central nervous system.

Padma’s first contact with the Institute was in 1972, when she attended classes being taught by her spiritual teacher. Padma has been teaching at the Institute since 1984.

Vern Haddick earned his master’s degree from Columbia University, and another from the University of California, Berkeley (summa cum laude), where he also completed his doctoral studies. In addition to his specialization in counseling psychology, Vern has strong interests in the psychology of creative process, psychosynthesis, Progoft’s intensive journal method, cross-cultural studies, and counseling ethics and values.
Paul Herman earned three master’s degrees: in Spanish from the University of California at Berkeley, in Library Service from Columbia University, and in Psychology from Temple University. He received his Ph.D. in East-West Integral Psychology from the California Institute of Integral Studies. Paul holds the state of California Marriage, Family, and Child Counselor license. His experience has been in counseling the disadvantaged cross-culturally.

In 1973, Paul founded the first East-West oriented graduate psychotherapy degree program in the world at the Institute. He teaches and conducts research in the areas of systems of psychotherapy, the psychology and philosophy of Haridas Chaudhuri, the psychology of liberation, Rankian will therapy, gay/lesbian/bisexual spirituality, and the perennial psychology.

Judye Hess has an M.A. from Columbia University, and a Ph.D. in Clinical Psychology from the University of Rhode Island (1975). She is a licensed psychologist with a private practice in Berkeley where she specializes in couple, family, and group psychotherapy.

Judye is particularly interested in experiential learning and interpersonal dynamics. Her background in Gestalt therapy, psychodrama, and marriage and family therapy have influenced her teaching style, as have her years of facilitating groups. An active member of the Northern California Group Psychotherapy Society, Judye has conducted workshops and training institutes for other group therapists during the last eight years. She is currently studying acting and is interested in using “the Method” as a way to enhance psychotherapeutic presence.
INTEGRAL HEALTH STUDIES

**PROGRAM DIRECTOR**

**Charlotte Sun**, director of the Integral Health Studies program, graduated from St. Luke's Hospital School of Nursing, New York City. She received a B.S. from Columbia University, an M.A.(Ed.) from Holy Names College, and a Ph.D. in Philosophy and Religion with a concentration in Chinese Philosophy from the California Institute of Integral Studies (1985). She is a registered nurse and a certified massage technician, holds a Public Health Nursing certificate, and is a licensed Nursing Home Administrator. Charlotte directs the Daoist Longevity Center in San Francisco where she offers studies in Daoist practices — qi gong, acupressure, and nutrition.

Charlotte has wandered a Daoist path which has taken her to China many times as a student and teacher. She resides part-time in Hangzhou, China, the home of her Daoist Master. Interested in complementary health, she has explored cross-cultural approaches to healing and other ways of knowing. She also serves as interpreter for qi gong Master Sun Da-Jin and is writing bilingual guides for the practice of qi gong.

**Sondra Barrett** received her B.A. in Chemistry and English from the University of Illinois, Champaign, and her M.S. and Ph.D. in biochemistry from the University of Illinois Medical School in Chicago. Postdoctoral training in immunology-hematology at the University of California San Francisco (UCSF) led to a faculty position at UCSF Medical School and directing her own cancer research laboratory. While at UCSF she developed and implemented clinical research programs in leukemia treatment and diagnosis. Working with children who had life-threatening illnesses brought her into the new field of psychoneuroimmunology (PNI). Sondra teaches PNI to health professionals and the lay public. She has a private counseling practice at the Marin Clinic of Preventive Medicine and Health Education in San Rafael.

Her interests include the creative arts, photography, movement, music and sound, imagery, and shamanism. She is on the board of directors of the Talamalpa Institute and integrates the expressive arts in her teaching and clinical work. Sondra has a special interest in complementary approaches to working with people with compromised immune systems and in integrating Western scientific biomedicine with shamanistic healing practices.
ORGANIZATIONAL DEVELOPMENT AND TRANSFORMATION

PROGRAM DIRECTOR

Mary Curran is the program director of the Organizational Development and Transformation program. Mary received her Ph.D. from Case Western Reserve University in 1972. She has maintained a private practice in management consulting for the past twenty years, working with corporate and small businesses, government agencies, religious bodies, professional societies, not-for-profit organizations, and educational institutions. Mary is also a licensed California Marriage, Family, and Child Counselor and an artist. She is interested in the use of shamanic practices and the Enneagram in therapy and in consulting. Her approach to organization consulting is “appreciative inquiry,” and she is doing research in this area.

Jim Armstrong earned his Ph.D. in Psychology from Loyola University in Chicago (1984) and an M.A. in Psychology from the University of Northern Colorado. He has taught at Loyola University, Northwestern University, the Chicago College of Osteopathic Medicine, and Hofstra University. Jim maintains a private practice consulting to individuals, groups, and organizations. His consulting practice includes coaching executives as well as working with mental health programs, hospitals, advertising agencies, and international development programs.

Jim is particularly interested in myth and story as a significant aspect of the change process. He conducts workshops and trainings internationally and brings a cross-cultural and systems perspective to his work. He is interested in language, consciousness, and transpersonal approaches to education and transformation which recognize the importance of altered states of consciousness.

Clarisse Lula earned her undergraduate interdisciplinary degree in Urban and Regional Studies and an M.A. in Economics from the University of Pittsburgh (1978). She has worked for over 12 years as an internal and external consultant to business and not-for-profit organizations. Her areas of expertise include environmental and futures research, organizational design and development, management systems, and strategic and financial planning.

Clarisse is particularly interested in the micro- and macro-processes of cultural transformation. She is committed to developing critical normative discourses in collective settings and interfacing them with prevailing rational-analytical approaches to decision-making. She contextualizes organizational development practices within the perspectives offered by critical social theory, general systems theory, and social ecology. Vipassana meditation and a keen sense of humor provide a dynamic counterpoint to her passion for learning.
Margaret M. Pavel completed the Masters of Divinity degree (cum laude) at Harvard. She earned her M.A. (1981) and Ph. D. (1991) in psychology with specializations in both clinical and organizational psychology from the California School of Professional Psychology.

Margaret maintains a private practice, consulting to individuals, groups, and organizations. Her recent research in organizational culture, gender, and career satisfaction was part of a nationally funded research project, The Future of the Academic Workplace. Informed by a general systems perspective, Margaret is also interested in the research of “ecotherapy.” She incorporates multicultural perspectives of myth and symbol in her work with individuals and organizations.

Margaret co-founded and co-directed a center for leadership development on the coast of Maine for 12 years. She is an artist and a wilderness adventurer.

“Unless one asks what may appear to be impossible, one falls into the trap, the limitation of what is thought to be possible.”

— J. Krishnamurti
PHILOSOPHY AND RELIGION

PROGRAM DIRECTOR
Jim Ryan is director of the Philosophy and Religion program. He has a Ph.D. in South Asian Literature (Tamil) from the University of California, Berkeley (1983), and an M.A. in South Asian Studies from the University of Wisconsin.

Jim’s general interests are in the culture, history, and philosophies of India. He is specifically interested in the various forms of Hindu Tantra, particularly the Kashmir Shaiva traditions, the tradition of Sri Aurobindo, and the “modernized” Tantra of Haridas Chaudhuri. A secondary interest is in Jainism and the historical interplay between the non-theistic philosophical traditions and Hinduism. Jim has lived and travelled widely in India for a number of years and has done research work in Sanskrit, Hindi, and Tamil.

Elinor Gadon received her Ph.D. from the Committee on the History of Culture (1984), University of Chicago, and an M.A. in Art History from the University of Massachusetts. She has taught at Harvard University, Harvard Divinity School, Tufts University, the New School for Social Research, the University of California at Santa Barbara, and the California College of Arts and Crafts.

Elinor is a cultural historian whose special fields of interest are the art and culture of India, world religions, mythology, and women’s culture. Her interdisciplinary, cross-cultural approach to research and teaching uses the methodologies of art history, the history of religions, and cultural anthropology. Her primary research tool is the analysis of visual symbols and images in their cultural context. Her most recent publication is The Once and Future Goddess: A Symbol for Our Time (1989).

A feminist and political activist who is committed to the transformation of culture, she has guided the development of a new women’s spirituality concentration at the Institute. Her current work in progress explores new epistemology — other ways of knowing — and will be titled Generating Knowledge: The Goddess and Theories of Prehistory.

Andrew Harvey is a Fellow at All Souls College, Oxford (1973-present). Dr. Harvey has also served as visiting professor of humanities at Hobart and William Smith Colleges (1980-91); received a Fellowship of the Society of Humanities, Cornell University (1978-79); and was granted a Creative Fellowship from St. John College, Cambridge, UK (1977-78).

Harvey’s interests range from Romantic poetry to the Indian Spiritual Renaissance in the 20th century. His publications include The Tibetan Book of Living and Dying (co-authored with Patrick Gaffney in 1992); A Hidden Journey: A Spiritual Awakening (1991); and A Journey in Ladakh (1983). In addition, he has published numerous poems, translations, and novels.
Paul Schwartz, assistant academic dean and faculty member in 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, 1977) and Chicago (B.A. in Philosophy, DePaul University).

Rina Sircar 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 also received degrees in Law, Oriental Philosophy, and the Abhidhamma and Sutta Pitakas from Rangoon University in Burma.

In addition to more than 30 years of teaching experience and several publications in English and Burmese, Rina is 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 Vidasanachariya from Calcutta and, in 1982, Dhammaratna from Bangladesh.

Dr. Sircar is the holder of the Haridas Chaudhuri Chair of South Asian and Comparative Philosophy.

Charlene Spretnak, visiting professor in the Philosophy and Religion program, earned an M.A. in English literature from the University of California at Berkeley; previously she studied philosophy at St. Louis University.

Charlene’s pioneering work has contributed to the framing of the women’s spirituality, ecofeminist, and Green politics movements. She is author of States of Grace, The Spiritual Dimension of Green Politics, and Lost Goddesses of Early Greece; co-author of Green Politics; and editor of an anthology, The Politics of Women’s Spirituality. In fall 1992, she was a scholar-in-residence at Schumacher College in England.
Richard Tarnas, Rockefeller faculty, received a Ph.D. in Psychology from Saybrook Institute (1976) and a B.A. from Harvard (1972). His dissertation addressed the intersection of depth psychology and mystical experience in the context of psychedelic therapy. He is the author of The Passion of the Western Mind (1991), a critical narrative history of Western thought from the ancient Greek to the postmodern. The former director of Programs and Education at Esalen Institute, Rick participated in the Esalen Revisioning Philosophy Project (1987-89). He is an executive editor of ReVision.

William Irwin Thompson, Rockefeller faculty, received his M.A. (1964) and Ph.D. (1966) from Cornell University and a B.A. from Pomona College, Claremont (1962). Founder and president of the Lindisfarne Association, he has been a faculty member at MIT, York University (Toronto), and has served as a visiting professor of religion at Syracuse University, visiting professor of Celtic studies at St. Michael's College, University of Toronto, and visiting professor of political science at the University of Hawaii.


Yi Wu earned an M.A. (1964) and national Ph.D. (1970) from the University of Chinese Culture, Taipei. Dr. Wu 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 15 books in Chinese, and Chinese Philosophical Terms (1985), The Translation of the Book of Lao Tzu (1989), The Mind of Chinese Chi'an (Zen) (1990) and Concerned Mind Tea (The Mind of Chinese Philosophy) (1991) in English. One of his books, The Story of Chinese Philosophy, is also translated in Korean.
PROGRAM DIRECTOR

Robert Rosenbaum, director of the Psychology Doctoral program, received his Ph.D. in clinical psychology from Boston University in 1980. Formerly, he was Chief Psychologist at the Kaiser-Permanente Medical Center in Hayward, California; he is currently an Associate Clinical Professor at the Langley Porter Institute, University of California at San Francisco. He maintains a private and consulting practice and is active in the Society for the Exploration of Psychotherapy Integration.

Bob has taught, published, and presented extensively on numerous aspects of brief psychotherapy, with a special interest in single-session psychotherapy. He is the author of several works applying formal principles of musical composition to psychotherapeutic practice. He has taught hypnosis for the San Francisco Academy of Hypnosis as well as the Ericksonian Foundation.

In addition to his psychotherapy research interests, Bob has held grants in neuropsychology and developed a computerized interactive patient neuropsychological testing center. A former Fulbright professor to India, he continues to explore the relationship between Buddhism and psychotherapy with a practice based at the Berkeley Zen Center.

Michael Acree received his Ph.D. in 1978 from Clark University. Though trained as a clinician, he has worked exclusively in teaching and research, first at the University of Nebraska, Lincoln, then for five years as research psychologist at the Center on Deafness at the University of California, San Francisco, and finally for five years as a full-time faculty member at the Pacific Graduate School of Psychology in Palo Alto. In addition to his teaching duties at the Institute, he is a part-time statistician for the University of California, San Francisco Center for AIDS Prevention Studies.

In addition to continuing his long-term longitudinal research on the development of prelingually deaf children, Michael is completing a book, The Myth of Statistical Inference, to be published by Plenum Press. His work on the origins and development of statistical inference exemplifies his interest in cultural and gender issues in philosophy and cognition. In the event that the book’s success should threaten his career as a statistics instructor, he has somewhat more secure long-term interests in cultural and developmental issues in human sexuality.

