CALIFORNIA INSTITUTE OF INTEGRAL STUDIES
1994-1996
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
The Institute’s telephone number is (415) 753-6100. The school has a voice mail system; if you wish to speak with an operator at any time, press or dial "0."

Admissions
Director

Center for Ecology and Sustainability
Director

Center for the Story of the Universe
Director

Center for Traditional Knowledge
Co-Directors

Curriculum and Instruction
Program Directors

Financial Aid
Director

General Policy of the Institute
Office of the Provost

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 of Healing Arts
Director

Foundational School for Integral Studies
Director

School for Transformative Learning
Dean

Transcript of Record
Registrar

Workshops
Director of Public Programs

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

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Investor
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 Frederic 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 in a Western educational institution the integral approach to education he had developed as a student of Sri Aurobindo.

Soon after his arrival in San Francisco, Dr. Chaudhuri and his wife Bina established the Cultural Integration Fellowship, from which emerged an educational branch, later to become the California Institute of Integral Studies. (See following History section.)

A prolific writer and outstanding teacher, Haridas Chaudhuri was committed to integrating the spiritual, intellectual, and pragmatic aspects of life. His teachings cover diverse subjects such as the evolution of consciousness, free will, meditation, spiritual epistemology, integral yoga, depth psychology, and mysticism. 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 an 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.
BINA CHAUDHURI  
Co-Founder

Bina Chaudhuri graduated from 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.

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.

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. His Essays After Steiner will be published in 1995. Audio and video cassettes of more than 25 of his public lectures are available from Sound Photosynthesis.

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.

JOHN LEVY
Assistant to the President

John Levy has held administrative positions in business and non-profit organizations. He was a supervising estimator for Bechtel Corporation, and an executive officer of the Association for Humanistic Psychology, and executive director of the C.G. Jung Institute of San Francisco.

PAUL SCHWARTZ
Associate Provost

Paul Schwartz 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. He earned his Ph.D. from the Graduate Theological Union in 1994.

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.
PADMA CATELL  
Director, School of Healing Arts  

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

Padma’s first contact with the Institute was in 1972, when she attended classes being taught by her spiritual teacher. She has been teaching at the Institute since 1984. 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 recently published an article entitled “Associations Among Somatotype, Temperament and Self-Actualization” co-authored with Ralph Metzner (Psychological Reports, 1993.)

LARRY SPIRO  
Director, Foundational School for Integral Studies  

Larry Spiro teaches in and is program director of the East-West Psychology program. He received his B.S. from M.I.T. and his Ph.D. from Columbia University (1973). Trained in both philosophy and psychology, he has been a professor, psychotherapist, director of a therapeutic community, and consultant. He was one of the original founders of Melia Foundation in New York in 1972, and from 1982-1987 was the director of its Bay Area program, which, through research and public dialogue, explored the relationship between psychology and spiritual traditions of the East and West.

Larry’s teaching interests lie in the psychological dimensions and implications of the major religious traditions, particularly in the psychology of their more mystical and esoteric teachings. His primary research project is an inquiry into the concept and meaning of sacred psychology. When his administrative duties lighten, Larry will resume work on a book which examines the metapsychological issues involved in recovering religious perspectives on sacred psyche and relating them to contemporary Western psychological contexts.
DEAN ELIAS
Dean, School for Transformative Learning

Dean Elias teaches in the Integral Studies Doctoral and Organizational Development and Transformation programs. His current research interests are in the areas of collaborative research and transformative learning. Dean earned an Ed.D in Adult and Continuing Education from Teachers College, Columbia University, in 1993. He has been involved in experimental education for adults for 30 years. In the 1960s, Dean developed educational models for preparing leadership teams to develop new institutions for Job Corps, and in the 1970s and 1980s, he led the Antioch University Center in Seattle, guiding the development of the first programs in the Pacific Northwest in holistic health, transpersonal psychology, human systems design, and holistic education. From 1990-92 Dean served as Dean of Goddard College. He has conducted research on the development of leaders for social transformation.

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.

Cathy 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. Cathy is also an astrological counselor in private practice, and directed the 1994 International Transpersonal Association’s Children’s Conference in Ireland.
HISTORY

The California Institute of Integral Studies is an independent graduate school integrating the intellectual and spiritual insights of Western and Asian 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 (WASC).

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.

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.

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.

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, business, 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 Asian philosophic approaches.

Although the Institute continues to grow, its commitment to small classes and its student population of approximately 900 creates an intimate learning environment with a strong sense of community shared by students, faculty, alumni, and staff alike.

MISSION

The central, distinctive mission of the Institute is to provide an environment, facilities, and guidance for systematic, disciplined study and research in the integration of Eastern and Western 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.
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 fieldwork, internships, and community service.

Personal growth, the development of human wisdom, and conceptual knowledge are valued equally with social, community, and global awareness.

The Institute is committed to:

1) An integral approach to education
Education at the Institute facilitates integration of body-mind-spirit, valuing equally the emotional, spiritual, intellectual, creative, somatic, and social dimensions of being human. Students are encouraged to take an interdisciplinary approach to learning by complementing their program of study with course work in other departments.

2) Innovative education
Traditional boundaries for research and inquiry are transcended consciously and with critical awareness in order to create more humane, ecological, and gender-balanced knowledge.

3) Cultural diversity and cultural coherence
Promoting a dialogue of difference, the curriculum reflects a commitment to the diversity of the world’s cultures and spiritual traditions while seeking their holistic integration. Intellectual, cultural, and spiritual traditions which further the effectiveness of emancipatory movements such as feminism, social and political liberation, cultural self-determinism, and ecological activism are embraced.

4) Multiple ways of learning and knowing
The Institute honors many learning modalities and ways of knowing — intuition, body-knowledge, creative expression, intellect, and spiritual insight.

5) The affirmation of spirituality
The Institute strives to affirm and embody the spiritual in the study and practice of multiple spiritual traditions and in their expression throughout all areas and activities of the Institute community.

6) Community support
Community at the Institute is understood to be founded upon an underlying core of values which affirm shared understandings and differences, scholarly efforts, and humane concerns. Such community is a vital part of the Institute’s effort to provide an effective, visionary, and nurturing environment for study and training.

7) A transcultural ecological perspective
Through 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, the Institute is actively engaged in developing curricula to facilitate a transcultural ecological perspective. This perspective implies radical and fundamental changes in our psyches, in our daily practices, and in our social institutions.
CONSTITUENCIES SERVED

Students at the Institute are adults who exemplify the modern world’s rapidly expanding appetite for professional and lifelong learning. All students admitted to the graduate programs 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. The Institute’s B.A. Completion program is now available to those who have earned 75-120 quarter units of transferable credit (or who can demonstrate potential to petition successfully for life experience credit). 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 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 and in the East wing, with the Institute library on the third. Limited off-street parking is available, and students are encouraged to use public transportation which is convenient and frequently scheduled. Among the MUNI (San Francisco’s 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 54 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, faculty, and alumni have elected representatives to the board of trustees.

The president is the chief executive officer of the Institute and is responsible for articulating and representing its mission; for guiding the academic mission through the provost function; and for directing development and fund-raising efforts, in collaboration with the board of trustees.

The provost function is currently managed by the Provost Group, composed of the directors of the three schools which make up the Institute (Foundational School for Integral Studies, School of Healing Arts, School for Transformative Learning), and the associate provost. This is an interim arrangement while a search is under way for a full-time provost. The provost is responsible for revitalizing governance, for administrative management, and for academic leadership.

The Institute is dedicated to the ideal of knowledge, which is understood as including not only the intellect but also affect and service — the kind of knowing practiced by the great spiritual teachers of Asia and the West. In pursuing and teaching these ways of knowing, the Institute was restructured in 1993 into three schools. The Foundational School for Integral Studies approaches the liberal arts from a spiritual perspective. The programs in the School of Healing Arts demonstrate the depth of understanding and the extent of healing possible when therapies include a spiritual and transformative dimension. Finally, the School for Transformative Learning is charged with finding new ways for translating the Institute’s values and purposes into action, including providing methods for linking individual initiative with group learning. The Institute is committed to showing that theoretical, healing, and learning arts are not only inseparable, but, when pursued integrally, are essentially the same.

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.

Wisdom and compassion
must be practiced in union.

H.H. The Dalai Lama
FOUNDATIONAL SCHOOL FOR INTEGRAL STUDIES
The mission of the Foundational School for Integral Studies is a fresh inquiry into the meaning of philosophy, psychology, religion, anthropology, and spirituality. This inquiry both appreciates and challenges received tradition with the help of contemporary perspectives such as ecological thought, new scientific understandings, feminist theory, and new paradigms of consciousness. Our dialogue serves to sustain or recover spiritual and wisdom aspects of planetary culture that are under threat of engulfment in our technological era.

The programs in the Foundational School continue the task begun 25 years ago by Indian philosopher Dr. Haridas Chaudhuri, who founded the Institute with an East-West vision, which he called the integral perspective. His founding vision, which continues to inspire this school, predicates a spiritual foundation to life, knowledge, and culture. This foundation encompasses a diversity of approaches and viewpoints in a unity that does justice to that very diversity. The Foundational School carries forward this original mission not as a completed philosophy to be ‘applied,’ but as an ongoing inquiry into the meaning and promise of the integral vision itself. We are committed to a spiritually informed multiculturalism which emphasizes an understanding of our own worldview and the capacity to enter into others’ worldviews.

DEGREE PROGRAMS

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

Philosophy & Religion
M.A., Ph.D.

Social & Cultural Anthropology
M.A.

Women’s Spirituality
M.A.

The School is divided into four main programs, each representing a crucial perspective in the foundational mission: Philosophy and Religion, East-West Psychology, Women’s Spirituality, and Social and Cultural Anthropology. Our course offerings represent a diversity of content not often found in academic settings. By the nature of its mission, the Foundational School has a natural linkage with all programs in the Institute community.

Our experienced core faculty is augmented by distinguished visiting and adjunct professors drawn from the transformative movements of our time. The academic community here understands that spirituality — even contemplative spirituality — does not mean passivity. Our students tend to be a mature group, and both students and faculty have a history of experience, activism, and accomplishment. Our graduates have creatively situated themselves in the work world, bringing their perspectives into fields ranging from the academic to the healing professions, and to the nonprofit and private sectors. They carry forward our ongoing work of deep inquiry, developing consciousness, and committed service.
EAST-WEST PSYCHOLOGY
(MA, PhD)

Mission
Many traditions from around the world — historical, cultural, and spiritual — are now challenging the field of psychology to open itself to new dimensions of mind and human experience, traditions which bring unique perspectives about person, psyche, and world, and about the nature of wholeness and healing.

The mission of the East-West Psychology program is to offer a context for bringing these dimensions of insight and wisdom into the heart of the field of psychology, into its self-understanding and its practice.

The emerging field of East-West Psychology matures the historic encounter between Western psychology and many non-Western traditions and forms of spirituality. This encounter was essential to the development of humanistic and transpersonal psychologies. The East-West Psychology program looks to the further development of this field through an appreciation and continuation of these historical developments.

The program's professional objective is to prepare graduates to function as teachers, writers, consultants, researchers, and therapists in a world that increasingly demands an integral perspective which encompasses the personal, interpersonal, cultural, and spiritual dimensions of human existence.

Goals
The program is specifically committed to the following educational and professional goals. First, we are carrying forward the legacy of psychology within the Western intellectual and spiritual tradition, as well as assessing it from standpoints outside that tradition. An understanding of the history and scope of the primary schools of Western psychology and the philosophical foundations of major Eastern traditions is fundamental to the program.

Second, we are formulating a psychology for our multicultural world which fosters the integration of each individual as well as respect for diverse traditions.

The context-sensitive and methodologically diverse approach of East-West Psychology embraces the contemporary concerns of a pluralistic world: sacred psychology, traditional Eastern and Western systems, deep ecology, feminist studies, ethno-psychology's many healing systems, contemporary personal growth strategies, etc. The program deepens the Institute's founding mission, encouraging students to engage a variety of cultural, intellectual, and spiritual contexts.
Third, we are exploring the complex relationships between psychology and spirituality from both Western and non-Western standpoints. 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 integration of the somatic, emotional, intellectual, and spiritual dimensions of human being. Each of these dimensions has methods of scholarly study appropriate to it, and the student can choose from a variety of multidisciplinary tools of inquiry — empirical, hermeneutic, historical, phenomenological, anthropological, meditative, etc.

Successful candidates for admission to the program typically bring the following to the program: a vision that is compatible with the stated principles and interdisciplinary nature of the program; a path of personal growth; sufficient personal maturity and stability to pursue independent inquiry; respect for a diversity of viewpoints; the ability to articulate clearly educational and professional goals; and a prospective concentration that is consonant with the program's mission.

For those who wish to combine study in East-West Psychology with counseling psychology skills in preparation for M.F.C.C. licensure, the program offers a joint program with the Integral Counseling Psychology program. The student receives the M.A. degree in Counseling Psychology and the Ph.D. in East-West Psychology. The program also co-sponsors a concentration in Transformative Psychotherapy for Psy.D. Psychology students. See “Special Options” below for details.

**MA Program**

**Admissions**
Applicants must meet the general admissions requirements of the Institute, which are outlined on page 206; included is information on application procedures and deadlines. Information about transfer of credit can be found on page 228 in the Academic Guidelines section of the Catalog. Although an undergraduate major in psychology is not required, a strong interest in psychology and an interdisciplinary orientation is assumed. Students with insufficient background in psychology may be required to take one or more courses in psychology; these courses are drawn from the East-West Psychology program or from other Institute programs and are considered part of the student’s concentration units.

**Curriculum**
The M.A. program has three components: required core courses, concentration elective courses and fieldwork, and the M.A. thesis or project.

**Required Core Courses**  
24 Units
These requirements provide students with the basics of the field: competence in Western psychology, exposure to a variety of non-Western traditions, established and incipient methodologies, history of the field, etc. In addition to giving an overview, core courses offer students a framework within which to choose and develop their area of concentration.

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**The soul cannot see beauty unless it first becomes beautiful itself...**

Plotinus
Core courses include:

**Psychological Theory and Process**
- EWP 510 Personality Theories
- EWP 520 Group Dynamics/Process

**Psychologies of Multiculturalism and Spiritual Traditions**
- EWP 560 Asian Approaches to Self, Mind & World
- EWP 565 Cross-cultural Psychology
- EWP 567 Transpersonal Psychology

**Integral Approaches**
- FIS 550 or 551 Integralism

**Skills**
- EWP 581 Introduction to Inquiry

Choice of practicum: courses such as EWP 783 Writing Skills, EWP 785 Teaching Skills, EWP 786 Presentation Skills, ODT 560 Conflict Resolution, a language, or a fieldwork internship in a training or certificate program.