Minou Alexander earned her M.S. (1986) and Ph.D. (1988) degrees in Clinical Psychology from the University of Michigan, Ann Arbor, and was a Postdoctoral Clinical Fellow at Stanford University. In addition to her position at the Institute, she maintains a private psychotherapy practice.

Minou became interested in psychology, particularly Jungian theory, in Auroville, India, where she lived for nine years. Her approach to psychology and psychotherapy draws substantially on Jung’s work as well as on her experiences in the East. Her current research focuses on psychotherapy and clinical supervision process and outcome. Minou is a certified consultant for the Singer-Loomis Inventory of Personality, a new instrument based on Jungian theory.
J. M. Xena Brenna received her B.A. in English from the University of California at Berkeley and her M.A. (1987) and Ph.D. (1989) from the California School of Professional Psychology, Berkeley. She is a licensed psychologist with a private practice in psychotherapy and psychological assessment. Xena’s clinical orientation is psychodynamic existential. Her writing and research interests include: schizophrenia and family communication, existential psychotherapy, psychobiography, and the relationship between mysticism and community.

John Dyckman earned his Ph.D. from the University of California at Berkeley in 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. John is on the Board of Directors of a non-profit organization dedicated to the application of infant temperament research to parental guidance.

Stanley Krippner, Distinguished Professor of Psychology at the California Institute of Integral Studies, focusing on consciousness studies. Dr. Krippner also teaches at Saybrook Institute in San Francisco. He holds a Ph.D. in Educational Psychology (1961) from Northwestern University and is former director of the Child Study Center at Kent State University, and of the Dream Laboratory at Maimonides Medical Center.

He is past president of the Association for Humanistic Psychology, of the Humanistic Psychology division of the American Psychological Association, and the Parapsychological Association.

Current writing projects include books on *The Psychology of Shamanism and History and Systems of Eastern Psychologies*. Previous books address issues of healing, dreams, and personal mythology and include *Dimensions of Spiritual Healing* (co-authored with Patrick Welch), and *Human Possibilities: Mind Research in the USSR and Eastern Europe*, and *Dream Telepathy* (co-authored with Montague Ullman and Alan Vaughan). He has written over 500 articles appearing in psychological, parapsychological, psychiatric, and educational journals, and he serves on the editorial boards of many journals.
Benjamin Tong received his Ph.D. (1974) in Clinical Psychology from the California School of Psychology. He is a research associate at the Institute for the Study of Social Change, University of California at Berkeley as well as a faculty member of the School of Ethnic Studies at San Francisco State University. As the North American representative of Master Kwong Gage Chan of the Chien Jun Luung Moon (Complete Reality, Dragon Gate Sect) lineage of Taoism, Ben directs a school of tai ch'i and Taoist studies. A member of the steering committee of the International Karen Horney Society, he maintains a private practice in psychotherapy and organization consultation.

Ben's areas of interest include cross-cultural issues, race relations, critical social thought, systemic approaches, existential psychodynamic therapy, stress and trauma, and psychohistory. His current writing and research revolves around studies of people of color as adult survivors of abuse, urban adolescent runaways, and Vietnam era veterans.

Harrison Voigt, director of professional training of the Psychology doctoral program, was instrumental in the founding of the clinical psychology Ph.D. program in 1981. He received his Ph.D. in Clinical Psychology from Ohio University (1969), and his M.A. in Clinical Psychology from West Virginia University (1963). 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 relationship to the natural world. He has published articles in the areas of psychological assessment, psychotherapy, group therapy, psychopathology, perception, and community drug abuse education.

Tanya Wilkinson received her M.A. (1976) and Ph.D. (1979) in Clinical Psychology from the California School of Professional Psychology in Berkeley. She is licensed as a Marriage, Family, and Child Counselor and maintains a private practice in psychotherapy and consultation from a Jungian/feminist perspective.

Tanya has been teaching at the Institute since 1980, and she was awarded the Institute's Distinguished Teaching Award in 1987. She is presently developing a research project studying the supervisory relationship during practicum training. The Center for the Study of the Universe awarded Tanya a grant for the 1991-92 school year to pursue a psychohistorical investigation of the psychological effects of the death of mythological systems. She is particularly interested in cosmological myth.
SOCIAL AND CULTURAL ANTHROPOLOGY

PROGRAM DIRECTOR
Lisa Faithorn, director of the Social and Cultural Anthropology program, received an M.A. from Northwestern University and a Ph.D. (1992) from the University of Pennsylvania in cultural anthropology. She has taught at the University of California at Los Angeles, California State University at Northridge and the University of California, Berkeley Extension and has published articles on her fieldwork in the Papua New Guinea Highlands, as well as on issues of ethnographic methodology, sex-roles and gender identities, criminal justice, organization development, and deep ecology. 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, large systems change, and cross-cultural problem-solving. She works as a research anthropologist and organization consultant locally and abroad, and is currently developing workshops in global ecology and in developing transcultural skills.

Lisa is particularly interested in the application of the perspective and methods of anthropology to social change and spiritual exploration.

Dan Moonhawk Alford earned a C. Phil. in Linguistics from the University of California, Berkeley (1981) and his M.A. in Linguistics (1969) from the University of California at Los Angeles.

Dan became acquainted with Native American worldviews and issues while developing a writing system and teaching curriculum for the Cheyenne language at the Northern Cheyenne Reservation in southeastern Montana. His research interests focus on theoretical issues in language, cognition and consciousness, application of linguistic theory to issues in education, Indigenous science, and transpersonal approaches to linguistics which recognize the importance of alternate states of consciousness in researching the hidden aspects of language. He maintains an active interest in reforming linguistic pedagogy as a model for the "transformational classroom."

Dan has published widely in the area of language and consciousness, focusing particularly on the work of Benjamin Whorf. Recent work includes "Linguistic Relativity," in McGill Survey of Social Sciences: Psychology, and a presentation for the Society for the Anthropology of Consciousness on "ShamanTalk: A Medicine Way of Language."

Matthew Bronson received his M.A. in linguistics in 1982 from the University of California, Berkeley, with a concentration in cognitive science, metaphor, and pragmatics. He is a certified Accelerated Teaching Trainer and is currently enrolled in a Ph.D. program at Saybrook Institute focused on promoting transformative approaches to education. He has researched the influence of indigenous languages in Spanish as a National Resource Fellow, created exhibits for the Exploratorium Science Museum under a grant from the National Science Foundation, and taught linguistics and English as a Second Language at the University of California at Berkeley. His published articles discuss the linguistic analysis of trance channeling, Brazilian healing practices, and mind-body healing.

Matthew co-founded and facilitated a psychosocial intervention program for people with HIV living in San Francisco, serves as an interpreter in Brazil, and trains people in the software industry in communications skills and public speaking. He is a member of the board of directors of the Society for the Anthropology of Consciousness, and has an avid interest in Brazil and issues at the intersection of language and consciousness studies.
Joan Halifax, Rockefeller faculty, received a Ph.D. from Union Graduate School (1973) in Anthropology; she wrote a dissertation entitled "Indigenous Healing Systems and Contemporary Medicine: Toward an Integration of Approaches." Joan brings to the Institute her years of direct study with shamans and medicine people throughout the world. Her publications include Shamanic Voices, Shaman: The Wounded Healer, The Fruitful Darkness: On the Ecology of Initiation, and The Human Encounter With Death (co-authored with Stanislav Grof). She is also a Dharma-carya (Buddhist teacher) in the Tien Hien Order, and president of the Upaya Foundation.

Joan worked as a research assistant to Joseph Campbell on Way of Animal Powers (1976-79), served as a scholar-in-residence at Esalen Institute (1973-76), and was founder and former president of the Ojai Foundation. She has been awarded fellowships from the National Science Foundation in visual anthropology (1972) and the Wenner-Gren Foundation (1973), and was named an Honorary Research Fellow in medical ethnobotany at Harvard's Peabody Museum (1981) and a Lindisfarne Fellow.

Richard Shapiro is working on his doctoral dissertation for the New School for Social Research, where he received his M.A. in Anthropology in 1981. He studied with Michel Foucault in Paris. Richard is also coordinator of anthropology studies 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 multicultural program for Bay Area youth, engaging issues of social oppression, community building and cultural identity. Richard has travelled in Asia and is a long-time practitioner of meditation.

James A. Swan received his Ph.D. (1969) in Environmental Psychology from the University of Michigan. He has taught at the Universities of Michigan, Western Washington State, Oregon, and Washington. He teaches classes in environmental psychology, interpretive methods, and ecology at the Institute. One of the founders of the field of environmental psychology, James is internationally recognized for his work in environmental education. He is the author of over 100 popular and professional articles and four books, the most recent of which is Nature as Teacher and Healer (1991).

James produces the annual Spirit of Place Symposium through his own Institute for the Study of Natural Systems, which seeks to bring together representatives of traditional cultures and modern architects, planners, and scientists. He also is a performing artist as an actor and musician and is producing a national music concert tour — the Buffalo Tour — to raise money to restore buffalo herds on Indian reservations.
PROGRAM DIRECTOR

**Don Hanlon Johnson** earned his Ph.D. in Philosophy at Yale University. He is director of the Somatics program and was chair of the former Somatics program at Antioch and New College since 1983. He is the author of two books, several articles on the body, and the forthcoming *Viewpoints: Reflections on Body, Spirit and Democracy*, as well as contributing editor of the journal *Somatics*. Don is director of Esalen Institute's Somatic Education and Research Project, the Body-Spirituality Project, and study seminars on the theme of phenomenology of the body.

**Maryanna Eckberg** received her Ph.D. in Child and Adult Clinical Psychology from the University of Minnesota in 1967. She is a licensed psychologist and maintains a private practice in Berkeley.

Maryanna has particular expertise in a body-oriented approach to psychotherapy with extensive experience in training and educating body-oriented psychotherapists in the U.S. and Europe. She is particularly interested in the relationship between the body and spirituality. She has many years of experience in working with survivors of trauma and shock, and is interested in how a body-oriented approach can aid in the healing of post-traumatic stress disorder. She has also worked extensively in community mental health, focusing on work with parents and children. Maryanna is currently the clinical director in establishing the Healing Center for Survivors of Political Torture and War in San Francisco.

**Ian Grand** received his M.A. in Clinical Psychology from Antioch University. He has taught at various colleges in the Bay Area and was director of the Center for Educational Alternatives at San Francisco State University. He has been a somatic educator and consultant for over twenty years and has led numerous workshops and seminars in the U.S. and Europe.

Ian is concerned with the application of somatic thinking to the understanding of social processes. He is director of the Institute for Social Physiology in Berkeley, where he explores the relationship between social forms and physiological function, and how literature, music, art, and the media affect cultural- and self-enactment. He is interested in the somatic aspects of interpersonal and intercultural relations and is currently researching and developing integral education practices in schools and informal learning environments.
Tina Stromsted earned her M.A. in Clinical Psychology from JFK University (1984). She is a Registered Dance Therapist (A.D.T.R.) and a licensed Marriage, Family, and Child Counselor who is currently pursuing doctoral studies. With a background in theater and dance, her clinical experience includes 18 years of working with a variety of populations in both inpatient and outpatient settings, together with consulting and administrative work in the community mental health system. She has taught expressive arts therapies at JFK University and in other professional training settings, and has led workshops in the U.S., Canada, and in Europe, exploring the life of the body and the creative process in psychotherapy.

Tina's work investigates the connection between the imagination and the body, dreams and physical symptoms, cross-cultural modes of healing, shamanism, creativity, and the development of the conscious feminine principle. She is particularly interested in the articulation of the body's wisdom through writing, movement, art, and voice.

Judyth O. Weaver earned her Ph.D. from International College (1979). She is certified in Reichian therapy, Jin Shin Jyutsu, massage, as a Rosen Method Practitioner, and as a teacher of Sensory Awareness. In 1971 she was authorized by Grandmaster Cheng Man-Ch'ing's Shifu Jung School for Culture and the Arts to teach his short form of Yang style t'ai chi ch'uan. A modern dancer for many years, Judyth has also studied classical Indian and Japanese dance. A student of Buddhism and Taoism for over 35 years, she spent several years in a Rinzai Zen Buddhist Monastery in Japan, and now leads a lay meditation group in the U.S.

Judyth maintains a private practice in Reichian-based awareness therapy and also privately teaches t'ai chi ch'uan. She offers workshops and classes internationally in both, and in the integration and applications of spiritual practice in everyday life. She teaches annual workshops in Sensory Awareness for the Japan Association for Humanistic Education.

Judyth's work reflects her interests in promoting a deeper understanding between East and West, an integration of the spiritual and practical aspects of life, and a non-dualistic integration of body/mind/spirit. She has a book in progress entitled Body/Mind/Spirit: Ways of Balance East and West.
ADJUNCT AND VISITING FACULTY

John Adair, Ph.D., Anthropology, University of New Mexico (1948).

John Adams, Ph.D., Organizational Behavior, Case-Western Reserve University (1969).


Angeles Arrien, M.A., Folklore/Anthropology, University of California at Berkeley (1969); Honorary Doctorate of Philosophy, California Institute of Integral Studies (1988).

Frank Barrett, Ph.D., Organizational Behavior, Case-Western Reserve University (1990).

Clark Conant, Ph.D., Clinical Psychology, University of Nevada (1976).

Roger Corliss, Ph.D., Buddhist Studies, University of Wisconsin at Madison (1973).


Lauren D. Cunningham, M.S.W. in Community Health, University of California at Berkeley (1972).

Mildred Dubitzky, Ph.D., Clinical Psychology, Harvard University (1966).


Moon Eng, Ph.D., Clinical Psychology, Wright Institute (1982).

Bruce Flath, M.A., Classics, San Francisco State University (1991); Master of Library and Information Science, University of California at Berkeley (1986).


Anthony Guarnieri, Ph.D., Clinical Psychology, Professional School of Psychology (1989).

Elgin Heinz, Professor and Special Consultant on Asian Studies in Philosophy and Religion.


Mary Herget, Ph.D., Clinical Psychology, California Graduate School of Marital and Family Therapy (1985).

Joan Hertzberg, Ph.D., Personality and Social Psychology, University of California at Santa Cruz (1981).

David R. Johnson, Ph.D., Clinical Psychology, Yale University (1980).

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

Sam Kaner, Ph.D., Clinical Psychology, California School of Professional Psychology, Berkeley (1984).

James Kidd, Ph.D. Philosophy and Psychology, School of Arts and Sciences, Duquesne University.


Paul Kullman, Ph.D., Educational Psychology, University of Southern California (1980).

DeLee Lantz, Ph.D., Clinical Psychology, Harvard University (1963).

Mary Ann Leff, M.S., Counseling, California State University at Hayward (1979).

Warren McCommons, B.A., Liberal Arts, University of Texas at Austin (1972).

Susan McKenna, M.S., Dance Therapy, Hunter College (1981); A.D.T.R. (registered member of the American Dance Theater Association).

Joanna Macy, Ph.D., Religious Studies, Syracuse University (1978).

Ralph Metzner, Ph.D., Clinical Psychology, Harvard (1962).


Karen Peoples, Ph.D., Clinical Psychology, California School of Professional Psychology (1981).

George Por, M.A., Sociology, University of Paris VIII (1976).

John Prendegast, Ph.D. Clinical Psychology, California Institute of Integral Studies (1986).

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

Jonathan Rosenfeld, Ph.D., Clinical Psychology from the Professional School of Psychology; M.A., Clinical Psychology, New College of California (1986).


Alan Ruskin, Ph.D., Psychology, Stanford University (1972).

Judy Schavrien, Ph.D., Psychology: History and Systems, University of Chicago (1973).

David Skibbins, Ph.D., Clinical Psychology/Organizational Psychology, Professional School of Psychology (1987).


Vernice Solinar, Ph.D., East-West Psychology, California Institute of Integral Studies (1986).


Mary Tennes, Ph.D., Clinical Psychology, Wright Institute (1985).


Philip Tsui, M.S.W., Clinical Social Work, University of Michigan (1983).


Joan Wager, M.S.W., Clinical Social Work, University of Michigan (1967).

Sue Walden, B.A., Education, San Jose State University, (1964).


Debbie Watson, M.A., Clinical Psychology and Transpersonal Psychology, JFK University (1982).


Igor Weisz, M.D., Psychiatry, College and Medical School in Dusseldorf, West Germany (1980).

Thomas Wood, Ph.D., Philosophy, University of California at Berkeley (1975).

Stephen Yale, Ph.D., Graduate Theological Union (1983).

THE CENTER FOR
THE STORY OF THE UNIVERSE

The Center develops and presents a scientifically grounded vision of the universe in order to guide the ecological, social, and spiritual evolution of humanity.

Led by Director Dr. Brian Swimme, the Center sponsors research to identify ways of thinking, feeling, and acting that can improve the relationship between human beings and the earth. This research aims at a synthesis of knowledge — both contemporary and ancient — from science, humanities, and the arts for the purpose of developing public education programs in written, visual, and oral forms. The integral story of the universe is at the heart of each program, evoking a deeper understanding of what it means to be human in a universe that has been developing for fifteen billion years.

Of particular importance is the discovery of the evolutionary process of the universe, earth, life, and the human species. For the first time in two million years, humans have a common story. The significance of this story, told in its physical dimensions by science, through the more integral account that includes the luminous and consciousness dimensions of the emergent universe from its primordial moment, is the work of the Center.
SUMMER INSTITUTE

The Summer Institute offers a program of academic intensives and special public programs, drawing on the scholarly resources of the Institute and highly qualified teachers from around the world. Some of these intensives are drawn from the Institute's existing curriculum, and others develop in greater depth a specific theme or area of study that exemplifies the Institute's mission and goals. (Please refer to the Academic Guidelines section of the catalog for further details on receiving credit for Summer Institute courses.) Recent examples of this blending of intense scholarly investigation with experiential involvement include a series of classes and workshops on the sacred feminine and explorations of narrative, storytelling, and theater in their relation to spiritual practice and psychological development.

The faculty design course materials and employ teaching methods best suited to the compressed time frame of the summer session. Intensives are scheduled for varying periods of time, from several days to a maximum of six weeks. The format allows students to become deeply immersed in and familiar with the course content; this demanding regimen of instruction requires a serious commitment.

For individuals who are interested in the goals and vision of the school, the Summer Institute is an ideal environment to experience firsthand its innovative curriculum and teaching methods. In most cases, nonmatriculated credit can later be applied to a specific degree program (pending admission). Courses can also be audited at reduced rates.

Inquiries may be addressed to the Summer Institute office.

“No word ever spoken is lost. It remains and it vibrates; and vibrates according to the spirit put into it.”

– Inayat Khan
WORKSHOP AND LECTURE PRESENTERS AND TOPICS, 1990-1992

John Adair and Nila Bogue, With
New Eyes — Ethnographic Film Workshop

John Argue, The Theatrical
Expression of Primary Human Emotions

Angeles Arrien, Sacred Portals: Dreams,
Meditation and Psychotherapy

Masao Abe, Zen, Meditation,
and Psychotherapy

Dale Borglum, Healing Our Lives

Matthew Fox, The Cosmic Christ
in the Western Tradition

Elinor Gadon, The Re-Emergence
of the Goddess

Joan Halifax, Deep Ecology, Shamanism,
and Buddhism

Michael Harner, The Shamanic
Journey of Power

Stanley Keleman, Love and Body

Stanley Krippner, Jürgen Kremer,
Patterns of Ceremony and Ritual

Gay Luce, The Ancient Mystery
Teachings in Modern Form

Joanna Macy, The Attentive
Heart in a Toxic World

Ilse Middendorf, The
Meaning of Breathing

Arnold Mindell, Amy Mindell,
Psychology and World Process

Jacob Needleman,
Money and the Meaning of Life

Karen Peoples, Psychotherapy
with Incest Survivors

John W. Perry, The Self in
Psychosis and Spiritual Evolution

Charles Poncé, The Reality
of the Archetype and the Spirit of Psychology

Jill Purce, The Healing Voice

Charlotte Selver, Sensory Awareness

Rupert Sheldrake, The Rebirth of Nature

Rina Sircar, Skillful and
Conscious Dying Retreat

Kasuaki Tanahashi,
Brushwork as Inner Experience

Charles T. Tart, Ralph Metzner,
Stanley Krippner, Jeanne Achterberg,
Altered States of Consciousness: Past,
Present and Future

John Welwood, Psychotherapy
and Meditative Practice

Colin Wilson, The Mystery
of Human Consciousness

Marilyn Youngbird, Ceremony
of Purification and Sweatlodge
SPECIAL EVENTS

The Institute 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.


Thomas Berry, cultural historian, author of *Buddhism, Religions of India and The Dream of the Earth.*

Joanna Macy, author of *Despair and Personal Power in the Nuclear Age, Dharma and Development and World as Lover, World as Self.*
Rupert Sheldrake, biologist and author of *A New Science of Life*, *The Presence of the Past* and *The Rebirth of Nature.*


Jeanne Achterberg, author of *Imagery in Healing: Shamanism and Modern Medicine* and *Woman as Healer.*

Kazuaki Tanahashi, Fellow of the World Academy of Art & Science, author of *Penetrating Laughter: Hakunin's Zen and Art* and *Moon in a Dewdrop: Writings of Zen Master Dogen.*

Jill Purce, author of *The Mystical Spiral.*

Brian Swimme and Robert McDermott, present a lecture series on *The Evolution of the Universe and Human Consciousness,* exploring the story of the universe, Earth, and humanity.
AREAS OF EMPHASIS
The purpose of the Arts and Creativity emphasis is to encourage and coordinate diverse expressions of arts and creativity at the Institute. Arts and arts-related classes, workshops, events, and exhibits are regularly scheduled, and concentrations in the arts have been developed in a number of different degree programs. In addition to a certificate in Expressive Arts Therapy which was established at the Institute (see page 82) in 1991, studies in the Transformative and Sacred Arts are also being developed. Several students in the Integral Studies program are already focusing their doctoral work in this area, as it is very much in harmony with the integral philosophy of the Institute.

A generous gift from Dr. Rudolph Schaeffer in 1985 enabled the Institute to establish the Rudolph Schaeffer Chair of Arts and Creativity. Dr. Schaeffer was a Distinguished Professor of Art at the Institute until he passed away in 1987 at the age of 101. His career as a creative artist, designer, teacher, and administrator spanned more than 75 years. In 1926 he founded the Rudolph Schaeffer School of Design in San Francisco in order to teach “rhythmo-chromatic movement,” a method of applying rhythms of light and color harmoniously to home, workplace, stage, textile, and garden design. A long-time practitioner of yoga and meditation, Dr. Schaeffer was familiar with the integral philosophy of Haridas Chaudhuri. In the early 1950s, Dr. Schaeffer provided space at his East-West Arts Gallery for Dr. Chaudhuri to give public lectures. These were the modest beginnings of the Cultural Integration Fellowship, parent organization of the California Institute of Integral Studies.

Rowena Pattee was appointed as the first holder of the Rudolph Schaeffer Chair of Arts and Creativity, and Jack S. Weller presently holds the position.
ECOLOGY, CONSCIOUSNESS, AND SOCIETY

We live in a time of urgent and unprecedented global challenge. There is an increasing call, nationally and internationally, for radically new educational approaches to worldwide ecological catastrophe. Drawing on the traditions of indigenous earth-based cultures and other non-Western perspectives, as well as on the natural and social sciences and the humanities, visionary women and men worldwide are articulating important components of ecological wisdom, or "Earth literacy.”

Ecological understanding requires a reexamination of fundamental assumptions in every area of human knowledge, and at the individual, social, and global levels. A transcultural ecological perspective, based on the interdependence of all life, is emerging to replace the dominant worldview of the industrial age. This new perspective implies radical and fundamental changes in our psyches, in our daily practices, and in our social institutions.

The California Institute of Integral Studies, in its tradition of pioneering studies in integralism, cross-cultural consciousness and activist anthropology, and in collaboration with a growing and culturally diverse network of environmental educators and indigenous leaders, is actively engaged in developing curricula to facilitate Earth literacy.

The master’s program in Social and Cultural Anthropology (SCA) has expanded its concentration in Ecology and Social Change. Other Institute programs continue to develop and expand related course offerings, and new programs or concentrations in ecological studies are currently under consideration. Those wishing to pursue interdisciplinary ecologically-oriented studies at the doctoral level may do so through the Integral Studies Ph.D. program.

Courses, lectures, and workshops on a variety of ecologically-oriented topics are offered at the Institute. Recent presenters have included Angeles Arrien, Thomas Berry, Lisa Faithorn, Chellis Glendinning, Peter Gold, Joan Halifax, Joanna Macy, Ralph Metzner, Helena Norberg-Hodge, Sudanshu Palsule, Margaret Pavel, John Seed, Henryk Skolimowski, Charlene Spretnak, James Swan, Brian Swimme, and others.

Expanded community and public education events are being planned under the general heading of Ecology, Consciousness, and Society. These will include conferences, symposia, lecture series, offerings in our Summer Institute, and arts and media events. In addition, there are potential research projects in such areas as environmental activism; ecological values and social policy; ecological and cultural survival; and development of curricula materials for Earth literacy.
THEOSOPHIC STUDIES

The modern theosophical movement emerged a century ago as a worldwide, nonsectarian statement of the perennial wisdom and was an early vehicle for introducing Eastern philosophy and mysticism into the West.

The Kern Foundation has provided generous grants to the Institute to enhance and expand contemporary understanding of theosophic principles and to relate that understanding to concepts and practices of philosophy, religion, depth psychology, and holistic trends in science.

The Integral Study Center is a group of concerned theosophists at the Institute who meet to share ideas and insights and to enter into the fellowship which develops when people come together for mutual exploration into mind, heart and spirit. It presents programs which appeal to individuals from a wide variety of unique paths and interests. Programs have included speakers, panels, video, and multimedia presentations as well as group dialogues.