**Concentration & Fieldwork 24 Units**
The concentration, consisting of a combination of courses and fieldwork, offers students the freedom to explore a particular area of interest and make use of the rich resources of the Institute. With the advice and approval of their advisor, students choose a concentration before completing more than 12 concentration units. (See Area of Concentration/Specialization, below.)

**MA Thesis or Project**
The thesis or project is an original work which is expected to grow organically out of the student's area of concentration. The thesis or project can be traditional or innovative research or theoretical work, and can be in written form or other media, such as artwork or video (with a written component), or performance (with a video and written component). The nine required units consist of:
- EWP 900 Thesis/Project Development (3 units)
- EWP 903 Thesis/Project (6 units)

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**PhD Program**

**Admissions**
Applicants must meet the general admissions requirements of the Institute, which are outlined on page 206; included is information on application procedures and deadlines. Information about transfer of credit can be found on page 228 in the Academic Guidelines section of the Catalog. A degree in the social sciences, psychology, education or the humanities is assumed, although applicants with other degrees are considered on an individual basis. Students who are required to take additional psychology courses may be provisionally admitted to the doctoral program; their status will be reviewed after their first year. Since East-West Psychology is a unique program, students applying with an M.A. may be required to take some of the Master's-level required core courses. The applicant's level of preparedness for the Ph.D. program is determined by the Admissions Committee at the time of the interview.

**Curriculum**

**PhD Program**
(For students entering with a B.A. Degree)

The Ph.D. program (130 quarter units) has three components: required core courses, field of specialization, and dissertation.

**Required Core Courses**

**M.A.-level Required Core Courses** (24 units)
same as M.A. Required Core Courses – see above

**Ph.D.-level Core Requirements** (27 units)
Dimensions of East-West Psychology:
- EWP 800 The Legacy of Modern Western Psychology
- EWP 801 Multicultural & Cross-Cultural Issues
- EWP 802 Spirituality & Psychology

**Other Basic Courses**
- EWP 817 Historical Foundations of Western Psychology
- EWP 830 Eastern Theories of Self & Mind
- EWP 848 Comparative Views of the Person
### Advanced Seminars
- EWP 910: Topics in Western Psychology
- EWP 915: Topics in Eastern Psychology
- EWP 920: Topics in Comparative Study

### Field of Specialization (61 units)

### Development of Specialization (12 units)
- EWP 880: Ph.D. Integrative Seminar

Choice of three research methodology courses such as:
- EWP 701: Phenomenological Methods
- EWP 780: Theoretical Psychology
- EWP 788: Narrative Psychology
- PAR 490: Hermeneutic Phenomenology
- SCA 105: Ethnographic Research Methods
- WSE 635: Feminist Research Methodology

Specialization Courses (49 units):
Area of Specialization is comprised of 49 units
(16 of the 40 M.A.-level units, and 33 of the 90 Ph.D.-level units). See section below on M.A. Concentration/Ph.D. Specialization.

### Dissertation (18 units)
- EWP 951: Dissertation Development Seminar
- EWP 952: Proposal Preparation Seminar
- EWP 980: Dissertation Writing (12 units)

### Advanced Standing PhD Program
(For students entering with an M.A. degree or M.A.-level courses.)

The Advanced Standing Ph.D. program has three components: required core courses, field of specialization, and dissertation. The total number of units (usually between 90 and 110) depend on the number of M.A. level courses required of each individual student.

### Required Core Courses
M.A. level Required Core Courses (See M.A. Program; courses required as determined by the Admissions Committee.)

### Ph.D. Level Core Requirements (27 units)
**Dimensions of East-West Psychology:**
- EWP 800: The Legacy of Modern Western Psychology
- EWP 801: Multicultural & Cross-cultural Issues
- EWP 802: Spirituality & Psychology

### Other Basic Courses
- EWP 817: Historical Foundations of Western Psychology
- EWP 830: Eastern Theories of Self & Mind
- EWP 848: Comparative Views of the Person

### Advanced Seminars
- EWP 910: Topics in Western Psychology
- EWP 915: Topics in Eastern Psychology
- EWP 920: Topics in Comparative Study

### Field of Specialization (45 units)

### Development of Specialization (12 units)
Choice of three research methodology courses such as:
- EWP 585: Narrative Psychology
- EWP 701: Phenomenological Methods
- EWP 780: Theoretical Psychology
- EWP 788: Narrative Psychology
- EWP 860: Human Science Research
- EWP 880: Ph.D. Integrative Seminar
- PAR 490: Hermeneutic Phenomenology
- SCA 105: Ethnographic Research Methods
- WSE 635: Feminist Research Methodology

Specialization Courses (33 units)
See section below on M.A. Concentration/Ph.D. Specialization.

### Dissertation (18 units)
- EWP 951: Dissertation Development Seminar
- EWP 982: Proposal Preparation Seminar
- EWP 980: Dissertation Writing (12 units)
MA Concentration & PhD Specialization

Students fashion concentrations (M.A.) and specializations (Ph.D.) that are in alignment with their interests and with the field as a whole. The choice of specialization begins with the admissions process. During the admissions interview, the prospective student and the Admissions Committee determine whether the student's interests are consonant with the program's mission and goals. In the course of the program, students are asked to submit a written proposal of their concentration or specialization. This process is a preview of the thesis or dissertation process; it is assumed that the thesis or dissertation will be in the area of specialization.

Furthermore, the choice of research methodology courses (in the case of the Ph.D.), as well as fieldwork, are also part of the area of specialization. Fieldwork cannot be taken until a written statement has been approved.

Sample Concentrations and Specializations

A concentration or specialization can take the form of a cluster of courses or one of the Certificate programs described below. The following suggested courses, all with a psychological focus, are illustrative of basic courses in possible concentrations or specializations. Students can design their own concentration or specialization by choosing a coherent combination of courses and fieldwork placements. The total number of units depends on the student's program: M.A., 27 units; Ph.D., 49 units; Advanced Standing Ph.D., 33 units.

### Philosophy and Psychology

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>EWP 701</td>
<td>Phenomenological Psychology</td>
</tr>
<tr>
<td>EWP 725</td>
<td>Philosophy &amp; Psychology</td>
</tr>
<tr>
<td>EWP 726</td>
<td>Archetypal Psychology</td>
</tr>
<tr>
<td>EWP 727</td>
<td>History of Western Perspectives on Being &amp; Soul</td>
</tr>
<tr>
<td>EWP 729</td>
<td>Jung's Psychology of Religion East &amp; West</td>
</tr>
<tr>
<td>EWP 740</td>
<td>Evolution of Consciousness</td>
</tr>
<tr>
<td>EWP 745</td>
<td>Psychology &amp; Consciousness: Indian Traditions</td>
</tr>
<tr>
<td>EWP 746</td>
<td>Psychology &amp; Consciousness: Christian Traditions</td>
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<tr>
<td>EWP 747</td>
<td>Psychology &amp; Consciousness: Jewish Traditions</td>
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</tbody>
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<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
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</thead>
<tbody>
<tr>
<td>EWP 748</td>
<td>Psychology &amp; Consciousness: East Asian Traditions</td>
</tr>
<tr>
<td>EWP 749</td>
<td>Kabbalah &amp; Hasidism</td>
</tr>
<tr>
<td>EWP 771</td>
<td>Approaches to the Study of Myth</td>
</tr>
<tr>
<td>EWP 780</td>
<td>Theoretical Psychology</td>
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</tbody>
</table>

### Ecology

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>EWP 715</td>
<td>The Emerging Ecological Worldview</td>
</tr>
<tr>
<td>EWP 716</td>
<td>Ecopsychology &amp; Environmental Ethics</td>
</tr>
<tr>
<td>SCA 230</td>
<td>Ecological Strategies Around the World</td>
</tr>
<tr>
<td>WSE 234</td>
<td>Ecofeminism &amp; the Ecological Worldview</td>
</tr>
<tr>
<td>WSE 648</td>
<td>Theology: Goddess, Humanity &amp; Nature</td>
</tr>
</tbody>
</table>

Plus fieldwork in an area of environmental action or research.

### Expressive and Sacred Arts

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
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</thead>
<tbody>
<tr>
<td>EWP 731</td>
<td>Sacred Arts</td>
</tr>
<tr>
<td>EWP 732</td>
<td>Creativity &amp; Intuition</td>
</tr>
<tr>
<td>EWP 734</td>
<td>Arts &amp; Meditation</td>
</tr>
<tr>
<td>EWP 772</td>
<td>World of Imagination</td>
</tr>
<tr>
<td>SCA 220</td>
<td>Arts, Creativity &amp; the Sacred</td>
</tr>
<tr>
<td>EXA 410-470</td>
<td>Expressive Arts Therapies</td>
</tr>
</tbody>
</table>

A Certificate in Expressive Arts (30 units) is also available; please consult the Expressive Arts program for details.

### Body-Mind Disciplines

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
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</thead>
<tbody>
<tr>
<td>EWP 763</td>
<td>Body-Mind Practices</td>
</tr>
<tr>
<td>EWP 764</td>
<td>Theory/Practice of Tai Chi</td>
</tr>
<tr>
<td>EWP 765</td>
<td>Body-Mind Integration</td>
</tr>
<tr>
<td>HED 501</td>
<td>Wellness: Holistic &amp; Pluralistic Approaches</td>
</tr>
<tr>
<td>IHS 501</td>
<td>Introduction to Integral Health</td>
</tr>
<tr>
<td>IHS 502</td>
<td>Foundations of Western Healing Practices</td>
</tr>
<tr>
<td>IHS 510</td>
<td>Psychoneuroimmunology</td>
</tr>
<tr>
<td>SCA 205</td>
<td>Cross-Cultural Healing Practices</td>
</tr>
</tbody>
</table>

### Myth and Symbol

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
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<tbody>
<tr>
<td>EWP 546</td>
<td>Psychology of Jung</td>
</tr>
<tr>
<td>EWP 728</td>
<td>Psychology of Dreams</td>
</tr>
<tr>
<td>EWP 741</td>
<td>Psyche &amp; Cosmos</td>
</tr>
<tr>
<td>EWP 770</td>
<td>Myth &amp; Symbol</td>
</tr>
<tr>
<td>EWP 771</td>
<td>Symbolic Approaches to Personal Growth</td>
</tr>
<tr>
<td>EWP 772</td>
<td>World of Imagination</td>
</tr>
<tr>
<td>EWP 773</td>
<td>Psychology of Dreams</td>
</tr>
<tr>
<td>EWP 774</td>
<td>Myth, Symbol &amp; Archetype</td>
</tr>
<tr>
<td>EWP 775</td>
<td>Developing Creativity &amp; Intuition</td>
</tr>
<tr>
<td>WSE 611</td>
<td>Myth &amp; Ritual: Women's Symbolic Space</td>
</tr>
</tbody>
</table>
Gender and Sexuality
EWP 720  Psychology of Gender
EWP 721  Transpersonal Approaches to Sexuality
PSY 620  Psychology of Women
WSE 635  Cross-Cultural Perspectives on Women
WSE 640  Gender/Body/Knowledge
WSE 644  Feminist Transpersonal Psychology

Psychology and Consciousness
EWP 567  Transpersonal Psychology
EWP 742  Altered States of Consciousness
EWP 743  Psychology & Mysticism
EWP 744  Sacred Psychology
EWP 745-  Psychology & Consciousness: Indian, Christian, Jewish, & East Asian Traditions
EWP 750  Buddhist Meditation & Psychology
PAR 667  Evolution of Consciousness

Eastern Psychologies
EWP 750  Buddhist Meditation & Psychology
EWP 753  Yoga Psychologies
EWP 754  Buddhism & Western Psychology
EWP 755  Theory & Practice of Yoga
EWP 756  Psychology of the Spiritual Path

Plus courses in a tradition of student’s choice

Western Psychologies
EWP 727  Phenomenological Psychology
EWP 728  Psychology of Dreams
EWP 729  Jung’s Psychology of Religion East & West
EWP 780  Theoretical Psychology
EWP 788  Narrative Psychology
EWP 860  Human Science Research

Plus courses in a tradition of student’s choice

Organizational Development and Transformation
EWP 610  Developing Creativity & Intuition
ODT 100  Organizational Appraisal
ODT 110  Organization Interventions
ODT 120  Consulting Practicum
ODT 130  Organizational Transformation
SCA 214  Intercultural Communication

Counseling Skills
EWP 714  Intercultural Communication
EWP 725  Human Development
EWP 726  Emotional Dynamics
ICP 525  Therapeutic Relationship
ICP 612  Beginning Gestalt
ODT 560  Conflict Resolution

Plus fieldwork internship in a training or certificate program such as biofeedback, hypnotherapy, process-oriented psychology, etc.

(please note: this concentration does not prepare one for state licensure.)

Certificates

Women’s Spirituality (27 units); see Certificate section of Catalog and Women’s Spirituality program for details.

Integral Health Studies (27 units); the Certificate in Integral Health Studies comprises this concentration; see Certificate section of Catalog for details.

Organizational Development and Transformation (27 units); see Certificate section of Catalog and Organizational Development and Transformation program for details.
Special Options

Joint Integral Counseling
MA/MFCC & East-West
Psychology PhD Program (IWP)

This joint program enables the student to obtain the M.A. in Integral Counseling Psychology (ICP), prepare for M.F.C.C. (Marriage, Family and Child Counseling) licensure, and earn a Ph.D. in East-West Psychology. The total program is 133 units. The Integral Counseling Psychology courses required for the M.F.C.C. (67 units) constitutes the student’s area of specialization in the East-West Psychology Ph.D. program. East-West Psychology required courses constitute the rest of the program (see below). Students applying for this program must be accepted by both the Integral Counseling Psychology and East-West Psychology programs. For more information, please consult with either program.

CURRICULUM

East-West Master’s Level Courses 12 Units
EWP 567 Transpersonal Psychology
FIS 500
or 501 Integralism: Indian Sources or Western Sources
EWP 560 Eastern Approaches to Self, World, & Enlightenment
EWP 581 Integrative Research Methods

East-West Ph.D. Core Requirements 27 Units

Dimensions of East-West Psychology
EWP 800 The Legacy of Modern Western Psychology
EWP 801 Multicultural & Cross-Cultural Issues
EWP 802 Spirituality & Psychology

Other Basic Courses
EWP 817 Historical Foundations of Western Psychology
EWP 830 Eastern Theories of Self & Mind
EWP 848 Comparative Views of the Person

Advanced Seminars
EWP 910 Topics in Western Psychology
EWP 915 Topics in Eastern Psychology
EWP 920 Topics in Comparative Study

Ph.D. Field of Specialization 76 Units

Integral Counseling as
Field of Specialization 67 Units
Required Integral Counseling Psychology courses (See Integral Counseling Psychology program description, page 51.)