The Institute library contains a comprehensive amount of research in theosophic literature including books, magazines, and journals which discuss concepts relevant to a psychology based upon perennial tradition. Dissertations and theses have been accepted on themes involving modern theosophical principles.
WOMEN'S SPIRITUALITY

The flowering of women's spirituality that has taken root over the past two decades in the United States and Europe is among the most vital and deeply challenging dimensions of the feminist movement. Women whose experience of the sacred has been excluded from traditional religions and from cultural history are personally and collectively recovering their voices, creating an outpouring of theory and practice that continues to evolve. This spiritual, cultural, and political phenomenon includes a feminist critique of the dichotomies of dualistic thinking characteristic of patriarchal world cultures, such as body vs. mind, culture vs. nature, reason vs. nature.

The definition of women's spirituality at the Institute is broad and inclusive. It encompasses such areas as the sacred and the self, ways of knowing, physicality and sexuality, psychological development and moral reasoning as reflected in women's lives — those categories of human experience that have been ignored by mainstream Western tradition and in the normative discourse of the male-dominated academic disciplines.

This approach to spirituality is radically innovative, incorporating a new epistemology and pedagogy, and generating new knowledge. An important goal is the integration of body, mind, and spirit; this is encouraged through a combination of various learning modalities — both cognitive and experiential — and includes body movement as well as the creative arts. One objective is to train educators and activists who will contribute to the healing of the culture.

Students interested in this area of study have several options. A concentration in Women's Spirituality is available in the Philosophy and Religion program; a series of workshops and lectures on related topics is offered; and nonmatriculated students may apply for Special Student status in order to take courses. Individuals with a master's degree from the Institute or elsewhere who wish to continue work in this field may apply to the interdisciplinary Integral Studies doctoral program. (See catalogue sections on the Philosophy and Religion program, Workshops and Lectures, the Integral Studies doctorate, and course listings.)
ADMINISTRATIVE GUIDELINES & STUDENT SERVICES
ADMISSIONS

The Institute seeks a diverse student community with a broad range of experience, age, and background, including students from abroad.

Decisions regarding admission are based on consideration of:

1) potential for success in the chosen field of study based upon past academic achievement, maturity, and motivation for educational and personal development, and

2) the applicant’s congruence of spiritual and worldview with the Institute’s philosophy and purpose. Academic transcripts, the autobiographical and goal statements, letters of recommendation (if required), and the personal interview are all considered in the admissions committee’s decision.

General Admissions Requirements

Admissions requirements for the Institute are: 1) a bachelor’s degree from an accredited institution, and (2) a grade point average of 3.0 or higher with the exception of the Psychology Doctoral program, which requires a 3.1 average for the regular program and a 3.3 average for the advanced standing program. See individual program descriptions for specific program requirements.

Application Deadlines

Applications for the Psychology Doctoral program and the East-West Psychology program are considered only twice each year for summer/fall and winter/spring admissions. The Drama Therapy and Somatics programs admit students only for fall quarter and have one admissions deadline. Applications for all other programs are considered quarterly. Deadlines for the applications are as follows:

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<th>Quarter of Intended Enrollment</th>
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<td>Program</td>
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<td>Drama</td>
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<td>Therapy M.A.</td>
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<tr>
<td>East-West Psychology M.A. and Ph.D.</td>
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<tr>
<td>Expressive Arts Therapy Certificate</td>
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<tr>
<td>Integral Counseling Psychology M.A.</td>
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<tr>
<td>Integral Health Studies M.A. and Certificate</td>
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<tr>
<td>Integral Studies Doctoral Program Ph.D.</td>
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<tr>
<td>Organizational Development and Transformation M.A. and Certificate</td>
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<tr>
<td>Philosophy and Religion M.A. and Ph.D.</td>
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<tr>
<td>Psychology Ph.D. and Psy.D. (regular) (Advanced Standing)</td>
</tr>
<tr>
<td>Social and Cultural Anthropology M.A.</td>
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<tr>
<td>Somatics M.A.</td>
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Application Procedures for All Degree and Certificate Programs

All admissions materials must be received by the Admissions office before a personal interview is offered. This includes the following:

- Completed application form and non-refundable application fee (see current Fees and Tuition schedule contained in application packet).

- A four-to-six page autobiographical statement including the applicant's personal history, 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 directly from all post-secondary institutions attended, including records of all degrees awarded.

- Some programs require at least two letters of recommendation and a written work sample. See the requirements for specific programs under the program listings in this catalog.

The Graduate Record Exam is not required.

Personal interviews are required of all applicants in degree and certificate programs. After all documents have been received, the applicant will be contacted about arranging an interview. An in-person interview at the Institute is preferred. However, a telephone interview may suffice for students living outside a 500-mile radius of the Institute. Interviews at the Institute are usually done in small groups of two to four applicants and 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 for up to one year from the quarter for which they have been admitted, with the exception of the Psychology Doctoral program, which allows deferment for one quarter. Requests to delay enrollment must be made in writing to the program director and the Admissions office.

Provisional Admission

Provisional admission may be granted for the following reasons:

a) the degree from the institution the student is currently attending has not yet been awarded

b) official transcripts have not been received from all schools

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 transcripts of the most recent degrees, or in the case of low grade point average, completion of one or more quarters of full-time course work at the Institute with grades of B or better.
Leave of Absence

A leave of absence may be requested and granted for a maximum of one year. A Leave of Absence form should be obtained from the Registrar, 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 must be submitted and the admission application fee paid. A registration fee must be paid each quarter (except summer) during a leave of absence.

Note: Special procedures concerning leaves of absence apply to student loan holders. Check with the Financial Aid office and read the information on the Leave of Absence request form available at the Registrar’s office.

Readmission

An application for readmission must be submitted if a student has not been enrolled in any credit classes for three consecutive quarters and has not requested a leave of absence. Applicants for readmission are required to meet current admissions requirements. An application fee and new application form is required.

Applicants who were admitted to the school but who did not enroll within one year from their admission date must reapply for admission. If the application for readmission is made within one year of the initial admission date, the transcripts and admissions materials will still be on file. Beyond this period, all documents must be resubmitted.

Special Student Status

Individuals who wish to take courses for credit but not enroll in a degree program may seek “special student status.” This applies to someone who may want to apply for a degree program at a later date, or for a person enrolled in a degree program at another school who wishes to take a specific course at the Institute.

Students should request a Special Student Status application form from the Admissions office and send transcripts indicating receipt of a baccalaureate degree. Special student applications must be approved by the program director prior to registration. A maximum of two courses per quarter — for a total of two quarters — may be taken as a special student. Special student status must be renewed each quarter.

Auditors

Individuals may audit classes at the audit tuition rate, plus a reduced registration fee. See the current Tuition Schedule for fees. Not all classes are open to auditors. Contact the Registrar for details.
International Students

The Institute welcomes applications from international students. The Association for International Students provides newcomers with support in the form of orientation, special programs, and social and cultural opportunities throughout their stay at the Institute. Other resources available to students from abroad include international student advisors, a faculty liaison, and Friends of International Students, a volunteer service whose main purpose is to support the Association of International Students in its efforts to provide special services and introduce the students to experiences in the American way of life.

International student 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 may 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 may be a writing skills course offered by the Institute, or an English as a Second Language (ESL) course at another institution. The student is responsible for the fees for this language instruction, and would not receive credit toward his or her 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 $18,000 annually for the M.A. program and $20,000 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 eight units per quarter.
FINANCIAL AID

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

In general, to be eligible for financial aid, the student must:

1) Be enrolled in, or admitted to, a degree program.
2) Be enrolled at the Institute on at least a half-time basis. Half-time is defined as a minimum of six quarter units.
3) Not be in default on a Federally Insured Student Loan, a Stafford Student Loan (SSL), or a Perkins Loan (formerly NDSL).
4) Demonstrate need by completing the Financial Aid Form (FAF) for the College Scholarship Service or, for international students complete a Certification of Finances form.
5) Request financial aid transcripts from all colleges attended.

Individual financial aid programs (described below) may have more specific requirements.

All forms are available from the Financial Aid office.

Important Note
Laws and regulations governing federal and state programs may have changed since this information was compiled. Every effort was made to make this information as current as possible. Students are advised, however, to consult with the Financial Aid office to see if these changes affect them.

Scholarships And Grants

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.

Lois Kellog 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 have been admitted and completed less than one year. The scholarship has averaged $1,000.

International Scholarship
These awards are for tuition credit only and are awarded to international students (non-citizen, non-permanent residents) who meet specific need criteria. These are for new and incoming students only. A certification of finances, FAF application and International Scholarship Application must be filled out and submitted to the Financial Aid office. Students must attend full-time to be eligible.

California Graduate Student Fellowship
State Fellowship funds are available to graduate students who demonstrate their intent to become a college or university faculty member. Applicants must have an undergraduate degree, be admitted to a graduate school, or be a continuing student enrolled in a graduate degree program. Applicants must meet California residency requirements and must not be in California solely for the purpose of attending college. This is not a loan, but a grant of up to $6,490 per year to be applied directly to tuition. Qualification is determined by financial need and academic merit. Application must be made between November and February for the following year. Students are required to take the Graduate Record Examination before the February deadline date. For more information call California Student Aid Commission at (916) 445-0880.
Veterans Administration
Educational Benefits
The Institute’s programs are approved for veterans. Students must be enrolled for nine units in order to be considered full-time, seven units for three-quarter time, and six units for half-time. Unit requirements do not include weekend workshops.

Loans
Perkins Direct Student Loan
(Formerly National Direct Student Loan)
California Institute of Integral Studies currently does not participate in the Perkins Loan Program.

Stafford Student Loan (Formerly Guaranteed Student Loan)
The federally subsidized Stafford Student Loan (SSL) 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 a half-time basis. The interest rate for new borrowers is currently 8% for the first 4 years of repayment, 10% for the remainder of the repayment period. The final amount borrowed must be paid back in full within ten years.

In order to be eligible for the SSL, the student must:
1) Be a United States citizen or permanent resident of the United States.
2) Be accepted for enrollment on at least a half-time basis, or if currently enrolled, be making satisfactory academic progress.
3) Demonstrate financial need as determined by the 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.

Application Procedure
The student obtains an application form and other necessary forms from the Financial Aid office. The Financial Aid Form (FAF) is sent directly to the College Scholarship Service, which will forward the results to the Financial Aid office; the student requests financial aid transcripts from every post-secondary school attended to be sent directly to the Financial Aid office. The SSL application, along with other documents as required, is returned to the Financial Aid office. The Financial Aid officer completes the school portion of the application, certifying the student’s enrollment, cost of education, available or expected resources, financial need, academic standing and other items as required. The Financial Aid officer mails the application to the lender. Students should consult the Financial Aid office for information about participating lenders and lender policies.

Origination Fee and Insurance Premium
Two fees are deducted from the lending institution from each loan check: a loan origination fee equal to 5% of the principle amount of the loan and an insurance premium fee (currently 1.25% of the total loan amount). These fees will be used as an offset against interest and special allowance payments due the lender and.

SSL Check Disbursement Policy
All Stafford Loan checks are disbursed in at least two installments regardless of the amount of the loan. When the Financial Aid office certifies your loan application, we will notify you when your checks are scheduled to be disbursed and when you can pick them up.

SSL checks are mailed directly to the Financial Aid office, which then verifies student’s enrollment and whether the student is making satisfactory progress. The Financial Aid office will then authorize the Business office to release the check to the student.
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. For SLS loans made after July 1, 1987, the interest rate varies from 9% to 12%. This loan is substantially different from the SSL.

The Financial Aid office must first determine the student’s eligibility or ineligibility for a Stafford Loan before certifying the SLS. 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.

Tuition Deferment
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 an SSL 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 fee computed on the remaining tuition not paid at the time of registration.

In a few special cases, students whose loan checks have arrived, or students who have met all Financial Aid deadlines, may be allowed to defer the entire tuition at the time of registration; tuition in full, is due when the student receives the loan check. The registration fee must be paid at the time of registration. Check with the Financial Aid office to see if you meet the criteria.

Deferment Policy
It is the responsibility of the student to maintain contact with the lender regarding deferment policies and necessary forms to complete. The Financial Aid office has forms which may be used to notify the California 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 periods (i.e., who 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 of any change in their enrollment status.

If the student fails to enroll for any quarter, except the summer quarter, or enrolls as less than half-time status, the Financial Aid office notifies the Student Aid Commission and/or the student’s lender to begin the student’s grace period; the student’s separation date will be listed as the last date that classes were held in which the student was enrolled on at least a 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., Stafford Student Loan or Supplemental Loan for Students), for any loan application other than the initial one, the student must maintain satisfactory progress (i.e., must be completing degree objectives within the established time frame). This is defined differently for half-time and for full-time students. Students will be expected to complete a minimum number of units per loan period, to be progressing at a rate of completion consistent with their enrollment status, and to maintain a G.P.A. of 3.0. (Note: Audit units do not count towards maintaining satisfactory progress.)

Students who are not making satisfactory progress towards the completion of their degree, will have their academic records reviewed by the Financial Aid office and may be placed on financial aid probation or may have their financial aid suspended pending the successful completion of the corrective action. If mitigating circumstances contributed to the student's status, an appeal may be filed.

For further information, all students applying for or receiving financial aid should consult The Student Financial Aid Handbook, available from the Financial Aid office.

Refund Policy

Students receiving financial aid who later withdraw from classes may be due a refund; the portion of refund attributable to financial aid will be returned to the student's lender.

Other Resources

The Financial Aid office frequently receives information about different grants, scholarships and fellowships. These are collected in the booklet “Financial Resources for Graduate Study,” published by the Financial Aid office and available free to Institute students.

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

Different religious and ethnic groups will often provide assistance in the form of scholarships, grants, or loans. Examples of such groups are: 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 religious, cultural or 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 and to the right place.

Avoid intentional misreporting of information on financial aid applications.

Provide any additional documentation requested by the Financial Aid office or the agency to which the application was submitted.

Read and understand all forms the student is asked to sign, and keep copies of them.

Accept responsibility for all agreements the student signs.

Notify lenders of any changes in student’s name, address, and school status.

Know and comply with all requirements of Institute and non-Institute sponsored financial aid programs.

Know and comply with deadlines for applications and reapplications for financial aid.

Know and comply with the Institute’s refund policies.
LIBRARY

The Institute library contains approximately thirty-two 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.

Services provided by the library staff include bibliographic reference (including on-line bibliographic database retrieval), interlibrary loan via Online Computer Library Center, Inc. (OCLC), and the maintenance of a reserve book collection. Automation of the library is an ongoing process that is increasing the effectiveness of its services. Every effort is made to provide for high quality collections for use on Institute premises; the library also has access to other important collections in the Bay Area, supplementing its on-site holdings.

The D. Scott Rogo Memorial Collection includes approximately 300 volumes on parapsychology and the occult.

The Alan Watts Memorial Library, composed of approximately 1,400 volumes previously owned by Alan Watts, was donated to the Institute in 1990 by the Zen Center of San Francisco and the Alan Watts Society for Comparative Philosophy (founded by Alan Watts for continuation of his work).

The Institute’s library has also received support from the Kern Foundation, the Department of Education, the Jewish Chautauqua Society, Frederic Spiegelberg, and many other institutional and individual donors.

PLACEMENT

The Placement office assists individuals in the Institute community in career development and in finding appropriate training sites that satisfy both program requirements and the personal educational needs of students. The staff supports students in the process of career exploration and decision making, helping them identify employment opportunities and job search strategies.

Staff facilitates self-assessment and exploration, provides vocational testing, and offers assistance with career anxiety. Particular emphasis is placed on translating educational experience into meaningful work. The Placement office identifies practicum sites for counseling and clinically oriented programs, and research, teaching, and consulting assistantships for other Institute programs.

Placement office resources include listings of several hundred specific placement sites and service organizations; information on professional licensing requirements; effective resume writing and interview preparation; and resource guides and directories. The staff offers periodic workshops, class presentations, and individual consultation. A library is maintained with materials related to vocation, right livelihood, passing licensure examinations, and job search. The Placement office is committed to supporting students in acquiring experience and training congruent with their unique career paths, thus bringing the integral vision into the world.
REGISTRATION
AND STUDENT RECORDS

Registering for Credit

A Schedule of Classes is printed about four weeks prior to the beginning of each quarter. This schedule along with specific information about the registration process is mailed to all new and continuing students. Students are responsible for knowing and following the timelines and procedures outlined in the registration packet and should ask at the Registrar's office if questions arise. Deadlines and registration dates included in this catalog should be considered approximate only, as they may change.

Mail registration is accepted from students doing thesis or dissertation writing, internship (in the Psychology program), or fieldwork (in the Social and Cultural Anthropology or East-West Psychology programs), providing the registration form is complete, accompanied by correct payment, and received by the Registrar's office no later than the last scheduled day of registration. Current tuition and fees are listed in each quarter's registration packet. Students doing "registration only" may also register by mail.

Late registration is conducted during the first two weeks of each quarter, with a late fee assessed. New admits, special students, and outside auditors are not required to pay the late registration fee. It is also possible to change prior registration (add or drop courses), without charge, during this time. Registration or changes will not be accepted after the second week of the quarter.

Registration for any type of faculty-supervised individual study requires a contract that is signed by the faculty member, a program director, and in some cases, the academic dean. Contracts and other commonly used forms are available outside the Registrar's office. It is wise to start the contract process several weeks prior to registration as the required signatures may not be quickly obtainable.

Registration is conducted in person in the Registrar's office for all courses and for workshops taken for credit. Registration days and times are assigned on a rotating basis according to a student's program and the first letter of the student's last name. Students who cannot attend registration in person may have a friend register for them at their assigned time. Correct payment must be provided, and the registration form as well as any needed contracts must be complete and signed by the student in order for the proxy arrangement to be carried out successfully.

Registration for any particular course will close whenever a preset enrollment limit has been reached. When a course fills, an additional two students may register for the wait list. To be on a wait list, you must pay for that course in advance at the time of your registration. If students drop out after the first class meeting, the students on the wait list are enrolled in sequence. Tuition is refundable for wait-listed students who do not get a place in the course. Also, any course which does not attain the minimum enrollment during the regular registration period may be cancelled. Students enrolled in a course that gets cancelled will be notified so that they may change to another course or request a tuition refund during the add/drop period.

Students who need a particular course in order to complete degree requirements may reserve a space by submitting a Priority Enrollment form. This form must be signed by the student's advisor and must reach the Registrar's office prior to the date listed in the registration packet.
Students should meet with their assigned program advisors prior to registration, especially if enrolled in one of the programs that require the advisor’s signature on the registration form. Students should also find out whether their courses require a letter grade in order to fulfill degree requirements. If the student fails to make a grading selection on the registration form, a pass/fail choice will be entered for that student. **Letter grade and pass/fail selections cannot be changed after the Add and Drop period.**

**Special Students**

*(Note: See Admissions section of catalog for details on special student status.)* Special student applications must be approved by the program director prior to registration. A maximum of two courses per quarter — for a total of two quarters — may be taken as a special student.

**Auditing**

Many courses are available for auditing without formal admission to the Institute. For regular courses, outside auditors may register in person at the Registrar’s office during the regular or late registration periods. Payment in full is required at the time of registration. Outside auditors pay a reduced registration fee, as well as reduced tuition. No grades or credit points are earned for audited courses, and no transcript record is kept. Outside auditors may register for workshops through the Workshop office.

Students may register to audit regular courses during the registration or add/drop periods. **It is not possible to change from audit to credit status once the add/drop period is over.** Students enrolled in degree programs may also register to audit workshops through the Workshop office. Audited workshops do not appear on a student’s transcript, however. Continuing Education certificates may be obtained as proof of attendance. Persons who have received a degree from the Institute may audit regularly scheduled courses at 50% of the regular audit tuition rate.

**TUITION AND FEES**

Please see the *Tuition and Fees* insert for current tuition rates and fees. The Institute reserves the right to change fees at the beginning of any quarter. **Tuition must be paid at registration.** Payment can be made by check, money order, cash, MasterCard, or Visa. A deferred payment plan is available whereby the registration fee(s) plus one-third of tuition is paid at the time of registration, one-third is paid thirty days into the quarter, and the last third at sixty days. In order to defer payment, a student must sign a deferred payment agreement, specifying principle, interest, and due dates, at the time of registration. Use of a credit card is an option for the first payment (at registration), but not for subsequent payments. Second and third payments are made directly to the Business office and may be paid early in order to avoid some or all of the interest charge. For late payments, a $2.00 per day charge is assessed. **Note:** The deferred payment plan is not available to outside auditors, who must pay in full at registration.

Students who have unpaid balances from previous quarters must pay such balances in full in order to register for another quarter. Registration fees must be paid for any quarter (except summer) in which course enrollment is blocked due to unpaid balances.

Students in degree or certificate programs at the Institute must maintain an active enrollment status. To do this, a student must be registered every quarter, summers excepted. Students may, on their own initiative, choose “registration only” status (i.e., pay the registration fee without enrolling for any courses) for one quarter. A second quarter of “reg. only” requires the approval of the student’s advisor. If a student needs more than two quarters of hiatus, an official leave of absence should be taken. **Note:** Loan holders are advised to know the terms of their particular loan before opting for registration only or taking a leave of absence.
Students must be enrolled for eight units in order to be considered full-time, seven units for three-quarter time, and six units for half-time. Unit requirements do not include weekend workshops.

The maximum unit load for fall, winter, and spring quarters is 16 units, and for the summer quarter, eight units. Advisor approval is required if a student wants to exceed the maximum units for any quarter.

Drops and Withdrawals

Students may drop courses during the first two weeks of a quarter and receive a full refund of tuition. The registration fee is not refundable.

After the add/drop period is over, a student may still withdraw from a course. (Withdrawal forms are available outside the Registrar’s office.) The official date of withdrawal is the date on which the completed form is presented at the Registrar’s office. A 50 percent tuition refund may be obtained through the sixth week of the quarter; no refund is given from the seventh week onward. Students may withdraw from a course during the second half of a quarter with no refund. A grade of W appears on a student’s transcript to indicate withdrawal.

INCOMPLETE COURSE WORK

All students are expected to submit required work at the assigned times. If work cannot be completed on time, students may request an incomplete. The form used for this purpose requires the advisor’s signature as well as the instructor’s, and it must be submitted to the Registrar’s office by the last day of the quarter. The instructor has a right to refuse a request for an incomplete, can delay evaluation up to one quarter after the work has been received, and may adjust the final grade as deemed appropriate.

An Incomplete Agreement gives the student one quarter to complete the specified work. At grading time, a temporary grade of I is entered on the student’s transcript. This is changed after the work has been completed and evaluated and the final grade submitted to the Registrar’s office.

When submitting completed work to an instructor, students should include a Change of Grade form with all information provided except the final grade. Although it is the instructor’s responsibility to submit the Change of Grade form to the Registrar’s office, the student should follow up on the status of the grade at some point during the subsequent quarter.

Students may also wish to submit a Work Received/Evaluation Pending form, signed by the instructor, as official notice to the Registrar’s office that the work has been completed and submitted for evaluation.

If work is not completed during the quarter of agreement, the I will be changed to an IP (Permanent Incomplete). In special cases, instructors may extend the work due date by one quarter. No further extensions may be granted, and credit will be lost if work is not completed by the end of the extension period.

Please refer to page 181 for academic information regarding grades and evaluation.
STUDENT RECORDS

A file containing all admissions and registration-related materials is maintained in the Registrar’s office for each student enrolled in a degree or certificate program and for all special students. (No record is maintained for outside auditors.) Students may view their files in the Registrar’s office during regular non-registration office hours. Advisors may borrow a student’s file for advising purposes and may request a working transcript update three days in advance of borrowing the file. Students wanting their advising sessions to have the benefit of this service should make their appointments with advisors well in advance. Students files and transcripts are treated confidentially, as required by the Family Educational Rights and Privacy Act of 1974.

A hold may be placed on the records of any student who has unpaid obligations to the Institute, overdue library books, or who has failed to comply with other requirements or regulations. A hold means that no transcript, degree or other official record can be issued until the obligation has been satisfied.

Grade reports for each quarter are mailed to students by the middle of the subsequent quarter. Students should examine their grade reports carefully to see if there are Is (Incomplete) or X’s (“grade not yet submitted”) that will need to be changed later. Such changes are made individually, as grades are received, and updated grade reports are not produced.

Transcripts must be ordered in writing, and no transcript will be released without the student’s signature and payment (transcript fees are subject to change). It is preferable to use the Transcript Request form, although any written request will be accepted providing it is legible and the information is adequate: student’s name, address, phone, and Social Security number; complete name and address of agency or school to which transcripts will be sent; number and type of transcripts being requested (“Official” or “Student Copy”), last quarter of attendance; degree(s) conferred (if any); special instructions, such as, “hold for recording of all grades,” “hold for conferral of degree,” or “include curriculum verification for M.F.C.C. licensure;” and a dated signature.

Transcripts may take up to 10 days to produce, although a “rush order”, to produce a transcript within 48 hours may be placed for an additional fee. Rush orders are not available during registration periods. Transcripts may be mailed or picked up in person, but will not be sent by fax or express mail.

One complimentary student copy transcript is mailed to each graduate soon after the degree has been conferred. Any student may order one or more official transcripts to have on hand. These will be sealed in a special envelope and marked as “Official only if seal is unbroken.”
GRADUATION

Students must apply at the Registrar’s office in order to graduate. Application forms and the graduation fee must be submitted by the deadlines for each quarter. Deadline dates are printed in the registration materials each quarter as well as in the calendar listing in this catalog. If graduation is postponed one or more quarters, application materials and fees will be carried over to the next quarter.

Please refer to the Academic Guidelines section of the catalog concerning academic requirements for graduation.

DIRECTORY

Names and addresses of all current students are updated each quarter and printed in a directory. Students who do not want their address or phone number listed in the directory may submit a privacy request in writing to the Registrar’s office.

“Even if I knew that tomorrow the world would go to pieces, I would still plant my apple tree.”