Research Methods Courses 9 Units
Choice of three research methodology courses such as:
EWP 585 Narrate Psychology
EWP 701 Phenomenological Methods
EWP 780 Theoretical Psychology
EWP 788 Narrative Psychology
EWP 860 Human Science Research
PAR 490 Hermeneutic Phenomenology
SCA 106 Ethnographic Research Methods
WSE 635 Feminist Research Methodology

Dissertation 18 Units
EWP 951 Dissertation Development Seminar
EWP 952 Proposal Preparation Seminar
EWP 980 Dissertation Writing 12 units

Note: Once a student has taken a total of 40 units (including the 12 units of Master’s-level required courses), she may then begin taking the doctoral-level required courses. After 91 units have been taken, the Integral Counseling Psychology M.A. is awarded based upon completion of the following:

FIS 500 or 501 3
EWP 560, 567, 581 9
EWP 800, 801, 801 9
EWP 830 or 848 or 817 3
ICP concentration 67
Total Units 91

Integral Counseling Psychology/East-West Psychology Curriculum Summary

EWP M.A. courses 12
EWP Ph.D. courses 54
Core 27
Research (9)
Dissertation (18)
ICP courses 67
Total Units 133
Transformative Psychotherapy
Concentration for PsyD Psychology Students

The educational objective of the concentration in Transformative Psychotherapy is to provide professional training in clinical psychology for those who wish to inform and enhance their developing skills with a broad exposure to spiritual, cross-cultural, and East/West perspectives on human experience. Completion of the course of study leads to the Psy. D. degree with specialization in clinical psychology; it is an appropriate choice for those desiring to prepare for careers in the field that emphasize professional practice. Graduates will have completed all education and training requirements necessary for licensure as a psychologist in California and most other states.

The curriculum integrates course work from both the East/West and Psychology programs, expressing fully the institutional mission while simultaneously meeting contemporary professional standards for doctoral training of practitioners in clinical psychology. The curriculum requires a total of 133 units of course work for completion, and 96 units for M.A. students entering with advanced standing, plus noncredit internship and dissertation for all students.

The following East-West Psychology and Foundational School courses are part of this concentration. For a complete description of the curriculum see page 21.

- EWP 560  Eastern Approaches to
  Self and World
- EWP 565  Cross-Cultural Psychology
- EWP 567  Transpersonal Psychology
- EWP 750  Buddhist Meditation
  & Psychology
- EWP 830  Eastern Theories of Self & Mind
- EWP 848  Comparative Views of the Person
- FIS 550  Integralism
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 diverse 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 thinking). The program sees such experience in its broadest definition as essential to human wholeness and something that can balance and leaven 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.

Students in Philosophy and Religion are encouraged to develop practical skills in research, teaching, language, translation, ministry, and cross-cultural communication. They develop close working relationships with faculty, who assist them in the pursuit of their individual goals. The program views philosophy as more than an abstract exercise; it plays an active and transformative role for both the individual and society. In addition to helping students develop academic credentials for traditional teaching positions, students are encouraged to envision creative applications of philosophy that may provide employment in areas outside 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 must meet the general admissions requirements of the Institute, which are outlined on page 206; included is information on application procedures and deadlines. Information about transfer of credit can be found on page 228 in the Academic Guidelines section of the Catalog.

For the M.A. and Ph.D. programs, strong preference is given to those with a B.A. in philosophy or religion. Applicants with B.A. in the humanities or in humanistic social science will be considered. Applicants with science or technical degrees will only be accepted into the non-career master’s track. They will not be accepted into the Ph.D. program. Students may enter the Ph.D. program with a B.A. (Those with an M.A. in philosophy, religion, or a related field, may apply to the Ph.D. program with Advanced Standing status.) Ph.D. applicants should discuss the compatibility of program resources and their proposed course of study with the program director before applying.

Two letters of recommendation are required, preferably from faculty with whom the student has studied. The statement of educational goals should describe the applicant’s academic objectives as specifically as possible, including the program’s resources which would be most helpful in meeting those objectives. It should also explain why the applicant is pursuing graduate studies in philosophy and religion, and should mention how her or his own growth will be advanced through a commitment to sustained academic work. Doctoral applicants are asked to furnish a sample of previous work (an outstanding essay, article or selection from the Master’s thesis).

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.

Curriculum

MA Program

The M.A. degree requires 60 units of work. A core course sequence, required for all Master’s degrees (except the Philosophy, Cosmology, and Consciousness concentration, and 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 (15 units); emphasis is placed primarily on reading. A language exam (zero units) is taken toward the end of course work. Courses are three units unless otherwise noted.

Core Courses

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>PAR 700</td>
<td>Integral Philosophies (Indian/Asian sources)</td>
<td>6</td>
</tr>
<tr>
<td>PAR 702</td>
<td>Spiritual Traditions, Part I</td>
<td>6</td>
</tr>
<tr>
<td>PAR 703</td>
<td>Spiritual Traditions, Part II</td>
<td>6</td>
</tr>
<tr>
<td>PAR 704</td>
<td>Methodologies I</td>
<td>6</td>
</tr>
<tr>
<td>PAR 706,707</td>
<td>History of Western Thought I, II</td>
<td>12</td>
</tr>
</tbody>
</table>

Specialized Studies and Electives

M.A. concentrations can be taken in the following areas: Buddhism, Hinduism, Chinese Philosophy, Christianity, Sacred Arts, World Religions, Women’s Spirituality, and Philosophy, Cosmology and Consciousness. Advisors may help create other specialized studies areas as long as they are coherent courses of study and appropriate resources are available at the Institute. In some cases, such studies may lead to a Certificate in addition to the graduate degree; see Certificate section of Catalog. Other possible specialized studies areas include Philosophies of Integral Health and Eco-Philosophy. (Alternative tracks, however, may not always be available.)
Curriculum Summary
Core courses 18
Concentration & electives 18
Language requirement 15
Three comprehensive exams 3
Thesis proposal & writing 6*
Total 60

* 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. Three units then remain which can be applied to electives.

PhD Program
The Ph.D. program (130 quarter units) is designed for B.A. level applicants with a degree in the humanities or in humanistic social science who intend to pursue a doctorate. The Ph.D. is primarily given with concentrations in Hindu Religion and Philosophy, Buddhism, Chinese Language and Philosophy, Comparative Philosophy/Religion, and Philosophy, Cosmology and Consciousness. 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 a 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 completed.

In all but the comparative track (see below) ten concentration courses (30 units), which vary in each field, must be taken. 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 specialized studies and electives comprise 34 units.

All Ph.D. students must take four comprehensive exams, (one unit each) chosen by the student and her or his advisor to represent the student’s fields of specialty. Nine dissertation writing units are required. Students in all Ph.D. programs, except the Comparative track, take one language exam (zero units). Students in the Comparative Philosophy/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.
In some cases, concentration studies may also lead to a Certificate in addition to the graduate degree; see Certificate section of Catalog.

**Curriculum Summary for all Ph.D. Students**
(All courses are three units unless otherwise noted.)

**Core Courses** 30 Units
PAR 700 Integral Philosophies (Indian/Asian sources)
PAR 702 Spiritual Traditions, Part I
PAR 703 Spiritual Traditions, Part II
PAR 704 Methodologies, Part I
PAR 705 Methodologies II
PAR 706, 707, 708 History of Western Thought, I, II, III
PAR 800 Eastern & Western Theories
SCA 500 Building Alliances

**Required Concentration Courses** 24 Unit
See individual concentrations below.

**Examinations** (2 Units total)
Core course exam is taken after seventh core course; must be taken at or before 60 units.
Concentration exam taken after eighth concentration course; must be taken at or before 100 units.

With the exception of the Comparative Religion and Philosophy concentration, the following must also be taken (see below for details on Comparative concentration):
- An appropriate course in spiritual practice 3
- Language 24
- Specialized studies & electives 34
- Language exam 0
- Four comprehensive exams 4
- Dissertation proposal & writing 9

**Concentration in Hindu Religion and Philosophy**
Required Concentration Courses 24 Units
PAR 509 The Bhagavadgita
PAR 723 Studies in the Upanishads
PAR 724 The Brahmansutra
PAR 725 Vedanta
PAR 726 Mimansa, Nyaya, & Vaisesika
PAR 727 Sankhya-Yoga
PAR 728 Hindu Tantrism
PAR 729 Essence & Development of Hinduism
or
PAR 756 Sanskrit Philosophical Terms

**Concentration in Buddhism**
Required Concentration Courses 24 Units
PAR 709 Essentials of Abhidhamma
PAR 710 Buddhist Sutras
PAR 711 The Art of Noble & Harmonious Living
PAR 712 Theravada Buddhism
PAR 713 Indian & Tibetan Mahayana
PAR 717 Ch'An (Chinese Zen) Buddhism
PAR 718 Zen Buddhism
PAR 719 Essence & Development of Buddhism

**Concentration in Chinese Philosophy**
Required Concentration Courses 24 Units
PAR 717 Chinese Ch'An Buddhism
PAR 731 Writings of Lao Tzu & Chuang Tzu
PAR 732 Confucian Texts
PAR 733 The I Ching
PAR 734 Confucianism & Neo-Confucianism
PAR 735 Integral Development of Chinese Philosophy
PAR 757 Chinese Philosophical Terms
PAR 803 Seminar on Chinese Philosophy

**Concentration in Comparative Religion and Philosophy**
Core courses 30 Units
Core course exam 1

Courses required for concentration: 33
Six courses (minimum) in major field (18)
Five courses (minimum) in minor field (15)
Concentration exam 1

Language requirement: 27
Major language (18)
Minor language (9)
Two language exams 0

Specialized studies & electives 25
Four comprehensive exams 4
Proposal & dissertation writing 9
Total 130
PhD Advanced Standing Program

Ninety quarter 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 Master's work. An M.A. 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 M.A. level in either philosophy or religion to gain admission.

The content of the basic core courses required for all concentrations in the regular Ph.D. (listed below) 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 or equivalents have not been taken, extra units will 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.

It is expected that upon entering the program at least two of the concentration courses (listed for individual concentrations below) or their 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 a particular concentration requires the mastery of the content of all the core and concentration courses, as demonstrated in two separate examinations.

Curriculum for all Advanced Standing Ph.D. Students

(Note: All courses are three units unless otherwise noted. Standard requirements for all Advanced Standing Ph.D. students are listed here. Additional requirements for separate concentrations are described under each concentration section below.

Core Courses
Approximately 15 units taken from the following courses: 15

- PAR 700 Integral Philosophies (Indian/Asian sources)
- PAR 702 Spiritual Traditions, Part I
- PAR 703 Spiritual Traditions, Part II
- PAR 704 Methodologies, Part I
- PAR 705 Methodologies II
- PAR 706 History of Western 707, 708 Thought, I, II, III (9)
- PAR 800 Eastern & Western Theories
- SCA 500 Building Alliances

Language requirement 18

Core Examination 1
A core course examination is taken after five core courses (including previous courses and equivalents); exam must be taken at or before a total of 40 units.

Concentration Courses 21

Concentration Examination 1
A concentration examination is taken after 8 concentration courses (including previous courses or equivalents) have been taken; must be taken at or before 60 units.

Electives 18
- Four comprehensive exams 4
- Spiritual practice course 3
- Language exam 0
- Dissertation proposal & writing 9
Concentration in Hindu Religion and Philosophy
Approximately 21 units taken from the following concentration courses:
PAR 509 The Bhagavadgita
PAR 723 Studies in the Upanishads
PAR 724 The Brahma Sutra
PAR 725 Vedanta
PAR 726 Mimamsa, Nyaya, & Vaisesika
PAR 727 Sankhya-Yoga
PAR 728 Hindu Tantrism
PAR 729 Essence & Development of Hinduism
or
PAR 756 Sanskrit Philosophical Terms

Summary:
Core courses (approximately) 15
Core exam 1
Comprehensive exam 4
Concentration courses (approximately) 21
Concentration exam 1
Language requirement 18
Language exam 0
Spiritual practice course 3
Electives 18
Dissertation proposal & writing 9
Total 90

Concentration in Buddhism
PAR 709 Essentials of Abhidhamma
PAR 710 Buddhist Sutras
PAR 711 The Art of Noble & Harmonious Living
PAR 712 Theravada Buddhism
PAR 713 Indian & Tibetan Mahayana
PAR 717 Ch‘an (Chinese Zen) Buddhism
PAR 718 Zen Buddhism
PAR 719 Essence & Development of Buddhism

Summary:
Core courses (approximately) 15
Core exam 1
Comprehensive exams 4
Concentration courses (approximately) 21
Concentration exam 1
Language requirement 18
Language exam 0
Spiritual practice course 3
Electives 18
Dissertation proposal & writing 9
Total 90

Concentration in Chinese Philosophy
Approximately 21 units taken from the following core concentration courses:
PAR 717 Chinese Ch‘an Buddhism
PAR 731 Writings of Lao Tzu & Chuang Tzu
PAR 732 Confucian Texts
PAR 733 The I Ching
PAR 734 Confucianism & Neo-Confucianism
PAR 735 Integral Development of Chinese Philosophy
PAR 757 Chinese Philosophical Terms
PAR 803 Seminar on Chinese Philosophy

Summary:
Core courses (approximately) 15
Core exam 1
Concentration exam 1
Comprehensive exams 4
Concentration courses (approximately) 21
Language requirement 18
Language exam 0
Spiritual practice course 3
Electives 18
Dissertation proposal & writing 9
Total 90

Concentration in Comparative Philosophy and Religion
Core courses 15
Core course exam 1
Courses required for concentration appropriately distributed (minimum) 21
Major language (minimum) 15
Minor language (minimum) 9
Language exams 0
(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 with consent of the program director.)
Electives 13
Four comprehensive exams 4
Dissertation proposal & writing 12
(Includes three units of PAR 901 or equivalent)
Total 90

Asian Health Studies
For details on the Asian Health concentration, consult the Philosophy and Religion program student handbook.
PHILOSOPHY, COSMOLOGY & CONSCIOUSNESS

The Philosophy and Religion Program is offering a new course of study entitled Philosophy, Cosmology, and Consciousness. It is accepting applicants for the M.A. level in Fall of 1994; graduates will receive an M.A. in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness. It is anticipated that a Ph.D. concentration encompassing this area will be in place in the Fall of 1996. The Philosophy, Cosmology, and Consciousness initiative is committed to a larger, more encompassing vision of philosophy than has long characterized conventional academic programs, affirming a conception of the philosophical discipline that better reflects its original form in classical antiquity. The course of study is designed for students who wish to engage the intellectual challenge, in our postmodern age, of exploring and formulating new understandings of the cosmos and of the human being. It encourages students to draw on the insights and perspectives of other eras and cultures as well as on the most recent evidence and theories emerging from contemporary research.