— Martin Luther
STAFF

Administrative Offices
President  Robert McDermott
Executive Secretary Anne Teich
Advisor to the President Ralph Metzner

Director of Development Pamela Westfall-Rosen
Administrative Assistant Diane Lewis

Director of Human Resources Christine Caliway
Administrative Assistant Kathleen Wydler

Director of Information Systems and Technology Mike Smith
Systems Administrator Robert Snyder

Microcomputer/Network Manager Rick Peterson
Information Systems Program Assistant Dan Alford

Academic Dean’s Office
Academic Dean Jürgen Kremer
Assistant Academic Dean Paul Schwartz
Administrative Assistant Terese Gjernes
Executive Secretary Steven Sprowls

Academic Program Assistants
Drama Therapy (PDT) Vivian Fearen
East/West Psychology (EWP) Cristina Olsen
Integral Counseling (ICP) Roger Marsden
Organizational Development and Transformation (ODT) Dorie Kranz
Philosophy and Religion (PAR) Cristina Olsen
Psychology Program Coordinator (PSY) Marc Hamel
Social and Cultural Anthropology (SCA) Trudy Iervolino
Somatic Psychology (SOM) Nava Frank
Expressive Arts (EXA) Marc Hamel
Integral Health Studies (IHS) Linda Bark

Auxiliary Services
Bookstore Manager David Welty
Assistant Manager Victoria Ritchie

Counseling Centers
Administrators James Siebert
Susan Weiss

Summer Institute
Administrative Coordinator Melissa Moore

Business Office
Comptroller Mike Smith
Accountant Lilya Reyzelman
Assistant Accountant Tapatih Shah
Technical Writer/Cashier Jeff Gresko
Center for the Story of the Universe

Director: Brian Swimme
Administrative Director: Bruce Bochte
Public Relations Coordinator: Sharon Keohoe

Facilities

Operations Manager: Henry Martinez
Facilities Manager: Bruce Yamamoto
Maintenance Staff: Emily Charles, Cheryl Cronin
Staff Janitors: Suzanne Berger, Robert Ransom
Production Assistant: Lisa McCool

Library

Director: Bruce Flath
Cataloguing Librarian: Tanya Cao
Acquisitions Coordinator: Fariba Bogzaran
Circulations Coordinator: Thomas Browne
Circulation Desk Receptionist: Mary Spoerer
Administrative Assistant: Rhonda Huffman

Public Relations

Director of Public Relations: Phyllis Jackson
Workshops Director: Michael Flanagan
Creative Director: Carolyn Hall
Public Program Coordinator: Bob Duchmann
Public Relations Assistant: Lloyd Kinoshita
Graphic Assistant: Andrew Tavoni

Front Desk

Manager: Pat Layton
Front Desk Receptionists: Daniel Brown, Andrew Tavoni

Student Services

Dean of Students and Alumni: Cathy Coleman
Administrative Assistant: Kathleen Wydler
Director of Admissions: Diane Gribben
Administrative Assistants: Barbara Berman, Barbara Fillips
Director of Career and Field Placement: Ann Rawley
Administrative Assistants: Richard Buggs, Howard Whitehouse

Director of Financial Aid: Michael Szkotak
Financial Aid Advisor: Vasili Romanzov
Technical Specialist: Peter Thompson
Financial Aid Assistant: Jurgen Korbanka
Foreign Student Advisor: Victoria Ritchie
Registrar: Marsha Pool
Associate Registrar: Stephanie Smith
Administrative Assistants: Jeanmarie Barry, Craig Pissot

(Current listing as of May, 1992)
All students admitted to degree or certificate programs at the Institute must meet the requirements for graduation set forth in the edition of the Catalog current at the time of graduation. A student may opt to complete the degree under requirements in force at the time of admission only if attendance has been uninterrupted since that time and the student’s advisor approves.

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

GENERAL INFORMATION ABOUT THE CURRICULUM

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

Degree Programs
Drama Therapy (PDT), M.A.
East-West Psychology (EWP),
M.A. and Ph.D.
Integral Counseling Psychology
(ICP), M.A.
Integral Health Studies (IHS), M.A.
Integral Studies (ISD), Ph.D.
Organization Development
and Transformation (ODT), M.A.
Philosophy and Religion (PAR),
M.A. and Ph.D.
Psychology, Clinical (PSY), Ph.D.
Psychology, Counseling (PSY), Psy.D.
Social and Cultural
Anthropology (SCA), M.A.
Somatic Psychology (SOM), M.A.

Certificate Programs
Expressive Arts Therapy (EXA)
Integral Health Studies (IHS)
Organization Development
and Transformation (ODT)

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 and to select courses for the following quarter. Students in some programs must obtain their advisors’ signatures prior to registering for classes each quarter.

PERSONAL DEVELOPMENT

The Institute’s philosophy of educating the whole person by combining physical and spiritual development with intellectual and professional growth leads students to participate actively in a range of curricular and extracurricular involvements. Programs for physical and spiritual development are an individual’s responsibility and may be pursued through formal courses in meditation and body disciplines offered at the Institute or through individually selected practices outside the school.
EVALUATION AND GRADING

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

Grade Explanation  Grade Points per Unit
A Outstanding 4.0
A- 3.7
B+ 3.3
B Good 3.0
B- 2.7
C+ 2.3
C Passing 2.0
C- 1.7
D Poor 1.0
F Failing 0.0

P Pass does not contribute to G.P.A.
NP No Pass (Fail)
does not contribute to GPA
W Authorized Withdrawal
does not contribute to GPA
WN Unauthorized Withdrawal
does not contribute to GPA
I Incomplete does not contribute to GPA
IP Permanent Incomplete no credit earned
AUD Audit: no units earned or grade points assigned

The Pass/Fail option is available in some classes. It is generally used for counseling practica, classes that are primarily experiential in nature, independent study projects, and dissertation writing. Grading options are specified in the course description and syllabus, the Course Schedule, and at the first class meeting. Neither the Pass nor the No Pass grade receives a grade point equivalent; neither is computed in the grade point average. A student may not change the grading option for a course (letter grade, pass/fail, audit) after the add/drop registration period.

An Incomplete ("I") grade may be assigned when a student fails to complete the required course work by the end of the quarter. If the student wishes to complete the work at a later date, it is necessary to obtain both the instructor's and the advisor's written permission by the last day of the quarter. A failing grade may be assigned if an incomplete has not been negotiated with the instructor. The completed work must be submitted to the instructor by the last day of the subsequent quarter. Incomplete Request forms are available at the Registrar's Office. See page 172 ("Incomplete Course Work") for further information.

Repeated Courses

A student who does not earn a passing grade in a required course must either repeat the course or otherwise satisfy the requirement as prescribed by the student's advisor or program director. Both grades will appear on the student's transcript. Full tuition is charged for the repeated course.

Thesis and Dissertation

Students must register for thesis and dissertation writing units during the scheduled registration period. A separate contract form is used for each member of the student's committee. Such units are graded on a Pass/Fail basis and carry no grade points. Evaluation forms are sent to instructors along with grade sheets by the registrar at the end of the quarter. Faculty assign grades based on progress made toward completion of the project. Students may register for thesis/dissertation units each quarter until the project is completed. Students may be required to take more than the minimum number of required units depending on their progress.

Thesis and dissertation units may not be taken until the prerequisites of the degree program have been met, the student has been formally advanced to candidacy, and the thesis or dissertation project has been approved. Advancement to Candidacy and Project Approval forms are available in the Registrar's office.
Academic Sanctions and Plagiarism

Creative and original scholarly research is at the heart of the Institute’s vision and purpose. Plagiarism is the theft of what the law defines as “intellectual property” and represents the antithesis of scholarly research. Any use of another’s ideas or their expression in any medium without attribution is a serious violation of academic standards. Such activity, if confirmed, subjects a student to disciplinary action including, in the most serious cases, expulsion from the Institute or revocation of any degree or academic honor fraudulently obtained.

Sanctions arising from a determination of plagiarism may be applied by an instructor (if course work is involved), by a program committee, or by the academic dean. All sanctions are subject to appeal as outlined in the student grievance procedure.

Probation

Students at the Institute are placed on probation if their grade-point average drops below 3.0 or if there are three grades of C or NP (or lower). An official notice to that effect is placed in the student’s file by the Registrar upon notification by the program director; a copy is also sent to the student. Students on probation will be reviewed by the program committee on a quarterly basis and may be required to reduce their course load or take supplementary courses. In addition, program committees regularly review the progress of all students in their programs and may make specific recommendations relating to the student’s course of study or probationary status.

Failure of the student to bring the grade-point average above 3.0 by the end of the quarter following notification of scholastic probation will result in dismissal from the school. A student’s grade-point average must return to 3.0 or higher, and probation lifted, before the student is eligible for graduation.

Program committees may establish probationary criteria in accordance with specific professional or disciplinary standards, subject to review by the academic dean. Students should consult their program’s Student Handbook for further details.
Suspension and Dismissal

Students may be required to take a leave of absence from the Institute or may be suspended or dismissed for good cause. Imposition of such sanctions may be initiated by the program committee or the academic dean. Both suspension and dismissal make the student ineligible to register during the period specified in the letter of sanction, and suspend all the rights and privileges normally accorded Institute students in good standing.

If readmission is required, application may be made only after at least one academic quarter has passed following dismissal. Program committees may consider extenuating circumstances in recommending exceptions to this rule for approval of the academic dean.

Program committees may establish criteria for student suspension or dismissal in accordance with specific professional or disciplinary standards, subject to review by the academic dean. Students should consult their program's Student Handbook for further details.

STUDENT GRIEVANCE PROCEDURE

A grievance is defined as a mistreatment due to bias or error. For example, a student questions a grade because he or she feels evaluated in an apparently different way from classmates, or that due process has not been followed in cases of academic discipline. A student with a grievance first approaches the faculty member involved and attempts to work out the disagreement.

The student may take the grievance to the program committee. This is done by writing out in detail each grievance and the steps taken, to date, to work out the grievance with the faculty involved. A written statement must be submitted to the program committee and a copy sent to the faculty member concerned. The faculty member will also be asked to respond to the letter in writing; that letter is submitted to the program committee and a copy sent to the student.

After the program committee receives both letters its members will decide on a reasonable procedure for evaluating the grievance. Both parties have the right to a personal hearing by the program committee. This may include appointing a committee member to mediate the dispute; or appointing a subcommittee to read and evaluate the written work of a student; or asking both the student and the faculty person to present further clarification of content specific to the letter of grievance and to the response from the faculty member. It may also involve requesting other faculty from outside the program to sit on an ad hoc grievance subcommittee. All subcommittees shall consist of an odd number of members to prevent a tie decision and all such committees will include student as well as faculty members. Neither party in the dispute will participate in these deliberations of the program committee; if already members, they will withdraw.
There are three situations in which the grievance will be taken to the academic dean:

1) The decision of the program committee can be appealed, by either party to the dispute, on the basis of content or procedure.

2) Also, the program committee may be so small, that none of its members feels sufficiently detached from the dispute issue.

3) The grievance may be directed against the program committee (or all the core faculty) as a whole. In these instances, the dean will appoint as a grievance committee, consisting of faculty from other programs, and student representatives (not directly involved in the dispute). This grievance committee must also consist of an odd number of members, to prevent ties. The decision of this dean's grievance committee is final and binding without further appeal, subject to review by the academic dean for conformity with Institute regulations and policy.

Either party can request that the academic dean appoint a committee.

TRANSFER OF CREDIT AND INDEPENDENT STUDY

The Institute allows students to receive credit for outside learning experiences through transfer of credit and independent study. With the prior approval of the student's program advisor, a maximum of one-sixth of the total number of units required in the student's program may be acquired through transfer of graduate level credit from another accredited institution, and up to one-sixth may be fulfilled through independent study. The Institute has established criteria to evaluate the work done under each of these options, and the student must demonstrate that the learning experience meets the applicable guidelines if its to be used for credit at the Institute. The student should submit 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 (was) done at an accredited institution; 2) the work is clearly relevant to the student's program at the Institute; 3) the grade received was B or higher; 4) the units involved were not used to satisfy requirements for any previous academic degree; and 5) the student's advisor endorses the transfer. Official transcripts must be submitted directly to the Registrar's office from the issuing institution.

Independent study is defined as graduate-level work designed to meet a program requirement or to extend a student's field of inquiry beyond current Institute resources. Independent study must not duplicate what is offered in the normal class schedule and is subject to faculty availability. Approval of proposed work by the academic dean requires submission of a complete syllabus, along with a contract form signed by student, faculty and program director. Completed contracts are submitted to the Registrar at quarterly registration.
SUMMER INSTITUTE CREDIT

The Summer Institute offers a program of academic intensive courses and special public programs, drawing on the scholarly resources of the Institute and other highly qualified faculty. Summer Institute courses are intensive formats, consisting of three days to two week constellations. These intensive courses draw from existing curriculum or develop specific themes that exemplify the Institute’s goals and mission. Recent examples of this include a series of classes and workshops on Women’s Spirituality in the Nineties, two weeks of Story and Theater and Native American Spirituality. The Summer Institute strives to combine scholarly investigation with experiential involvement.

The courses are designed to employ teaching methods best suited to the compressed time frame of an intensive. The format allows students to become deeply immersed in and familiar with the course content; this demanding regimen of instruction requires a serious commitment from both faculty and student. All Summer Institute courses are available for audit. If students are seeking credit, a final project or paper is required one month after the course is completed. Some courses may require the credit students to meet an additional course time to fulfill the credit requirement. The amount of credit available for Summer Institute courses is predetermined and credit information will be available in the Summer Institute catalog.