The postmodern intellectual situation, the current state of the Western world view, and the larger situation faced today by our species and our planet have all been profoundly shaped by the particular character and historical development of the Western mind and spirit. Our situation is also deeply influenced by the presence and complex interaction of many other cultural perspectives and traditions. Recognizing this historical and intellectual context, the Philosophy, Cosmology and Consciousness initiative seeks to provide students with a critical grounding in the larger Western intellectual tradition, including ancient and esoteric as well as contemporary feminist and ecological perspectives, while also integrating traditions such as Asian and indigenous. Since every field of human knowledge and experience intersects with and impinges upon many other fields, this course of study also addresses the complex relations between philosophy, religion, and science as these converge to shape the worldview of a culture.

Areas of inquiry include cosmology, epistemology, metaphysics, and metapsychology, as well as archetypal studies (Platonic, Romantic, Jungian), esoteric thought, mythology, history of ideas, evolution of consciousness, ecofeminism, new paradigm studies, and the changing relationship between science and spirituality.

This course of study is being directed by Richard Tarnas and Robert McDermott. Other faculty include Stanislav Grof, Mara Lynn Keller, Lawrence Spiro, Charlene Spretnak, Brian Swimme, William Irwin Thompson, and David Ulansey.

For more information, call (415) 753-6100, extension 131.
# Curriculum for Master's Degree

**Required total:** 60 Units

<table>
<thead>
<tr>
<th>Core courses and directed electives</th>
<th>36 units</th>
</tr>
</thead>
<tbody>
<tr>
<td>Other electives</td>
<td>12 units</td>
</tr>
<tr>
<td>Scholarly writing and research</td>
<td>3 units</td>
</tr>
<tr>
<td>Integrative seminar</td>
<td>3 units</td>
</tr>
<tr>
<td>Thesis writing</td>
<td>6 units</td>
</tr>
</tbody>
</table>

**Total:** 60 units

## Core Courses and Directed Electives 36 Units

- **Western Thought:** PCC 700, 701, 702
  - Asian Thought: Any three of the following courses: PCC 703, 740, PAR 712, 714, 719, 723, 729, 731, 733, 735
  - At least one course from each of the six following areas:
    - Cosmological: PCC 710, 718, 719, 720, 721, 722, 723, 724
    - Ecological: PCC 713, 733, TBA
    - Esoteric: PCC 714, 715, 716, 717, 720, 721, 724, 744
    - Feminist: PCC 712, 731, 732, 733
    - Indigenous: PCC 711, 745, TBA
    - Integral: PCC 703, 704

## Courses

- **PCC 700** History of Western Thought I: Greco-Roman & Judaeo-Christian Foundations
- **PCC 701** History of Western Thought II: From Scholasticism to the Renaissance & Scientific Revolution
- **PCC 702** History of Western Thought III: The Making of the Postmodern Mind
- **PCC 703** Integral Philosophies: Asian Sources
- **PCC 704** Integral Philosophies: Western Sources
- **PCC 705** Scholarly Writing & Research
- **PCC 710** Cosmology of Science
- **PCC 711** Indigenous Ways of Knowing
- **PCC 712** Reconciling Philosophy: Feminist Perspectives
- **PCC 713** Ecological Postmodernism
- **PCC 714** Gnosticism, Hermeticism, & Neo-Platonism
- **PCC 715** Ancient Mysteries
- **PCC 716** The Alchemical Tradition
- **PCC 717** Modern Western Esotericism
- **PCC 718** Ancient Cosmology
- **PCC 719** Cosmology of Literature
- **PCC 720** Psyche & Cosmos: Transpersonal Psychology & Archetypal Astrology
- **PCC 721** Cosmos, History, & Culture
- **PCC 722** Philosophy & Psychology
- **PCC 723** Consciousness Research & the Emerging Paradigm in Western Science
- **PCC 724** Evolution of Consciousness
- **PCC 731** Embodied Philosophy: An Ecofeminist Approach
- **PCC 732** Feminist Ethics & Politics
- **PCC 733** Ecofeminism & the Ecological WorldView
- **PCC 734** Body, Gender, Spirit: Women's Ways of Knowing
- **PCC 740** The Philosophical Tradition of India
- **PCC 741** Approaches to the Study of Myth
- **PCC 742** History of Western Perspectives on Being & Soul
- **PCC 743** Historical Foundations of Western Psychology
- **PCC 744** Kaballah & Hasidism
- **PCC 745** Postmodern Discourse & Tribal Mind
- **PCC 746** Historical Resistance to Modernity
- **PCC 747** Classical American Philosophy
- **PAR 712** Teachings of the Elders
- **PAR 714** Mahayana Buddhism: The School of the Middle Way
- **PAR 719** Essence & Development of Buddhism
- **PAR 723** The Upanishads
- **PAR 729** Essence & Development of Hinduism
- **PAR 731** Lao Tsu & Chuang Tsu
- **PAR 733** The I Ching
- **PAR 735** Essence & Development of Chinese Philosophy

Language requirement: M.A. students will be expected to have competence in a language relevant to their research that is equivalent to at least one year's study.
SOCIAL & CULTURAL ANTHROPOLOGY (MA)

The Social and Cultural Anthropology 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 optional areas of concentration: 1) ecology and social change, 2) cross-cultural healing, 3) gender, sexuality and identity, and 4) contemporary cultural critique. 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 Social and Cultural Anthropology program balances solid anthropological scholarship with firsthand exploration of diverse cultures. The program is distinctive in its strong emphasis on: 1) global ecological and social justice issues, 2) American cultural critique, 3) dimensions of human experience reflected in spiritual practice, symbolism, mythology, shamanism, folklore, and art, and 4) emphasis on the practical application of anthropological perspective, theory, and methodology to contemporary cultural issues. 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 in-depth original ethnographic research undertaken locally or further afield. Thesis projects have been carried out in Brazil, Nepal, India, Japan, Ghana, Senegal, Indonesia, and Polynesia, as well as with groups and organizations within the United States. Some students have focused their research on innovative educational institutions, sustainable development organizations, media groups, business organizations, and spiritual ashrams.

Many anthropology students at the Institute are professionals who wish to contribute to expanded global understanding of the human experience; they have come to the program seeking an intercultural perspective in their lives and work. Graduates have specialized knowledge and experience that enable them to pursue careers as teachers, researchers, consultants, administrator, or project leaders in areas such as international development, intercultural communication, global education, cultural preservation, management of cultural diversity, and social and organizational change.
Admissions
Applicants must meet the general admissions requirements of the Institute, which are outlined on page 206; included is information on application procedures and deadlines. Information about transfer of credit can be found on page 208 in the Academic Guidelines section of the Catalog. The program seeks students 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 level social science courses. If lacking, these courses can usually be taken concurrently with graduate courses although they will not be counted toward required degree units.

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

Core courses  
Area studies  
Second year courses  
Electives  
Fieldwork and thesis  
Total

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>SCA 500</td>
<td>Building Alliances Across Differences</td>
</tr>
<tr>
<td>SCA 501</td>
<td>Critical History of Social &amp; Cultural Anthropology</td>
</tr>
<tr>
<td>SCA 503</td>
<td>Anthropological Linguistics</td>
</tr>
<tr>
<td>SCA 505</td>
<td>Ethnographic Research Methods</td>
</tr>
<tr>
<td>SCA 508</td>
<td>Reading and Writing Ethnography</td>
</tr>
<tr>
<td>SCA 509</td>
<td>Indigenous Peoples</td>
</tr>
<tr>
<td>SCA 510</td>
<td>Practicing Anthropology</td>
</tr>
</tbody>
</table>

Core Courses 21 Units

Area Studies 3 Units

One three-unit course or independent study concentrating on a specific global area.

Electives 12 Units

Students take four additional courses in anthropology selected from the 600 series. See the Anthropology course listing section for course descriptions.

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>SCA 602</td>
<td>People in Cities: Urban Anthropology</td>
</tr>
<tr>
<td>SCA 604</td>
<td>Shamanic Traditions</td>
</tr>
<tr>
<td>SCA 605</td>
<td>Understandings of Healing Across Traditions</td>
</tr>
<tr>
<td>SCA 606</td>
<td>Myth, Symbol, &amp; Archetypes</td>
</tr>
<tr>
<td>SCA 609</td>
<td>Other Ways of Knowing</td>
</tr>
<tr>
<td>SCA 611</td>
<td>Myth &amp; Ritual: Women’s Symbolic Space</td>
</tr>
<tr>
<td>SCA 612</td>
<td>Shamanic Art &amp; Ritual</td>
</tr>
<tr>
<td>SCA 613</td>
<td>Cultural Notions of Self &amp; Sexuality</td>
</tr>
<tr>
<td>SCA 614</td>
<td>Understanding our Cultural Selves: Intercultural Communication</td>
</tr>
<tr>
<td>SCA 615</td>
<td>Culture of Organizations</td>
</tr>
<tr>
<td>SCA 617</td>
<td>Nietzsche/Foucault: An Archaeology of Western Culture</td>
</tr>
<tr>
<td>SCA 618</td>
<td>Not Just Words: Toward Effective Communication</td>
</tr>
<tr>
<td>SCA 619</td>
<td>Deep Ecology</td>
</tr>
<tr>
<td>SCA 620</td>
<td>Art, Creativity, &amp; the Sacred</td>
</tr>
<tr>
<td>SCA 622</td>
<td>Anthropology of Gender</td>
</tr>
<tr>
<td>SCA 623</td>
<td>Cultural Diversity in the Work Place</td>
</tr>
<tr>
<td>SCA 625</td>
<td>Visual Anthropology: Ethnographic Representation Language &amp; Consciousness</td>
</tr>
<tr>
<td>SCA 626</td>
<td>Culture &amp; Place</td>
</tr>
<tr>
<td>SCA 627</td>
<td>Cross-Cultural Resources for Social Transformation</td>
</tr>
<tr>
<td>SCA 629</td>
<td>Ecological Strategies Around the World</td>
</tr>
<tr>
<td>SCA 630</td>
<td>Mythology of Gender</td>
</tr>
<tr>
<td>SCA 631</td>
<td>Cross-Cultural Approaches to Language &amp; Cognition</td>
</tr>
<tr>
<td>SCA 633</td>
<td>Ecofeminism &amp; the Ecological Worldview</td>
</tr>
<tr>
<td>SCA 634</td>
<td>Cross-Cultural Perspectives on Women</td>
</tr>
<tr>
<td>SCA 635</td>
<td>Female Rites of Passage</td>
</tr>
<tr>
<td>SCA 636</td>
<td>In Our Own Backyard: Bioregional Experience &amp; Action</td>
</tr>
<tr>
<td>SCA 637</td>
<td>Wilderness Intensive Advanced Seminar in Social Thought</td>
</tr>
<tr>
<td>SCA 641</td>
<td>Practices of Self: Indigenous, Eastern, &amp; Western Socialization of the American Male</td>
</tr>
<tr>
<td>SCA 642</td>
<td>Medical Anthropology</td>
</tr>
<tr>
<td>SCA 649</td>
<td>Kinship With All Life</td>
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<tr>
<td>SCA 650</td>
<td>Evolution &amp; Culture</td>
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<tr>
<td>SCA 651</td>
<td>Marx &amp; Freud: Modern Social Critique</td>
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<tr>
<td>SCA 652</td>
<td>Native American Healing Practices</td>
</tr>
<tr>
<td>SCA 653</td>
<td>Multiculturalism in American Life</td>
</tr>
<tr>
<td>SCA 654</td>
<td>Reflections on the Social &amp; Cultural History of the U.S.</td>
</tr>
<tr>
<td>SCA 655</td>
<td>People &amp; Culture of Tibet</td>
</tr>
<tr>
<td>SCA 656</td>
<td>African Healing Practices</td>
</tr>
</tbody>
</table>
Electives
Students take four three-unit courses from Anthropology or other programs to be determined with advisor.

Fieldwork and Thesis

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Units</th>
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</thead>
<tbody>
<tr>
<td>SCA 750</td>
<td>Thesis proposal writing seminar</td>
<td>2</td>
</tr>
<tr>
<td>SCA 751</td>
<td>Anthropological fieldwork</td>
<td>6</td>
</tr>
<tr>
<td>SCA 752</td>
<td>Thesis writing</td>
<td>4</td>
</tr>
</tbody>
</table>

Areas of Concentration
The concentrations listed below represent leading edge areas of scholarship and application in the field of anthropology. They reflect a synthesis of faculty strengths, student interests, and subject areas relevant to pressing global issues. Through courses, depth work with faculty, internships, and individual fieldwork, students pursue academic study as well as practical application of their knowledge. Students select courses within their area of concentration from a specified list of Social and Cultural Anthropology elective courses; courses in other programs provide additional resources. The concentration provides a focus for the student’s ethnographic research and thesis topic. Current concentrations with sample electives are listed below.

Ecology and Social Change
The worldwide ecological crisis is clearly a crisis of culture. Worldviews, patterns of domination, and unsustainable lifestyles emanating from the core assumptions of industrialized society are resulting in widespread devastation of cultures and environments. This concentration, grounded in a systems perspective, explores the multiple and intertwining roots of and responses to current global cultural, ecological, and human rights crises.

Drawing on the traditions of indigenous Earth-based cultures and other non-Western perspectives, and informed by the natural and social sciences, humanities, and diverse spiritual traditions, we search for principles and practices that can guide us toward ecological sustainability and wisdom. Diverse philosophical perspectives are explored and specific practical steps toward radical culture change are assessed and implemented.

Sample Electives

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>SCA 619</td>
<td>Deep Ecology</td>
</tr>
<tr>
<td>SCA 630</td>
<td>Ecological Strategies</td>
</tr>
<tr>
<td></td>
<td>Around the World</td>
</tr>
<tr>
<td>SCA 634</td>
<td>Ecofeminism &amp; the Ecological Worldview</td>
</tr>
<tr>
<td>SCA 637</td>
<td>In Our Own Backyard: Bioregionalism</td>
</tr>
<tr>
<td>SCA 641</td>
<td>Wilderness Intensive</td>
</tr>
<tr>
<td>SCA 649</td>
<td>Kinship with All Life</td>
</tr>
</tbody>
</table>

Gender, Sexuality, and Identity
A proliferation of scholarship born out of feminist and lesbian and gay cultures has opened up heretofore unasked questions that are at the center of this concentration. What does an examination of the multifarious ways we become engendered beings reveal about human identity and diversity?

Cross-cultural, historical, and experiential approaches are employed to study our intimate notions and practices related to gender, identity, the body, and pleasure. The cultural symbolization of male and female, social construction of sexual identities, sex roles and the division of labor, kinship organization, hierarchy and oppression are examined in the light of challenges posed by current movements based on gender and sexual orientation.

Sample Electives

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>SCA 611</td>
<td>Myth &amp; Ritual: Women’s Symbolic Space</td>
</tr>
<tr>
<td>SCA 613</td>
<td>Cultural Notions of Self &amp; Sexuality</td>
</tr>
<tr>
<td>SCA 631</td>
<td>Anthropology of Gender</td>
</tr>
<tr>
<td>SCA 635</td>
<td>Cross-Cultural Perspectives on Women</td>
</tr>
<tr>
<td>SCA 636</td>
<td>Female Rites of Passage</td>
</tr>
<tr>
<td>SCA 647</td>
<td>Socialization of the American Male</td>
</tr>
</tbody>
</table>

Contemporary Cultural Critique
Increasingly, anthropologists are utilizing the methods of fieldwork, participant observation, and historical and cross-cultural study to look critically at contemporary Western cultures. The obliteration of the traditional object of anthropology — “the pristine, exotic other” — through the penetration of global systems into every corner of the planet has facilitated a creative reorientation of the discipline. Systems of thought and cultural practices in the West meet the incisive gaze of anthropologists concerned with social justice, new forms
of cooperation, reciprocally beneficial knowledge formation, and the maintenance and proliferation of cultural diversity. While indigenous Western and non-Western cultures are studied seriously, this concentration places self-reflection and cultural critique at the center.

Sample Electives
SCA 602  People in Cities: Urban Anthropology
SCA 614  Understanding our Cultural Selves
SCA 617  An Archaeology of Western Culture: Nietzsche/Foucault
SCA 623  Cultural Diversity in the Workplace
SCA 663  Multiculturalism in American Life
SCA 664  Reflections on the Social & Cultural History of the U.S.

Cross-Cultural Healing
As the health and well-being of all the peoples of the Earth are increasingly threatened by lifestyle issues, environmental conditions, and insufficient health care, the global community needs more than ever to study, learn from, and integrate the wisdom of both ancient healing systems and modern medical practices. The cross-cultural healing concentration critically examines fundamental assumptions of health and wellness, disease and imbalance, nature and self, and the body as a holistic system. Faculty and students together explore shamanic and traditional healing and Western biomedicine as cultural systems. Students are introduced to healing modalities from around the world by scholars as well as practitioners.

Sample Electives
SCA 604  Shamanic Traditions
SCA 605  Understandings of Healing Across Traditions
SCA 624  Survey of Asian Medicine
SCA 648  Medical Anthropology
SCA 662  Native American Healing Practices
SCA 666  African Healing Practices

A SAMPLE OF THESIS TITLES IN THE SOCIAL & CULTURAL ANTHROPOLOGY PROGRAM

Health and Healing Strategies Among Cambodian Refugees
Rites of Passage of Young Girls in Senegal, West Africa
Ethnography of Multilevel Marketing Organizations
Techno Tribe: Group Communication with an Interactive Technology
Other Ways of Knowing: Living with HIV
Comparative Voices in Debate: Gays and Lesbians in the U.S. Military
Interrelationships of Language, Culture and Living Environments: A Comparison of Japanese and American Patterns
Cultural Issues of Deforestation: A Study with the Gurungs of Nepal
‘Not Just Dance’: Ethnographic Study of the Life/Art Process of Anna Halperin
Aspects of Social and Cultural Change in Rangiroa
Freedom and Survival Through Self-Determination: A Study of the Principal and a Focus on Indigenous Nations
From Interconnection to Fragmentation: Learning from the Putan of Borneo
WOMEN’S SPIRITUALITY (MA)

The flowering of the women’s spirituality movement during the past two decades in the United States and other parts of the world is among the most vital and deeply challenging dimensions of the feminist movement today. Women — whose experiences of the sacred has been largely excluded from traditional religions as well as 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 dualistic thinking characteristic of patriarchal cultures such as body vs. mind, culture vs. nature, reason vs. emotions.

The definition of women’s spirituality at the Institute is broad and inclusive. It encompasses women’s experience of the sacred and self, ways of knowing, physicality and sexuality, women’s perceptions of the self, society and earth community, women’s psychological development and moral reasoning. These categories of human experience have been left out of the mainstream Western tradition as well as from the normative discourse of the male-dominated academic disciplines. Our approach to spirituality is radically innovative, incorporating 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 learning modalities — both cognitive and experiential — and includes somatics as well as the creative arts.

Our educational and professional goals center on empowering women to participate fully in the pluralistic global culture of the twenty-first century. Preparing leaders in education and social activism who will work to transform academic, social, cultural, and political institutions into more just and humane environments is an integral part of the program’s vision.

Admissions
Applicants must meet the general admissions requirements of the Institute, which are outlined on page 206; included is information on application procedures and deadlines. Information about transfer of credit can be found on page 228 in the Academic Guidelines section of the Catalog. Most sought are applicants who express dedication and a commitment to expanding local and global understanding of women and spirituality. There is wide diversity among students in the program. Many seek to enhance and diversify existing careers; others are pursuing a long-sought educational goal; and some are changing careers altogether. Students with well-developed goals and non-traditional backgrounds are especially welcome to apply. Final admission is by a committee of faculty and student representatives.
Curriculum

Requirements

Core courses  21
Electives  27
Community service practicum  6
Interdisciplinary final project: action research  6
Total Units  60

Core Required Courses
Issues in Women's Spirituality:
*WSE 700 Contemporary Women's Spirituality
*WSE 701 History of Goddess Culture
*WSE 702 Feminist Ethics & Politics
WSE 705 Feminist Methodology & Critical Analysis
WSE 706 Feminist Transpersonal Psychology
WSE 708 Re-Inhabiting the Female Body

* (These courses are taken in sequence over a period of three quarters.)

Electives

Students take electives related to their special interests, choosing one course from each of the four categories below (12 units); and five courses (15 units) either within Women’s Spirituality or other Institute programs. Electives may also be drawn from workshops. With the advisor’s consent, a maximum of ten units may be transferred from accredited graduate institutions; and up to ten units may be taken as independent study. Workshops are offered throughout the calendar year for one unit of credit each. All electives will be offered within a two- or three-year cycle. Other electives not listed below may be offered by visiting faculty on special research topics.

Revisioning Fields of Knowledge
WSE 709 Archaeo-Mythology: The Goddess & Theories of Prehistory
WSE 710 Creativity, Sexuality & the Sacred
WSE 711 Feminist & Psychoanalysis
WSE 712 Women's Health & Healing
WSE 714 Women Revisioning Philosophy
WSE 715 Cross-Cultural Perspectives on Women
WSE 716 Gender/Body/Spirit: Women's Ways of Knowing
WSE 717 Embodied Philosophy: An Ecofeminist Approach
WSE 718 Psychology of Women
SOM 555 Sensory Awareness
STL 550A, 550B, 550C Transforming Systems

Women and Religion
WSE 721 Women & Buddhism
WSE 722 Writing Her Story: Spiritual Autobiography
WSE 723 The Eleusinian Mysteries
WSE 724 The Hindu Goddess: A Phenomenological Approach
WSE 725 Women, Religion & Social Change: Deconstructing Patriarchy
WSE 726 Reconstructing Traditions: The Feminist Challenge to Judaism & Christianity
WSE 727 Theology: Goddess, Humanity & Nature in a New Key
WSE 728 Religion & Culture of Ancient Crete

Multicultural Perspectives and Social Activism
WSE 725 Women, Religion & Social Change: Deconstructing Patriarchy
WSE 730 Building Alliances Across Differences
WSE 734 Coming of Age Across Cultures: Demystifying Menopause
WSE 736 Deep Ecology
WSE 739 Mythology of Gender
WSE 740 Women, War & Peace
WSE 741 Ecofeminism & the Ecological Worldview
WSE 742 Women’s Leadership: Creating New Social Forms
WSE 743 Art of Ancestral Drama
WSE 744 Psychotherapy with Incest Survivors
WSE 745 Women’s Rites of Passage: A Cross-Cultural Approach
WSE 746 Feminist Theory & Practice

Creative and Expressive Arts
WSE 751 Women Making Music
WSE 752 The Alchemical Art of Paper-Making
WSE 753 Journal Writing as Women’s Art
WSE 754 Women’s Sacred Dances
WSE 755 Earthspirit Movement: An Archaeo-Mythology of Body Art
WSE 757 Women’s Narratives: Artist as Guide
WSE 758 Feminist & Lesbian Poetry: Reading It & Writing It
Community Service Practicum 6 Units
In the Fall quarter, students arrange placement in a community agency, organization or project for six hours of fieldwork per week during the Winter and Spring quarters. Projects are developed in consultation with faculty advisor and faculty supervisors of the Interdisciplinary Final Project.

Interdisciplinary Final Project 6 Units
The Interdisciplinary Final Project is a research paper, art work, performance, or social project, to be developed during a three quarter sequence, two units each quarter – Fall, Winter, and Spring. The Thesis/Practicum Supervision Seminar will meet every other week.

The curriculum is reviewed annually and is subject to revision.

The reemergence of the Goddess promises a profound healing of the malaise that permeates our social fabric and physical environment.

Elinor Gadon, Founder/Director of Women’s Spirituality Program
The School of Healing Arts is based on the belief that through healing oneself, facilitating the healing of others, and helping to heal relationships in families and communities, it is possible to make a contribution to the healing of the larger community and ultimately to the health of the world. Although the programs may differ in their methodologies, they share this core philosophy.

The School of Healing Arts is comprised of programs which focus on the process of change and healing in the human community. These programs prepare students for licenses and certifications as health providers or health educators and are organized into three fields: Clinical Psychology, Marriage and Family Counseling, and Health Education. Each of these fields has a commonly recognized body of knowledge to be mastered and specific licensing requirements.

The grouping of programs into the School for Healing Arts is an explicit acknowledgement of the multi-modal theoretical, research, and treatment model of therapeutic care which has emerged in contemporary research as the appropriate model for understanding and treatment of the major ills — emotional, psychological, and physical — for which people seek help.

Based on this comprehensive paradigm which acknowledges the contributions of body, mind, and spirit to our overall health, the programs in the School are collaborating on curriculum and finding new ways to share courses, faculty, and ideas. For example, the Integral Health Program and the Somatics programs are designing a curriculum which shares most required courses. Another example of collaboration designed to meet student needs is a joint program between Integral Counseling Psychology and the East-West Psychology program in the School for Foundational Studies. Students can obtain the M.A. in Integral Counseling Psychology, prepare for M.F.C.C. (Marriage, Family and Child Counseling) licensure, and earn a Ph.D. in East-West Psychology. They are prepared to be licensed counselors and also develop proficiency in research and teaching.

The three-school structure encourages dialogue and cooperation between all Institute programs and facilitates the development of combined degrees and new concentrations designed to meet the unique needs of the students at CIIS.

* See page 107 for information on the Certificate programs.
DRAMA THERAPY

(MA in Psychology with a Concentration in Drama Therapy)

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.

The Drama Therapy (PDT) program at the Institute is one of two approved graduate training programs in drama therapy in the United States. The program blends theoretical, practical, and experiential approaches to education. Students receive a broad and thorough background in psychology as well as specialized training in drama therapy. Creativity and personal strengths of students are elicited at the same time that professional skills and competence are developed. Graduates receive a Master of Arts Degree in Psychology with a Concentration in Drama Therapy. The program follows the guidelines set forth by the National Association for Drama Therapy and meets the academic requirements for Registry as a Drama Therapist (R.D.T.). Students may also fulfill academic requirements for Marriage, Family, and Child Counseling (M.F.C.C.) licensure in the State of California.

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 twelfth year of operation. Faculty are experienced practitioners, many of whom are pioneers and leaders in the field of drama therapy.
**Admission**

Applicants must meet the general admissions requirements of the Institute, which are outlined on page 206; included is information on application procedures and deadlines. Information about transfer of credit can be found on page 228 in the Academic Guidelines section of the Catalog. 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.

**Curriculum**

*A total of 76 units are required.* Courses are three units unless otherwise noted.

**Required Courses**

<table>
<thead>
<tr>
<th>Course</th>
<th>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 &amp; Technique</td>
<td></td>
</tr>
<tr>
<td>PDT 502</td>
<td>Drama Therapy Theory</td>
<td></td>
</tr>
<tr>
<td>PDT 503</td>
<td>Drama Therapy Practice</td>
<td></td>
</tr>
<tr>
<td>PDT 505</td>
<td>Developmental Approaches to Psychotherapy &amp; Drama Therapy</td>
<td>2</td>
</tr>
<tr>
<td>PDT 506</td>
<td>Psychodrama</td>
<td></td>
</tr>
<tr>
<td>PDT 507</td>
<td>Drama with Special Populations</td>
<td></td>
</tr>
<tr>
<td>PDT 508</td>
<td>Advanced Improvisation &amp; 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 511</td>
<td>Clinical Methods</td>
<td>2</td>
</tr>
<tr>
<td>PDT 554</td>
<td>Developmental Psychology &amp; the Family</td>
<td>4</td>
</tr>
<tr>
<td>PDT 555</td>
<td>Psychopathology</td>
<td></td>
</tr>
<tr>
<td>PDT 556</td>
<td>Family Dynamics &amp; Treatment</td>
<td></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 &amp; Family Therapy</td>
<td></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></td>
</tr>
<tr>
<td>PDT 610B</td>
<td>Case Seminar in Drama Therapy/Clinical Practicum</td>
<td></td>
</tr>
<tr>
<td>PDT 610C</td>
<td>Case Seminar in Drama Therapy/Clinical Practicum</td>
<td></td>
</tr>
</tbody>
</table>

**Additional Courses Required for Students Pursuing M.F.C.C.:**

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>PDT 510</td>
<td>Advanced Family Therapy: Action-Oriented Approaches</td>
<td></td>
</tr>
<tr>
<td>PDT 546</td>
<td>Professional Ethics &amp; Family Law</td>
<td></td>
</tr>
<tr>
<td>PDT 621</td>
<td>Child Abuse Assessment, Reporting, &amp; Treatment</td>
<td>1</td>
</tr>
<tr>
<td>PDT 622</td>
<td>Alcoholism &amp; Chemical Dependency Counseling</td>
<td>1</td>
</tr>
<tr>
<td>PDT 715</td>
<td>Child Therapy</td>
<td></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 604  Shamanic Traditions
SCA 605  Understanding of Healing Across Traditions
EWP 763  Body/Mind Disciplines East & West

All students complete: 1) a thesis or creative project for six units. (See “Thesis” below), 2) two internships. (See “Drama Therapy Internship/Supervision” below).