For individuals who are interested in attending the Institute as a degree-seeking student, the Summer Institute offers an ideal opportunity to experience the goals and visions of the school first hand. Students may enroll in the Summer Institute for nonmatriculated credit by applying to the Admissions office as a Special Student. Later this credit can be applied to a specific degree program (pending admission). Students enrolled in outside degree programs, other than the Institute, should consult with their institution about the transferability of credit.

Descriptions of Summer Institute courses and special events, and the backgrounds of the presenters are provided in the Summer Institute brochure, which is available in Mid-March.

WEEKEND WORKSHOP CREDIT

Each quarter the Institute offers a variety of weekend workshops led by guest presenters and faculty members. The weekend workshop format allows distinguished scholars making short-term visits to the Bay Area to present their material and provide a forum for ground-breaking innovations relevant to the Institute’s philosophy.

Students in the Institute’s degree programs may enroll in workshops as one-unit electives. Students seeking credit but not enrolled in an Institute degree program may participate as Special Students (see page 162). To receive academic credit, a student must register for the workshop during the regular registration period each quarter. Students taking a workshop for credit will be required to write a brief paper integrating the experiential and didactic components of the workshop with suggested readings. These papers are evaluated by the workshop a Pass/Fail basis. Each year a number of one-unit specialized workshops are offered to meet certain licensing requirements in the fields of professional psychology.

Students may also participate in workshops as auditors as may the general public. Registration on an audit-only basis may occur at any time prior to the time of the workshop, so long as space is available. Audit enrollments are processed by the Workshop office, not the Registrar’s office. Continuing Education Certificates (CEU) are available upon request for nurses, counselors, and psychologists who complete the workshop. (See page 149 for a listing of recent Institute workshops.)

Descriptions of workshops, special events, and the background of presenters are provided in the quarterly Public Programs brochure which includes enrollment forms, detailed information, and announcements of special lectures, poetry readings, and performances featured at the Institute. Please call or write for a copy of the Public Programs brochure.
MEETING REQUIREMENTS BY EXAMINATION

Under certain circumstances the student may wish or need to demonstrate that certain requirements have been met. The following guidelines hold in these situations.

Students seeking admission to a master’s program at the Institute who are unable to document through transcripts that they have taken the expected preparatory studies, may be asked to take the relevant C.I.E.P. examination in order to demonstrate proficiency in the subject area. A student seeking admission to the Doctoral Psychology program may be asked to demonstrate the expected proficiency by taking the G.R.E. examination.

A student who seeks to have a required program course waived must show on his or her transcript that an equivalent graduate-level course has been taken. If unable to produce documentation, the student may request that the program director and the instructor who usually teaches that course at the Institute schedule an examination on the subject. Having demonstrated proficiency either by transcript or examination, the student may be excused from taking the required course, but such waiver does not reduce the total number of units to be taken to complete the degree program at the Institute.

Comprehensive Examinations and Advancement to Candidacy

Upon completion of all course work for the degree, comprehensive examinations are required for some programs (see individual program descriptions). Having passed the examination, the student is advanced to candidacy and allowed to undertake the last segment of work which involves the thesis or dissertation. Consult each program’s student handbook for the specific procedures for comprehensive examinations and advancement to candidacy.

In some instances, students may be required by the advisor to take additional course work or repeat courses completed with unsatisfactory grades before advancement to candidacy. This decision will be made in consultation with the student and may be appealed to the program committee whose decision is final.

THESIS/DISSERTATION PROCEDURES

It is a requirement that all Ph.D. candidates at the Institute submit a dissertation which demonstrates, to the satisfaction of the program concerned, the student’s capacity for advanced independent research. Requirements for the M.A. degree vary from program to program; there are both thesis and non-thesis options.

The programs have varying requirements regarding numbers of units of thesis/dissertation writing, proposal preparation or integrative seminars that must be completed prior to advancement to candidacy. Consult the program guidelines or Thesis Dissertation Manual available from program directors or the dean’s office for details. The following guidelines apply to all M.A. and Ph.D. degree programs at the Institute that involve writing a thesis or dissertation.
Proposal Review and Approval

After preparing the thesis/dissertation proposal according to the program guidelines, the student should submit the proposal to three (or four) prospective committee members. The student asks the committee members, after reviewing the proposal, to sign the Application for the M.A. Thesis or Ph.D. Dissertation Project form. This form is available in the Registrar's office. By signing, committee members certify that the proposal is methodologically sound and conforms to academic standards, and they agree to work with the student on the project.

In addition to 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) the instructor of the proposal writing seminar, and 2) the 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 when first registering for thesis/dissertation writing units; it serves, along with advancement to candidacy, as permission to begin work on the dissertation or thesis.

Committee Composition Guidelines

The committee consists of at least three faculty readers who are qualified to assist the student in the selected area of study. The chair has primary responsibility for ensuring that the thesis adheres to the methodological and ethical guidelines accepted in the discipline in general, and at the California Institute of Integral Studies in particular. The chairperson must be a core faculty member from the student's program.

The committee must also include an additional core faculty member (from any Institute program). The third member may be either core or adjunct faculty at the Institute or an outside reader (programs may require that the third member be an outside reader). Preferably outside committee members should hold a faculty position at another graduate institution. If not, he or she must be a Ph.D. holder active in the relevant professional field. Further detailed information on the selection of committee members is available from each program in their program manuals.

Each program has its own requirements regarding the length of time permitted for completion of thesis or dissertation and possible extensions of that time limit. Check with individual program for their requirements.
GRADUATION REQUIREMENTS

A student is eligible for graduation only after completion of all of the following requirements: 1) obtaining an official graduation packet from the Registrar’s office; 2) filing the completed application contained therein with the Registrar’s office by the deadline indicated in the academic calendar (see page 200); 3) payment of appropriate graduation fee at the time of application (see Tuition and Fees insert); 4) a thorough review of the student’s academic record at the Institute by the student’s advisor, who must give academic clearance for graduation; 5) clearance of all outstanding debts or other obligations to the Institute; 6) return of all books on loan from the Institute library; and 7) satisfactory completion of all required academic work, including comprehensive examinations and thesis or dissertation work.

Written documentation that the student has passed the oral defense of thesis or dissertation must be submitted to the Registrar’s office no later than four weeks prior to the intended date of graduation. This is in the form of an “approval page” that will be bound in the finished thesis or dissertation. The statement of approval must be followed by dated signatures of all members of the thesis or dissertation committee. A copy should be submitted to the Registrar’s office soon after the defense has been successfully completed. The original should accompany the original copy of the manuscript when it is submitted for publication. The Registrar’s office arranges for publication and binding of manuscripts.

There is one commencement ceremony each academic year, at the end of the spring quarter; however, degrees may be conferred quarterly. The date of conferral of degree (i.e., the date which will appear on the student’s transcript of record and on the diploma) is the date of the last day of classes for the appropriate quarter (non-thesis students) or the date indicated on the student’s signed thesis or dissertation approval page. All students who have successfully completed their requirements and have had their degrees conferred during any quarter of the academic year prior to, or by the end of, the spring quarter may participate in the commencement ceremony. Early in the spring quarter the Registrar’s office mails information about commencement to all potential graduates.

SPECIAL STUDENT STATUS

Individuals who wish to take courses for credit but not enroll in a degree program may seek “special student status.” This applies to someone who may want to apply for a degree program at a later date, or for a person enrolled in a degree program at another school who wishes to take a specific course at the Institute.

Students should request a special students application from the Admissions office. Applications must be approved by the program director of the program sponsoring courses the student plans to take prior to registration. A maximum of two courses per quarter — for a total of two quarters — may be taken as a special student. Special student status must be renewed each quarter.
AUDITORS

Individuals not enrolled in a degree or certificate program at the Institute may audit courses at the audit tuition rate, plus a reduced registration fee (see Tuition and Fees insert). Auditors do not normally submit written work for courses and do not earn grades or credit.

Although most classes are open to outside auditors, some are designated for those meeting certain prerequisites, or for the Institute's degree program students only. Enrollment restrictions are usually stated in the course schedule. Each academic program has a program assistant who can give further information, if needed.

INTERNATIONAL STUDENTS

The Institute welcomes applications from international students. The Association for International Students provides newcomers with support in the form of orientation, special program, and social and cultural opportunities throughout their stay at the Institute. Other resources available to students from abroad include international student advisors, faculty liaison, and Friends of International Students, a volunteer service whose main purpose is to support the Association of International Students in its efforts to provide special services and introduce the students to experiences in the American way of life.

International student 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 applicant 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 may 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 may be a writing skills course offered by the Institute, or an English as a Second Language (ESL) course at another institution. The student is responsible for the fees for this language instruction, and would not receive credit toward his or her 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 $14,000 annually for the M.A. program and $15,000 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 eight units per quarter.
ALUMNI

Past participants in Institute programs remain an active part of the Institute community through the Alumni Association. In addition to regular meetings and projects, the Association sponsors educational, cultural, and social events, including lectures, musical performances, poetry readings, dinners, picnics, and weekend rural retreats.

More than 800 men and women have earned degrees from the Institute and have taken the integral vision into the world community in a variety of ways. The following is a sampling of how alumni are putting their education into practice.

David Ahlstrom (Ph.D., PAR '74) has taught at several universities and is a composer whose work has been performed widely. He is the founder and director of Voices/San Francisco Opera Ensemble, Bay Area Youth Opera, and Creative Sound Improvisation Ensemble.

Hilary Anderson (Ph.D., ICP '72) teaches psychology and human behavior at National University in Los Angeles, and teaches comparative religion at Santa Anita School for Ministerial Studies and at Ernest Holmes College.

Thomas Armstrong (Ph.D., EWP '87) has taught university courses on the transpersonal nature of childhood since 1981. He is the director of the Late-bloomers Educational Consulting Services and the author of several books, including *The Radiant Child* and *Awakening Your Child's Natural Genius*.

Greg Bogart (M.A., ICP '88) is a licensed therapist in private practice, a certified astrological counselor, and certified yoga instructor. He is the author of *Astrology and Spiritual Awakening*.

Kristi Cowles (M.A., EWP '89) is a holistic innkeeper in Wisconsin. She serves up "health on all levels" at her bed and breakfast, which is also a personal-growth center offering counseling, workshops, and retreats.

Edic Farwell (M.A., SCA '90) serves as liaison director for the Association for Progressive Communications, a computer network for peace and environmental activists, where she concentrates on cross-cultural communication. She has recently co-authored a book on Tibetan birth wisdom.

Dawn Hollerith (M.A., ICP '83) is a Registered Investment Advisor with American Investor's Company. She also serves in the role of pension consultant for the California Institute of Integral Studies. Her financial planning practice emphasizes the development of investment strategies from a socially conscious perspective and attempts to maintain a mindful balance between the use of intellect and intuition.
Gail Howe (M.A., PSY '84) practices body therapy and counseling at Letting Go, a Healing Arts Center. She specializes in eating disorders and enmeshed family systems, and leads the Marin Association of Professionals Treating Eating Disorders, including a panel which gives presentations to professionals. She is working to establish a program to bring nurturing touch to infants born with drug addictions.

Sandy Ingerman (M.A., ICP '82) is a member of the International Faculty of the Foundation for Shamanism Studies, directed by Michael Harner. She is the author of Soul Retrieval, and she conducts workshops around the world.

Sandra Lewis (Ph.D., PSY '84) created Turning Point, a counseling service for people at crossroads in their lives. She is a focalizer for Friends of Shenandoa Retreat Center, an organization of people inspired by the ideals and values of the Findhorn Community in Scotland. She has served as chair of the board of trustees at the California Institute of Integral Studies.

Richard C. Miller (Ph.D., PSY '89) is in practice as a psychotherapist and teacher of meditation and yoga. He is the founder of the International Association of Yoga Therapists and editor of the journal for the International Association of Yoga Therapists.

Barbara Muhlhauser (M.A., ICP '84) is an artist-therapist in private practice who teaches mask-making classes and workshops. Her masks and clay sculptures have been exhibited throughout Bay Area galleries.

Rina Sircar (Ph.D., South Asian Studies '76) teaches Buddhism, conducts meditation retreats worldwide, and is co-founder of Taungpu Kaba-Aye monastery in Boulder Creek, California. She has been holder of the Haridas Chaudhuri Chair of South Asian and Comparative Philosophy since 1988.

Vernice Solimar (Ph.D., EWP '85) serves as program director and faculty of the Interdisciplinary Consciousness Studies Program at JFK University. She also teaches at the California Institute of Integral Studies and works as a counselor with private groups.

Stuart C. Sovatsky (Ph.D., PSY '84) is a psychotherapist, teacher, and author of Passions of Innocence, published by Inner Tradition. He is a faculty member of at the California Institute of Integral Studies, J.F.K. University, Rosebridge Institute, and the Enneagram Institute. He directs the Blue Oak Counseling Center, is clinical director of the Insight Counseling Center in San Francisco, and founder of the Kundalini Clinic in Oakland.

Jose Stevens (Ph. D., Counseling Psychology '83) practices transpersonal-existential psychotherapy. He is author or co-author of five books on shamanism, metaphysics, and personality. He is an international expert on The Michael Teaching.
**STUDENTS AT THE INSTITUTE**

Richard Buggs is a third-year student in the Clinical Psychology Ph.D. program. Richard lived for a year in the Middle East, where he was the director of recreation in a hospital for expatriates in a remote desert region. During this time, he traveled to neighboring countries including Greece, Egypt, and India, an experience which stimulated his interest in learning more about other cultures.