Students must complete at least 45 hours of personal psychotherapy 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.

Students may take the Summer quarter off, or take required psychology or elective courses offered by other programs.

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

Drama Therapy Practicum and Internship/Supervision

During the first year of the program, students complete a practicum totaling 40 hours in drama therapy. In the practicum, the student works as a participant-observer in a clinical setting with an experienced drama therapist.

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 fulfill specific internship requirements (intern registration, minimum and maximum hours within a range of categories, and licensed supervision). Information about M.F.C.C. licensing is continually being updated by the Institute’s Placement office.

For me, drama therapy means freedom — freedom to explore problems, feelings and relationships in a way that is active, playful and creative; it is a powerful approach that transcends mere verbal communication, allowing participants to gain profound insights and connect with others in a unique way.

Carolyn Rapier
Drama Therapy Student
**Thesis**

The thesis is an original piece of work which pertains to the student’s area of specialization. The student may conduct the thesis work as a creative project or as a research/theoretical project. Each requires a written component. The thesis 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. Students may take a weekend workshop sponsored by the Drama Therapy program in place of independent study.

**Electives**

Students can choose from numerous relevant elective courses at the Institute. These include Sandtray Therapy, Music Therapy, Creativity and Intuition, Object Relations and Self Psychology, Jungian Psychotherapy, Feminist Psychotherapy, Counseling Skills for Consultants, Gestalt Therapy, Somatic Psychology, and the Art of Ancestral Drama. 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,” with Corey Fisher; “Drama Therapy as an Agent for Personal and Social Change;” and “Storytelling in Healing,” with Alida Gersie. 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 109).

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*Arts and therapy are logically related enterprises: they are tools of consciousness, paths of development of the human mind.*

Walt Anderson
INTEGRAL COUNSELING PSYCHOLOGY (MA)

Founded over 20 years ago, the Integral Counseling Psychology (ICP) program was the first transpersonally oriented, East-West psychology graduate program in the world. The program has evolved a vision of psychotherapy practice that draws upon the major spiritual traditions of the East and West, recent cultural and social sciences research, and the innovations made by contemporary psychoanalytic, humanistic, systemic, and transpersonal psychologies.

The Integral Counseling 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 with the broader community to advance the present evolutionary process.

Within the context of a supportive community of faculty and students, the program offers rigorous clinical training and psychotherapy practice and integrates experiential and theoretical approaches to learning in order to promote deepening personal awareness and growth. 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.).

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 54.
Admission
 Applicants must meet the general admissions requirements of the Institute, which are outlined on page 206; included is information on application procedures and deadlines. Information about transfer of credit can be found on page 228 in the Academic Guidelines section of the Catalog.

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 seeks individuals who exhibit the 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 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.

MA Curriculum
 Students working toward the M.A. in Counseling Psychology must complete at least 90 quarter units of work, divided between required courses and electives as follows:

<table>
<thead>
<tr>
<th>Required courses</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>Courses in Asian or comparative philosophy and religion</td>
<td>6</td>
</tr>
<tr>
<td>Courses in a therapeutic orientation</td>
<td>3</td>
</tr>
<tr>
<td>Electives</td>
<td>14</td>
</tr>
<tr>
<td>Total</td>
<td>90</td>
</tr>
</tbody>
</table>

Instead of a thesis, a research portfolio is required of all students before graduation. This consists of four major research papers completed for specific classes in the program. The fourfold portfolio consists of: 1) a self-narrative, 2) an integral psychology research paper, 3) a narrative style integral case study, and 4) a research paper on a topic of the student’s choice. The portfolio is introduced in Integral Inquiry (ICP 596), one of the pre-practicum classes, and is completed in the Integrative Seminar, taken in the student’s last quarter.

Various specializations are offered in conjunction with the Integral Counseling program. For extra units students who choose may concurrently enroll in a Certificate program in Expressive Arts Therapy or Organizational Development and Transformation. Students seeking a Ph.D. can enroll in the joint Integral Counseling-East-West Psychology program; this allows students to earn an M.A. in Counseling Psychology and then to take an additional 40 units to complete a Ph.D. in East-West Psychology.
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 & Couple Counseling (4 units)
ICP 539 Therapeutic Communication (4 units)
ICP 545A Human Development: Childhood & Adolescence
ICP 545B Human Development: Adult
ICP 546 Professional Ethics & Family Law
ICP 555A Theories of Adult Psychopathology
ICP 555B Classification of Adult Psychopathology
ICP 556 Family Dynamics & Therapy (4 units)
ICP 573 Supervised Group Practicum in Counseling
ICP 5751 Individual Counseling Supervision
ICP 590 Cross-Cultural Mores & Values
ICP 595 Systems of Psychotherapy
ICP 596 Integral Inquiry
ICP 615 Transpersonal Psychotherapy
ICP 622 Alcoholism & Chemical Dependency Counseling
ICP 650 Integrative Seminar

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 604A Beginning Psychosynthesis
ICP 604B Continuing Psychosynthesis
ICP 608A Beginning Gestalt Therapy
ICP 612B Continuing Gestalt Therapy
ICP 617 Issues in Lesbian/Gay/Bisexual Counseling
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 539 Therapeutic Communication
   ICP 546 Professional Ethics & Family Law
   ICP 555A Theories of Adult Psychopathology
   ICP 555B Classification of Adult Psychopathology
   ICP 556 Family Dynamics & Therapy
   ICP 595 Systems of Psychotherapy
   ICP 596 Integral Inquiry

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

C. Approval of the program committee 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 arranged through the Placement office and approved 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 centers offer the community growth counseling based on an integral perspective. 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 coordinator, and approximately 20 student counselors who are enrolled in either group or individual supervised practica at the Institute. The time commitment for staff counselors is approximately 15 to 20 hours per week. This includes intake interviewing, client contact, phone shift, committee work, case notes, training, and general staff meetings.

Each student counselor works with a minimum of five clients (the mean is about seven) in individual, couple, family, or group counseling situations. Students work at the Centers for at least four consecutive quarters and may petition for a fifth. Licensed counselors and psychotherapists from the professional community and Institute staff provide supervision. Counselors adhere to the licensing laws of the State of California and the ethical practices of relevant professional organizations.
Admission
Due to the limited number of practicum openings, acceptance into the Integral Counseling program does not automatically guarantee admission to either of the Counseling Centers. Students are admitted quarterly based on Centers’ 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.

Integral Counseling students become eligible for application to the Centers after completing three quarters of academic work at the Institute and the courses listed below, and after having been advanced to practicum status by the Program Committee.

MA Students
ICP 525  The Therapeutic Relationship
ICP 539  Therapeutic Communication
ICP 546  Professional Ethics
         & Family Law
ICP 555A Theories of Adult
         Psychopathology
ICP 555B Classification of Adult
         Psychopathology
ICP 556  Family Dynamics & Therapy
ICP 595  Systems of Psychotherapy
ICP 596  Integral Inquiry

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

(MA in Integral Health Education)

Mission

The concept and practice of integral health challenges and expands the Western scientific explanatory model of health and healing by integrating indigenous, Asian, and alternative or complementary Western philosophies and by acknowledging the mental, emotional, and spiritual realms of health which lie within and beyond our physical bodies. It allows for the expression of meaning and consciousness at all levels within the spiral of life and affirms that the well-being of an individual is interconnected within the web of all living, self-organizing systems. An integral approach to health care is consonant with the shifting paradigm in medical science and provides a common language for exploring personal, collective, and global health and healing for the 21st century. As a means for improving individual, community, and global health, the mission of the Integral Health Studies program is to further define and contribute to the growing field of integral health and to promote this vision among health care providers, policy makers, and those involved in health care delivery systems.

Goals

To Provide an Integral Approach to Health Care Reform

Rising consumer discontent and socioeconomic and political crises are challenging the Western biomedical dominance of health care. Recent studies document the increasing use of complementary therapies as alternatives to the limitations of biomedicine, highlighting the need for significant reforms in the way we approach both the scientific and delivery aspects of health care and health professional training. Increasingly, health professionals and policy makers are seeing the benefits of working with health care consumers in a partnership to promote wellness and healthy lifestyles. Educating consumers about these complementary options for achieving and maintaining health, either through individual counseling or public health campaigns, is a key element in the movement toward promoting health and preventing disease.

The reception of a new paradigm often necessitates a redefinition of the corresponding science.

Thomas Kuhn
To Affirm the Connection Between Human and Global Ecology

Health and illness are dynamic processes which occur not in isolation, but in relationship. Through introspective and active exploration into personal well-being, we rediscover the interrelatedness between self, family, community, and planet. Applying concepts of deep ecology to health studies allows us to confront the impact of individual and societal lifestyles on our own health and that of our environment. In accepting responsibility, we learn to honor and preserve that which sustains all life upon this planet, Earth’s ecosystem. Thus, the integral health practitioner actively engages in social, political, and environmental issues, bringing a “green” perspective to health education.

To Bridge Eastern and Western Healing Systems

Asian worldviews provide a window into nondualistic approaches to health and healing. Such systems as Buddhist healing, yoga, chakra philosophies, Daoist practices, Ayurveda, traditional Chinese medicine (including acupuncture and Chinese herbalogy), and Tibetan healing allow us to reexamine our reductionistic, materialistic Western approach to health care. Asian healing systems provide an invaluable opportunity for expanding our diagnostic and treatment methods of contemporary health problems such as HIV disease, degenerative illnesses, and other chronic conditions.

To Apply New Science Paradigms to Health and Healing

The application of systems theory to health care provides a way to shift from a Newtonian worldview to one which is complementary, participatory, and teleologic. Ranging from the biopsychosocial and infomediadic models to research in psychoneuroimmunology (PNI), systems theory allows for an exploration of the role of consciousness in the healing process and restores the role of meaning and purpose to science and medicine.

To Prepare Health Educators With an Integral Vision

Our graduates can act as agents of change, as health educators who increase options for healthy behavioral change in individuals, families, groups, organizations, communities, and larger social systems.
Program Design

The Master’s program is designed to train graduate health education students to apply principles, values and knowledge of integral health to the field of health education. As an established and recognized profession, health education draws upon diverse theories — biomedical, socioeconomic, ecological — and multidisciplinary professions such as adult education, social work, organizational and staff development, psychology, nursing, medicine, marketing, and health care administration.

A health education degree, as defined by the National Commission for Health Education Credentialing (NCHEC), Inc., requires a minimum of 37 quarter hours from an accredited institution of higher education with a concentration of course work in health education. This training provides for academic and fieldwork experience in:

- Medical, anthropological, and new paradigm sciences underlying positive health, including etiology and prevention of contemporary and emerging health problems
- Individual, group and systems health behaviors, including theories and processes of education, learning, and change
- Participatory assessment of individual and community needs for health education
- Health education program planning, implementation and evaluation
- Professional and bio-ethics
- The coordination of health services and resource consultation
- Oral and written communication of health needs, concerns, and resources
- Knowledge of research design, methods, and analysis including epidemiology and statistics
- Experience in grants, contracts, and professional writing

The Integral Health Education curriculum prepares graduates to take and pass the national certifying examination for health educators and provides an academic experience that will enable students to compete for jobs as qualified health educators or to pursue new and innovative career opportunities in health care.

The Integration of Theory and Practice: Fieldwork and Community Building

The program offers a unique context in which to integrate the theoretical and practical components of a variety of complementary approaches to health and healing. We seek to instill a commitment to bringing integral healing to communities in need. Through the Institute’s Field Placement office, students can gain valuable experience in a variety of health care settings, including inner city and multicultural locations. In addition to academic and fieldwork courses, students ground their experience of integral health through curriculum requirements in personal and spiritual healing. Required participation in community building activities encourages students to create healing relationships outside the individual self. The Integral Health community participates in a variety of wellness and healing projects and activities such as the Institute Integral Health Fair, study groups, and healing retreats.
Admissions

Applicants must meet the general admissions requirements of the Institute, which are outlined on page 206; included is information on application procedures and deadlines. Information about transfer of credit can be found on page 228 in the Academic Guidelines section of the Catalog. In addition, the Master’s in Integral Health Education requires: 1) three letters of recommendation regarding your ability to do academic work, or reflecting your experience in the health field, and 2) a sample of your academic or professional writing.

The Master’s program is especially appropriate for students with a foundation of knowledge in health sciences gained through either baccalaureate studies or professional or personal experience. Students without a health science background may apply, but, at the program’s discretion, may have to take additional health science course work. To fulfill its mission of bringing an integral philosophy to both conventional and innovative health care settings, the program emphasizes the need for critical thinking as well as humanistic and transpersonal values. Therefore, in selecting candidates for admission, the program seeks those students who wish to pursue a path of personal growth while honoring and cultivating intellectual scholarship. Preference is given to students who show demonstrated commitment to working with communities of need.

Curriculum for MA in Integral Health Education

For graduation, a minimum of 70 quarter units of course work and six units of practicum work are required. Courses listed below are three units unless otherwise noted.