On his return to the United States, Richard worked in the National Institutes of Health AIDS Research Division. When he decided to pursue a graduate education in psychology, he chose the Institute because of its unique integral approach to the field, and he particularly likes the “respect for and curiosity about all traditions” that he finds at the school.

Richard is currently an intern at Haight-Ashbury Psychological Services, where he leads a men’s group and counsels both couples and individuals. He hopes to implement what he is learning about psychology and cross-cultural issues by returning to India to work in the health care system there.

Maria de los Angeles Cinta, an M.A. student in the Organizational Development and Transformation program, is from Mexico City, Mexico. Maria’s studies and professional goals are focused on helping organizations that wish to transform their vision of themselves. She was attracted to the Institute as a place where she could combine her spiritual and career interests, and she enjoys the spontaneity and warmth of the Institute community.

Maria is a consultant for Na-Bolom (part of Mexico’s Center for Ecology and Culture), an organization which works to preserve the ecology of the Mayan region and the culture of the indigenous people who live there. She is also associated with ASTRA, a consulting firm in Mexico, coordinating contacts between the firm businesses in the Bay Area. Maria plans to use her training in cross-cultural work between the United States and Latin America, facilitating conflict resolution and assisting organizations in integrating the spiritual and creative human dimensions into the workplace, while at the same time maintaining a practical focus.
Gordon Fung, M.D., is a Ph.D. student in the Philosophy and Religion program, concentrating in Buddhism and Chinese Philosophy. He received an M.A. in Public Health and an M.D. degree at the University of California at San Francisco. He received several fellowships in cardiology and critical care medicine from national professional colleges, and now has a private consulting practice in consultative cardiology.

Gordon sees the spiritual dimension of experience as crucial to health and the healing process, and he wanted to expand his medical background to include all types of healing practices. He appreciates the Institute’s consideration of the schedules of working people in scheduling class hours, which has allowed him to continue with his practice while attending school. Gordon’s future plans include teaching integrative medicine and alternative healing methods.

Trudy Iervolino, from Oshkosh, Wisconsin, is working towards an M.A. in the Social and Cultural Anthropology program. She received a double bachelor’s degree in the fields of Studio Art and Anthropology, with a minor in philosophy, from the University of Minnesota.

Trudy was particularly attracted by the courses in Visual Anthropology at the Institute, since it is one of the few graduate schools in the country offering such courses. Trudy plans to continue her studies and is considering pursuing a Ph.D. in Anthropology.

Trudy is a practitioner of Siddha yoga and meditation and an active member of the Film Arts Foundation, the International Visual Sociology Association, and the Society for International Development. She spends much of her spare time in an art studio near her home working with video or printmaking. She also designs jewelry, which can be found in various museums, galleries, and shops throughout the Bay Area.
Hubert Ivery is a third-year student in the East-West Psychology Ph.D. program. A native of Miami, Florida, Hubert earned a B.S. in Electronics Engineering Technology, and both an M.Div. in Pastoral Psychology and Counseling and an S.T.M. in Sacred Theology, specializing in Psychology, Religion, and Ethics from the Interdenominational Theological Center in Atlanta.

Hubert works with troubled youth as a chaplain at the Fred Finch Youth Center in Oakland; he was formerly with the Alcohol Problem Prevention Program at Horizon Services in Hayward.

Hubert chose to attend the California Institute of Integral Studies because he saw it as a place that would enable him to further his studies in spiritual psychology and to integrate his interests in spirituality and cross-cultural issues into his work. He values the Institute’s focus on maintaining both a respect for cultural difference and efforts towards intercultural communication and understanding. Hubert brings to his studies and his work a passion to facilitate communication between cultures and to educate others about African American culture, history, and spirituality.

Yukiko Matsumoto is from Kobe, Japan, and is a student in the Integral Counseling Psychology program. She completed her B.F.A. in Fiber Arts at the University of Washington and worked in that field for several years.

As one of a growing number of individuals who has lived in more than one culture, Yukiko became interested in concepts of the self and in impact of multicultural experience on the individual. She finds the California Institute of Integral Studies to be a place where students have the opportunity to integrate cross-cultural experience on both a personal and academic level.

Yukiko served as a multilingual advocate at the Asian Women’s Shelter for Battered Women in San Francisco; she now works as a psychotherapist-intern at Richmond Area Multicultural Services. Upon completion of her graduate education, her professional plans are to establish a private practice in cross-cultural psychotherapy, focusing on issues of intermarriage, cultural adjustment, and child counseling, and to be involved in Asian-based community mental health.
THESES & DISSERTATION TITLES

Listed below are examples of theses and dissertations done at the Institute in recent years by M.A. and Ph.D. students.

EAST-WEST PSYCHOLOGY

Carson, Linda
An Introduction to Giorgi's Phenomenological Approach to Psychology and an Application of this Approach to Investigate the Cultural Context in which the Symbol, Tao, is Experienced in the Chinese and U.S. Occidental Cultures (Ph.D., 1991)

Coleman, Cathy
Phenomenological Study of Astrology Symbolism (Ph.D., 1991)

Coren, Bonnie
A Qualitative and Quantitative Study of the Effects of Trance and Meditation (M.A., 1990)

Cowles, Kristi K.
The Relationship Between Humans and Animals: An Ethnography (M.A., 1990)

Gribben, Diane R.
Typesologies of Spiritual Emergence (M.A., 1990)

Howe, Susan Lynne
Dream Imagery of Shamanic, Catholic, and Yogic Practitioners: An Examination of Transformational Themes (Ph.D., 1991)

Katz, Shawn H.
Through the Eyes of Our Future: An Educational Ethnography of a Waldorf School (M.A., 1990)

Kehoe, Sharon

Perry, David J.
Wholeness and Personal Transformation in the Theory of Creative Causality (Ph.D., 1990)

Rowland, Nancy Decius
The Experience of Terminally Diagnosed Meditators: A Phenomenological Investigation (M.A., 1991)

ORGANIZATIONAL DEVELOPMENT AND TRANSFORMATION

Bensman, Sara Beth

Downs, Margaret E.
Trust-building guarantees multicultural organizations a healthy business (M.A., 1990)

Fahrenkamp, Sibylle
Self as Tool in Organization Transformation: Consulting from the Inside Out (M.A., 1991)

Fonville, Carley

Peters, Tamra J.
Environmental responsibility within organizations (M.A., 1989)

Wilson, Lorraine

PHILOSOPHY & RELIGION

Landenhamer, Monika
Personality in Theravada Buddhism (M.A., 1990)

Leighton, Taigen Daniel
Cultivating the Empty Field: Translations with Introduction from the Extensive Record of Chan Master Hongzhou Zhengjue (1091-1157) (M.A., 1990)

Mertz, Diane
The Happiness in Ch'en Ming-tao's Mind (M.A., 1990)

Rosencranz, Ann R.
Being in Time's Mouth: Learning to Die While Living (M.A., 1990)

Sweeney, Patricia A.
Healing the Earth Through an Awareness of the Goddess (M.A., 1990)

Tao, Yue Hua
Transition from Xun Zi (hsun T)'s "Division of Heaven and Mankind" to Dong Zhong Shu (Tung Chung-Shu)'s "The Unity of Heaven and Mankind" (Ph.D., 1991)

Teich, Anne C.
States of Consciousness and the Psychology of Nibbana (Ph.D., 1990)
PSYCHOLOGY
Abbott, Brian R.
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"The most beautiful thing
we can experience
is the mysterious.
It is the source
of all true art
and science."
– Albert Einstein
ACADEMIC CALENDAR

The academic calendar is subject to change. The California Institute of Integral Studies operates on the quarter system.

FALL 1992
September 8-11 Registration.
September 17 Classes start (Note: Thursday).
September 17-October 2 Late registration (late fee assessed for continuing degree students).
September 17-October 2 Add/Drop period. No changes after this.
October 1 Deadline to apply for winter 1993 graduation.
October 2 Birth of Mahatma Gandhi observed (classes will be held).
October 12 Columbus Day.
(Administrative offices closed, classes will be held).
December 1-4 Registration for winter 1993.
December 7-11 Last week of classes.
December 25-January 1 Administrative holiday. School closed.

WINTER 1993
January 4-8 First week of classes.
January 4-15 Late registration (late fee assessed for continuing degree students).
January 4-15 Add/Drop period. No changes after this.
January 18 Birth of Martin Luther King, Jr. observed.
(Administrative offices closed; classes will not be held).
February 1 Deadline to apply for spring 1993 graduation.
February 15 President’s Day.
(Administrative offices closed, classes will be held).
March 16-19 Registration for spring 1993.
March 22-29 Last week of classes. Monday classes end March 29.

SPRING 1993
April 5-9 First week of classes.
April 5-16 Late registration (late fee assessed for continuing degree students).
April 5-16 Add/Drop period. No changes after this.
May 3 Deadline to apply for summer 1993 graduation.
May 31 Memorial day.
(Jun 15-18 Administrative offices closed; classes will not be held).
June 26 Last week of classes. Monday classes end June 28.
SUMMER 1993
July 5 Classes begin.
July 5-16 Late registration (late fee assessed for continuing degree students).
July 5-16 Add/Drop period. No changes after this.
August 2 Deadline to apply for fall 1993 graduation.
August 9-13 Last week of six-week courses.
September 7-10 Registration for fall 1993.
FALL 1993
September 7-10 Registration.
September 16 Classes start (Note: Thursday).
September 16-October 1 Late registration (late fee assessed
for continuing degree students).
September 16-October 1 Add/Drop period. No changes after this.
October 1 Deadline to apply for winter 1994 graduation.
October 1 Birth of Mahatma Gandhi observed (classes will be held).
October 11 Columbus Day.
November 25-26 (Administrative offices closed, classes will be held).
November 30-December 3 Thanksgiving holiday. School closed.
December 6-10 Registration for winter 1994.
December 27-31 Last week of classes.
December 27-31 Administrative holiday. School closed.

WINTER 1994
January 3-7 First week of classes.
January 3-14 Late registration (late fee assessed
January 3-14 Add/Drop period. No changes after this.
January 17 Birth of Martin Luther King, Jr. observed
February 1 (Administrative offices closed; classes will not be held).
February 1 Deadline to apply for spring 1994 graduation.
February 14 President’s Day.
March 15-18 (Administrative offices closed, classes will be held).
March 21-28 Last week of classes. Monday classes end March 28.

SPRING 1994
April 4-8 First week of classes.
April 4-15 Late registration (late fee assessed
April 4-15 Add/Drop period. No changes after this.
May 2 Deadline to apply for summer 1994 graduation.
May 30 Memorial day.
June 14-17 (Administrative offices closed; classes will not be held).
June 20-27 Registration for summer 1994.
June 25 Last week of classes. Monday classes end June 27.
June 25 Commencement.

SUMMER 1994
July 5 Classes begin.
July 5-18 Late registration (late fee assessed
July 5-18 Add/Drop period. No changes after this.
August 1 Deadline to apply for fall 1994 graduation.
August 8-15 Last week of six-week courses.
September 6-9 Monday classes end August 15.
September 6-9 Registration for fall 1994.
FALL 1994
September 6-9  Registration.
September 15  Classes start (Note: Thursday).
September 15-30 Late registration (late fee assessed
for continuing degree students).
September 15-30 Add/Drop period. No changes after this.
October 3  Deadline to apply for winter 1995 graduation.
October 3  Birth of Mahatma Gandhi observed (classes will be held).
October 10  Columbus Day.
November 24-25 (Administrative offices closed, classes will be held).
November 29-December 2 Thanksgiving holiday. School closed.
December 5-9  Registration for winter 1995.
December 26-30 Last week of classes.
Administrative holiday. School closed.

WINTER 1995
January 2-6 First week of classes.
January 2-13 Late registration (late fee assessed
for continuing degree students).
January 2-13 Add/Drop period. No changes after this.
January 16 Birth of Martin Luther King, Jr. observed.
(Administrative offices closed; classes will not be held).
February 1  Deadline to apply for spring 1995 graduation.
February 13 President’s Day.
March 14-17  (Administrative offices closed, classes will be held).
Last week of classes. Monday classes end March 27.

SPRING 1995
April 3-7 First week of classes.
April 3-14 Late registration (late fee assessed
for continuing degree students).
April 3-14 Add/Drop period. No changes after this.
May 1  Deadline to apply for summer 1995 graduation.
May 29 Memorial day.
(Administrative offices closed; classes will not be held).
June 13-16 Registration for summer 1995.
June 24 Commencement.

SUMMER 1995
July 5  Classes begin.
July 5-19 Late registration (late fee assessed
for continuing degree students).
July 5-19 Add/Drop period. No changes after this.
August 1  Deadline to apply for fall 1995 graduation.
August 7-14 Last week of six-week courses.
September 5-8 Registration for fall 1995.
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"Everything has been thought before, but the difficulty is to think of it again."

– Johann Wolfgang von Goethe
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"It takes one step
to start a journey
of a thousand miles."
- Confucius
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“Our life is a faint tracing on the surface of mystery.”
  – Annie Dillard
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"The problem is not whether the song will continue, but whether a dark space can be found where the notes can resonate."

— Ranier Maria Rilke

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