Core Integral Health Courses  12 Units

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>IHS 501</td>
<td>Introduction to Integral Health</td>
</tr>
<tr>
<td>IHS 502</td>
<td>Foundations of Western Healing Traditions</td>
</tr>
<tr>
<td>IHS 503</td>
<td>Foundations of Asian Healing Traditions</td>
</tr>
<tr>
<td>IHS 510</td>
<td>Psychoneuroimmunology</td>
</tr>
<tr>
<td>IHS 000</td>
<td>Spiritual/Community Practice</td>
</tr>
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</table>

(0 units)

Core Health Education Courses  34 Units

First Year

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>HED 501</td>
<td>Fundamentals of Health Education</td>
</tr>
<tr>
<td>HED 502</td>
<td>Health Informatics</td>
</tr>
<tr>
<td>HED 503</td>
<td>Contemporary Health Problems</td>
</tr>
<tr>
<td>HED 504</td>
<td>Wellness: Holistic &amp; Pluralistic Approaches to Positive Health</td>
</tr>
<tr>
<td>HED 511</td>
<td>Epidemiology for Health Professionals</td>
</tr>
<tr>
<td>HED 520</td>
<td>Program Planning I – Program Design &amp; Implementation</td>
</tr>
<tr>
<td>HED 555</td>
<td>Group Facilitation: Leadership &amp; Group Dynamics</td>
</tr>
</tbody>
</table>

Second Year

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>HED 512</td>
<td>Research Methods</td>
</tr>
<tr>
<td>HED 524</td>
<td>Grant Writing</td>
</tr>
<tr>
<td>HED 532</td>
<td>Health Communication Skills</td>
</tr>
<tr>
<td>HED 533</td>
<td>Ethics for Health Professionals</td>
</tr>
<tr>
<td>HED 540</td>
<td>Community Health Advocacy</td>
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</tbody>
</table>

Health Education Practicum  6 Units

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>HED 521</td>
<td>Program Planning II – Evaluation</td>
</tr>
<tr>
<td>HED 522</td>
<td>Program Planning III</td>
</tr>
</tbody>
</table>

Thesis  9 Units

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>IHS 700</td>
<td>Integrative Seminar/Thesis Preparation</td>
</tr>
<tr>
<td>IHS 701A, 701B</td>
<td>Thesis Writing/Project (6 units)</td>
</tr>
</tbody>
</table>

Electives  15 Units

See Concentration Areas section below.
Concentration Areas
Students in the Master's program may choose to focus their academic activities. Examples of concentration areas include: Human and Global Ecology; Herbal Medicine; Women's Health; Asian Healing; Somatic Health; Expressive Arts Education Consulting; Indigenous Healing; Health Psychology (Behavioral Medicine); Stress Management; Health Communications; Energy Systems; Health Administration; etc. Electives provide an opportunity to explore these areas in greater depth.

Additional Options in Health Studies
Students interested in doctoral-level health studies may wish to form an Integral Healing Arts cohort within the School of Transformative Learning. The cohort model is ideally suited for bringing together healers and health practitioners in a learning community which supports a collaborative, multidisciplinary exploration of health, illness, and health care delivery. Details about the 90-unit Interdisciplinary Ph.D. program (ISD) are available through the School for Transformative Learning. Although still in the planning stages as of this printing, additional information about the ISD Healing Arts cohort may be obtained from the Integral Health Studies office at (415) 753-6100, extension 270.

Other doctoral degree programs which allow interested students to concentrate in Integral Health Studies are also available. These doctoral options include Clinical Psychology, East-West Psychology, Women’s Spirituality, and Philosophy and Religion. See the descriptions of these programs in this Catalog for separate admissions requirements.

See page 113 of this Catalog for information on a 27-unit Certificate program in Integral Health Studies.

*In the pursuit of learning, every day something is acquired.*

*In the pursuit of The Way, every day something is dropped.*

Lao Tsu
PSYCHOLOGY (PhD & PsyD)

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 human experience. The curriculum strives to embody the East-West dimension of education as described in the Institute’s mission statement, and has broadened the usual conceptual base for graduate training in psychology by bringing spiritual, humanistic, and transpersonal perspectives to the helping professions.

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 in qualitative and quantitative research methods, while emphasizing understanding of consciousness, inner development, and cultural diversity. Students entering the Psychology Doctoral program with a B.A. or B.S. degree will embark upon a five-year program leading to the doctorate with specialization in Clinical Psychology. Students with an M.A. or M.S. degree may be admitted to the program with Advanced Standing. Graduates will have completed all education and training requirements necessary for licensure as a psychologist in California and most other states.

Elective course work and a required integral studies core sequence of courses in the Philosophy and Religion, Social and Cultural Anthropology, East-West Psychology, and Women’s Spirituality programs enable students to enrich their programs of study with interdisciplinary, cross-cultural traditions. Concentration and elective subspecialty courses are also required. Early in their academic work, Ph.D. students formulate a research plan to guide research projects which supplement their academic course work; this plan often evolves into a dissertation proposal. Psy.D. students are required to formulate and complete a Clinical Concentration which focuses their studies on developing expertise in a particular area of clinical practice. A sequence of practicum experiences allows students to apply their developing therapeutic skills, and culminates in the one-year doctoral internship which follows completion of course work.

Central to each doctoral curriculum is the requisite psychospiritual growth experience 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.
PhD Program
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.

PsyD Program
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. Students select either the general Psy.D. curriculum or the Transformative Psychotherapy concentration.

The educational objective of the concentration in Transformative Psychotherapy is to provide professional training in clinical psychology for those who wish to inform and enhance their developing skills with a broad exposure to spiritual, cross-cultural, and East/West perspectives on human experience. The curriculum integrates course work from both the East/West and Psychology programs, expressing fully the institutional mission while simultaneously meeting contemporary professional standards for doctoral training of practitioners in clinical psychology. The curriculum requires a total of 133 units of course work for completion, and 96 units for M.A. students entering with Advanced Standing, plus non-credit internship and dissertation for all students.

Clinical Training
The clinical training component of the Institute’s doctoral program is fully integrated with the academic component. After completing qualifying courses, each student gains two years of practicum experience in community agencies. Students who enter with an M.A. degree and appropriate previous practicum experience may petition to waive up to one year of the practicum.

The typical practicum experience requires from 12 to 16 hours per week. A minimum of one hour per week individual supervision by a qualified licensed professional is required at each setting. At the same time, the student registers for group and individual practicum supervision at CIHS with a core faculty member. Having core faculty also participate in students’ practicum supervision fosters an integration of the theoretical and clinical materials covered in the classroom with the pragmatics of intervention in a clinical setting.

Upon completion of all required courses, students complete a one-year full-time clinical internship. Through this supervised professional work in different community settings, students have the opportunity to apply entry-level skills and to work with a diverse range of clientele. Students must select, apply for, and complete the internship according to policies and guidelines that are current at the time of internship eligibility. 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 begin with the same research design course. The subsequent five-course Ph.D. course sequence prepares students to design and execute independent research in both quantitative and qualitative modes. In addition to rigorous course work, the Ph.D. includes participation in individual or group research projects prior to the final dissertation. The two-course Psy.D. research sequence offers an introduction to both quantitative and qualitative modes of investigation and concludes with an integrative seminar to assist students in developing a dissertation proposal. In keeping with the institutional mission, 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 on requirements and procedures.

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.

(Please note: Program policies and curricula are subject to ongoing review and revision. Please check with the program office for current requirements. A more detailed description of the program and its policies can be found in the program’s Student Handbook.)

Admissions
Applicants must meet the general admissions requirements of the Institute, which are outlined on page 206; included is information on application procedures and deadlines. Applicants must specify whether they are applying for the Ph.D. or Psy.D. programs. Occasionally, on review of an applicant’s materials, the program may suggest a change in the choice of degree programs.

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.

5) A professional goals statement and an autobiographical statement.

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 received the Master’s degree in other fields will be considered on an individual basis.
Special requirements for students admitted with Advanced Standing (M.A. level):

1) 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)
   - Research methods
   - Theories and systems of psychotherapy
   - Group dynamics
   - Human development
   - Personality theories

2) 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.

Transfer of Credit

Applicants who have been active students during the past two years in another doctoral program in clinical psychology, but who do not qualify for admission with Advanced Standing, may transfer in a maximum of one-sixth the total number of course work units in the program, and decrease the total number of units required to complete the doctoral degree at CIIS by that amount.

In all other cases, transfer credits do not reduce the total number of units required to complete the doctoral degree. Rather, transfer credits are used so that the student does not have to repeat a course in which he or she is already competent; an elective course is substituted instead. Approval of transfer credits is at the discretion of the student’s advisor.

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.
# PhD Program in Clinical Psychology

The program for students entering with a B.A. consists of **138** quarter units:

## Requirements

<table>
<thead>
<tr>
<th>Requirement</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>Integral studies core courses</td>
<td>15</td>
</tr>
<tr>
<td>Scientific and professional psychology</td>
<td>23</td>
</tr>
<tr>
<td>General psychology core courses</td>
<td>29</td>
</tr>
<tr>
<td>Specialization courses</td>
<td>53</td>
</tr>
<tr>
<td>Elective courses</td>
<td>18</td>
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<tr>
<td>Internship</td>
<td>0</td>
</tr>
<tr>
<td>Dissertation</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>138</strong></td>
</tr>
</tbody>
</table>

## A. Integral Studies Core 15 Units

One class in at least three of the four core areas:
- Philosophy & Religion elective 3 units
- East/West Psychology elective 3 units
- Social/Cultural Anthropology elective 3 units
- Women's Spirituality 3 units

Plus:
- Psychospiritual Practices elective 3 units
- Survey class in Asian philosophies, religions or cultures elective 3 units
- Non-credit requirement: applied psychospiritual experience project (30 clock hours).

## B. Scientific and Professional Psychology 23 Units

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>PSY 500</td>
<td>Research Design</td>
<td>3</td>
</tr>
<tr>
<td>PSY 501</td>
<td>Statistics I</td>
<td>3</td>
</tr>
<tr>
<td>PSY 518</td>
<td>History &amp; Systems of Psychology East &amp; West</td>
<td>3</td>
</tr>
<tr>
<td>PSY 540</td>
<td>Professional Ethics for Psychologists</td>
<td>2</td>
</tr>
<tr>
<td>PSY 802</td>
<td>Statistics II</td>
<td>3</td>
</tr>
<tr>
<td>PSY 803</td>
<td>Multivariate Statistics</td>
<td>3</td>
</tr>
<tr>
<td>PSY 804</td>
<td>Qualitative Research Methods</td>
<td>3</td>
</tr>
<tr>
<td>PSY 806</td>
<td>Research Practicum</td>
<td>2</td>
</tr>
<tr>
<td>PSY 870A</td>
<td>Tests &amp; Measurement Workshop</td>
<td>1</td>
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## C. General Psychology Core Courses 29 Units

### Biological Bases 6 Units

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Units</th>
</tr>
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<tbody>
<tr>
<td>PSY 548</td>
<td>Biopsychology</td>
<td>3</td>
</tr>
<tr>
<td>PSY 549</td>
<td>Psychopharmacology</td>
<td>3</td>
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### Cognitive-Affective Bases 5 Units

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Units</th>
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</thead>
<tbody>
<tr>
<td>PSY 509</td>
<td>Cognitive Psychology</td>
<td>3</td>
</tr>
<tr>
<td>PSY 515</td>
<td>Emotional Dynamics</td>
<td>2</td>
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### Social Bases 5 Units

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Units</th>
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<tbody>
<tr>
<td>PSY 512</td>
<td>Social Psychology</td>
<td>3</td>
</tr>
<tr>
<td>PSY 513</td>
<td>Group Dynamics</td>
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## D. Specialization Courses 53 Units

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Units</th>
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</thead>
<tbody>
<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>3</td>
</tr>
<tr>
<td>PSY 603</td>
<td>Psychotherapy Practicum I: Individual Supervision (two quarters)</td>
<td>6</td>
</tr>
<tr>
<td>PSY 604</td>
<td>Theory &amp; Method in Contemporary Psychotherapy</td>
<td>4</td>
</tr>
<tr>
<td>PSY 605</td>
<td>Psychotherapy Practicum II: Group Supervision (two quarters)</td>
<td>6</td>
</tr>
<tr>
<td>PSY 606</td>
<td>Psychotherapy Practicum II: Individual Supervision</td>
<td>3</td>
</tr>
<tr>
<td>PSY 710</td>
<td>Psychotherapy with Special Populations</td>
<td>3</td>
</tr>
<tr>
<td>PSY 720</td>
<td>Treatment of Alcoholism &amp; Chemical Dependence</td>
<td>2</td>
</tr>
<tr>
<td>PSY 881</td>
<td>Teaching of Psychology</td>
<td>2</td>
</tr>
<tr>
<td>PSY 882</td>
<td>Teaching Skills Practicum</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

<table>
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<tr>
<th>Course</th>
<th>Title</th>
<th>Units</th>
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</thead>
<tbody>
<tr>
<td>PSY 870</td>
<td>Psychological Assessment I: Cognitive &amp; Intellectual Measures</td>
<td>3</td>
</tr>
<tr>
<td>PSY 871</td>
<td>Psychological Assessment II: Objective Personality Measures</td>
<td>3</td>
</tr>
<tr>
<td>PSY 872</td>
<td>Psychological Assessment II: Projective Personality Methods</td>
<td>3</td>
</tr>
<tr>
<td>PSY 873</td>
<td>Psychological Assessment IV: Neuropsychological</td>
<td>3</td>
</tr>
</tbody>
</table>

## E. Elective Course Work 18 Units

(See section on Elective Specializations below.)

## F. Doctoral Internship

Non-credit

One full year

## G. Dissertation

Non-credit

PSY 903 | Dissertation |
PhD Program in Clinical Psychology – Advanced Standing

The program for students entering with Advanced Standing (M.A. level) consists of 99 quarter units.

Requirements Units
Integral core courses 9
Scientific and professional psychology 20
General psychology core courses 27
Specialization courses 37
Elective courses 6
Internship 0
Dissertation 0
Total 99

A. Integral Studies Core 9 Units
One class in three of the four core areas:
Philosophy & Religion elective* 3
East/West Psychology elective 3
Social/Cultural Anthropology elective 3
Women’s Spirituality 3

* Note: One of these electives must be a survey course in Asian philosophy, religion, or cultures.

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

B. Scientific and Professional Psychology 20 Units
PSY 518 History & Systems of Psychology East & West 3
PSY 540 Professional Ethics for Psychologists 2
PSY 801 Statistics I 3
PSY 802 Statistics II 3
PSY 803 Multivariate Statistics 3
PSY 804 Qualitative Research Methods 3
PSY 806 Research Practicum 2
PSY 870A Tests & Measurement Workshop 1

C. General Psychology 27 Units
Biological Bases (6 units)
PSY 548 Biopsychology 3
PSY 549 Psychopharmacology 3
Cognitive-Affective Bases (5 units)
PSY 509 Cognitive Psychology 3
PSY 515 Emotional Dynamics 2

Social Bases (6 units)
PSY 512 Social Psychology 3
PSY 730 Theory & Practice of Group Facilitation 3
or
ICP 590 Cross-Cultural Values & Mores 3
or
SCA 645 Advanced Seminar in Social Thought 3

Individual Bases (10 units)
PSY 530 Child & Adolescent Development 3
or
ICP 545A Human Development: Child 3
or
ICP 545B Human Development: Adult 3
PSY 550 Psychopathology 4
Elective in advanced personality theory 3

D. Specialization Sequence 37 Units
PSY 604 Theory & Method in Contemporary Psychotherapy 4
PSY 605 Psychotherapy Practicum II: Group Supervision (two quarters) 6
PSY 606 Psychotherapy Practicum II: Individual Supervision 3
PSY 710 Psychotherapy with Special Populations 3
PSY 720 Treatment of Alcoholism & Chemical Dependence 2
PSY 881 Teaching of Psychology 2
PSY 882 Teaching Skills Practicum 2
Elective in psychotherapeutic skills or theory 3

Assessment Sequence
PSY 870 Psychological Assessment I: Cognitive & Intellectual Measures 3
PSY 871 Psychological Assessment II: Objective Personality Measures 3
PSY 872 Psychological Assessment III: Projective Personality Methods 3
PSY 873 Psychological Assessment IV: Neuropsychological 3

E. Elective Course Work 6 Units
See section on Elective Specializations below. The number of elective units may be more, depending upon previous graduate course work.

F. Doctoral Internship Non-credit
One full year

G. Dissertation Non-credit
PSY 903 Dissertation
## PsyD Program in Clinical Psychology – General Curriculum
The program for students entering with a B.A. consists of 136 quarter units.

### Requirements
<table>
<thead>
<tr>
<th>Requirement</th>
<th>Units</th>
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</thead>
<tbody>
<tr>
<td>Integral studies core courses</td>
<td>15</td>
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<tr>
<td>Scientific &amp; professional psychology</td>
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<tr>
<td>General psychology core courses</td>
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<td>Specialization courses</td>
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<tr>
<td>Elective courses</td>
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<td><strong>Total</strong></td>
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### A. Integral Studies Core 15 Units
One class in at least three of the four core areas:
- Philosophy & Religion elective: 3 units
- East/West Psychology elective: 3 units
- Social/Cultural Anthropology elective: 3 units
- Women’s Spirituality: 3 units

Plus:
- Psychospiritual practices elective: 3 units
- Survey course in Asian philosophies, religions, or cultures elective: 3 units

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

### B. Scientific and Professional Psychology 17 Units
<table>
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<tr>
<th>Course</th>
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<tr>
<td>PSY 500</td>
<td>Research Design</td>
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<tr>
<td>PSY 501S</td>
<td>Statistics for the Psy.D.</td>
<td>3</td>
</tr>
<tr>
<td>PSY 518</td>
<td>History &amp; Systems of Psychology East &amp; West</td>
<td>3</td>
</tr>
<tr>
<td>PSY 540</td>
<td>Professional Ethics for Psychologists</td>
<td>2</td>
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<tr>
<td>PSY 804</td>
<td>Qualitative Research Methods</td>
<td>3</td>
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<tr>
<td>PSY 870A</td>
<td>Tests &amp; Measurement Workshop</td>
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<tr>
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<td></td>
<td>Proposal Development</td>
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### C. General Psychology Core Courses 29 Units
#### Biological Bases (6 units)
<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
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<tbody>
<tr>
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<td>Biopsychology</td>
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#### Cognitive-Affective Bases (5 units)
<table>
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<tr>
<td>PSY 509</td>
<td>Cognitive Psychology</td>
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<tr>
<td>PSY 515</td>
<td>Emotional Dynamics</td>
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#### Social Bases (5 units)
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<tr>
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<td>Group Dynamics</td>
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### D. Specialization Courses 54 Units
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<td>Theories of Psychotherapy</td>
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<td>PSY 601</td>
<td>Foundations of Psychotherapeutic Practice</td>
<td>4</td>
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<tr>
<td>PSY 602</td>
<td>Psychotherapy Practicum I: Group Supervision (two quarters)</td>
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<tr>
<td>PSY 603</td>
<td>Psychotherapy Practicum I: Individual Supervision (two quarters)</td>
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<tr>
<td>PSY 604</td>
<td>Theory &amp; 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 (two quarters)</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 &amp; Chemical Dependence</td>
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<tr>
<td>PSY 880</td>
<td>Consultation &amp; Supervision in Professional Psychology</td>
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### Assessment Sequence
<table>
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<tr>
<th>Course</th>
<th>Title</th>
<th>Units</th>
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<tbody>
<tr>
<td>PSY 870</td>
<td>Psychological Assessment I: Cognitive &amp; Intellectual Measures</td>
<td>3</td>
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<tr>
<td>PSY 871</td>
<td>Psychological Assessment II: Objective Personality Measures</td>
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</tr>
<tr>
<td>PSY 872</td>
<td>Psychological Assessment III: Projective Personality Methods</td>
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<tr>
<td>PSY 873</td>
<td>Psychological Assessment IV: Neuropsychological</td>
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### E. Elective CourseWork 21 Units
(See section on Elective Specializations below.)

### F. Doctoral Internship
Non-credit
One full year

### G. Dissertation
Non-credit
PSY 903 Dissertation
PsyD Program in Clinical Psychology – General Curriculum Advanced Standing

The program for students entering with Advanced Standing (post-M.A.) consists of 97 quarter units:

**Requirements**

<table>
<thead>
<tr>
<th>Requirement</th>
<th>Units</th>
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<tbody>
<tr>
<td>Integral studies core courses</td>
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<tr>
<td>Scientific and professional psychology</td>
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<td>General psychology core courses</td>
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<td><strong>Total</strong></td>
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**A. Integral Studies Core** 9 Units

One class in three of the four core areas:
- Philosophy & Religion elective*  (3)
- East/West Psychology elective*  (3)
- Social/Cultural Anthropology elective* (3)
- Women’s Spirituality*  (3)

*Note: one of these electives must be a survey course in Asian philosophy, religion, or cultures.

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

**B. Scientific and Professional Psychology** 14 Units

<table>
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<th>Units</th>
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<td>PSY 501S</td>
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<td>PSY 518</td>
<td>History &amp; Systems of Psychology</td>
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<tr>
<td>PSY 540</td>
<td>Professional Ethics for Psychologists</td>
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</tr>
<tr>
<td>PSY 600</td>
<td>Dissertation Proposal Development</td>
<td>2</td>
</tr>
<tr>
<td>PSY 804</td>
<td>Qualitative Research Methods</td>
<td>3</td>
</tr>
<tr>
<td>PSY 870A</td>
<td>Tests &amp; Measurement Workshop</td>
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**C. General Psychology Core Courses** 27 Units

<table>
<thead>
<tr>
<th>Biological Bases</th>
<th>(6 units)</th>
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<tbody>
<tr>
<td>PSY 548 Biopsychology</td>
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<td>PSY 549 Psychopharmacology</td>
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<table>
<thead>
<tr>
<th>Cognitive-Affective Bases</th>
<th>(5 units)</th>
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<tbody>
<tr>
<td>PSY 509 Cognitive Psychology</td>
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<td>PSY 515 Emotional Dynamics</td>
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</table>

<table>
<thead>
<tr>
<th>Social Bases</th>
<th>(6 units)</th>
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<tbody>
<tr>
<td>PSY 512 Social Psychology</td>
<td>3</td>
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<tr>
<td>PSY 730 Theory &amp; Practice of Group Facilitation</td>
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<tr>
<td>or</td>
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<tr>
<td>ICP 590 Cross-Cultural Values &amp; Mores</td>
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<tr>
<td>or</td>
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<td>SCA 645 Advanced Seminar in Social Thought</td>
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<td>or</td>
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<td>ICP 545A Human Development: Child</td>
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<tr>
<td>or</td>
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</tr>
<tr>
<td>ICP 545B Human Development: Adult</td>
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<tr>
<td>or</td>
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<tr>
<td>PSY 550 Psychopathology</td>
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<tr>
<td>or</td>
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<td>Elective in advanced personality theory</td>
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**D. Specialization Sequence** 35 Units

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<td>Psychotherapy Practicum II: Group Supervision (two quarters)</td>
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<tr>
<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>
<td>3</td>
</tr>
<tr>
<td>PSY 720</td>
<td>Treatment of Alcoholism &amp; Chemical Dependence</td>
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<td>PSY 880</td>
<td>Consultation &amp; Supervision in Professional Psychology</td>
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**Assessment Sequence**

<table>
<thead>
<tr>
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<th>Units</th>
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<tr>
<td>PSY 870</td>
<td>Psychological Assessment I: Cognitive &amp; Intellectual Measures</td>
<td>3</td>
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<td>PSY 871</td>
<td>Psychological Assessment II: Objective Personality Measures</td>
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<td>PSY 872</td>
<td>Psychological Assessment II: Projective Personality Methods</td>
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<tr>
<td>PSY 873</td>
<td>Psychological Assessment IV: Neuropsychological</td>
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</tbody>
</table>

**E. Elective Course Work** 12 Units

See section on Elective Specializations below.

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

**F. Doctoral Internship** Non-credit

One full year

**G. Dissertation** Non-credit

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>PSY 903</td>
<td>Dissertation</td>
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</tbody>
</table>

68 SCHOOL OF HEALING ARTS
Elective Specializations
While Psy.D. students are required to formulate and complete a Clinical Concentration, all students are encouraged to develop special expertise in a particular area of clinical practice. Students may, in consultation with their advisors, put together individualized program plans reflecting their specific interests. However, the program offers a number of elective courses which form natural groupings, as listed below:

Children & Family
PSY 531 Psychopathology of Childhood & Adolescence
PSY 700 Advanced Marriage & Couples Counseling
PSY 703 Working with the Family of Origin: Family Therapy
PSY 705 Advanced Family Therapy
PSY 715 Psychotherapy with Children & Adolescents

Women & Psychotherapy
PSY 537 Psychology of Women
PSY 670 Feminist Psychotherapy
PSY 538 Psychoanalysis & Feminism

Jungian Psychotherapy
PSY 545 Psychology of Jung
PSY 628 Jungian Psychotherapy Practicum

Brief Therapy
PSY 735 Contemporary Approaches to Hypnotherapy
PSY 750 Psychodynamic Approaches to Brief Therapy
PSY 751 Strategic Approaches to Brief Therapy

Psychodynamic Psychotherapy
PSY 543 Psychobiography
PSY 615 Object-Relations in Contemporary Psychotherapy
PSY 616 Psychoanalytic Self Psychology
PSY 680 Zen, Lacan & Psychoanalysis
PSY 538 Psychoanalysis & Feminism

Psychospiritual Psychotherapy
PSY 590 World Religions & Philosophies for a Personal Psychology
PSY 631 Cognitive Therapy & Asian Psychology
PSY 635 Taoist & Existential Psychotherapy
PSY 680 Zen, Lacan & Psychoanalysis
PSY 726 Sexual Experience & Sexual Counseling in Eastern & Western Perspectives
EWP 560 Eastern Approaches to Self, World, & Enlightenment
ICP 626 Transpersonal Counseling Skills

Special Clinical Issues
PSY 555 Community Psychology
PSY 722 Psychotherapy with Incest Survivors
PSY 723 Psychotherapy of Eating Disorders
PSY 744 Sandplay
PSY 868 Forensic Psychology
PSY 638 Death & Dying: Psychology of Grief

Somatic Therapy, Drama Therapy, & Integral Health
Students interested in psychotherapy and the body, in health and healing, or in psychodrama may make arrangements to take courses in the other Healing Arts programs (Somatic Therapy; Drama Therapy; Integral Health Studies). See separate program listings in this Catalog for more information.
Psyd Program in Clinical Psychology – Concentration in Transformative Psychotherapy

A. Integral Core Sequence  
<table>
<thead>
<tr>
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<tbody>
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<td>PSY 590</td>
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<tr>
<td>EWP 560</td>
<td>Eastern Approaches to Self &amp; World</td>
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<td>FIS 550</td>
<td>Integralism</td>
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<td>EWP 565</td>
<td>Cross-Cultural Psychology</td>
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<td>EWP 745</td>
<td>Buddhist Meditation &amp; Psychology</td>
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<td>EWP 567</td>
<td>Transpersonal Psychology</td>
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<td>EWP 848</td>
<td>Comparative Views of the Person</td>
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<td>EWP 830</td>
<td>Eastern Theories of Self &amp; Mind</td>
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<tr>
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<td>Psychospiritual practices (selected from list)</td>
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B. General Psychology Core Sequence  43 Units
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<td>PSY 570A</td>
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<td>PSY 500</td>
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<td>PSY 501S</td>
<td>Statistics for the Psy.D.</td>
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<td>PSY 804</td>
<td>Qualitative Research Methods</td>
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<td>PSY 910</td>
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Biological Bases
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<td>PSY 549</td>
<td>Psychopharmacology</td>
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Cognitive Bases
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<td>Cognitive Psychology</td>
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Social Bases
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<th>Units</th>
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<td>Social Psychology</td>
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<td>PSY 513</td>
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Individual Bases
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<td>PSY 530</td>
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<td>PSY 510</td>
<td>Personality Theories</td>
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C. Specialization Courses  51 Units
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<td>PSY 603</td>
<td>Psychotherapy Practicum I: Individual Supervision</td>
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<tr>
<td>PSY 604</td>
<td>Theory &amp; Practice in Contemporary Psychotherapy</td>
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<td>PSY 605</td>
<td>Psychotherapy Practicum II: Group Supervision</td>
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<td>PSY 606</td>
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<td>PSY 710</td>
<td>Psychotherapy with Special Populations</td>
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<td>PSY 720</td>
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<td>PSY 870</td>
<td>Psychological Assessment I: Cognitive &amp; Intellectual Measures</td>
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<tr>
<td>PSY 871</td>
<td>Psychological Assessment II: Objective Personality Measures</td>
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<td>PSY 872</td>
<td>Psychological Assessment III: Projective Personality Measures</td>
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<tr>
<td>PSY 880</td>
<td>Consultation &amp; Supervision in Professional Psychology</td>
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</tbody>
</table>

D. Electives  12 Units

E. Internship  Non-credit
One full year

F. Dissertation  Non-credit

Total  133 Units
PsyD Program in Clinical Psychology – Concentration in Transformative Psychotherapy Advanced Standing

The program for students entering with Advanced Standing (post-M.A.) consists of 96 quarter units:

A. Integral Core Sequence 21 Units

Choice:
- PSY 590 World Religions & Philosophies 3

or
- EWP 560 Eastern Approaches to Self & World 3
- EWP 565 Cross-Cultural Psychology 3
- FIS 550 Integralism 3
- EWP 848 Comparative Views of the Person 3
- EWP 745 Buddhist Meditation & Psychology 3

Elective:
- Eastern systems (selected from list) 3
- Psychospiritual practices (selected from list) 3

B. General Psychology Core Sequence 34 Units

- PSY 518 History & Systems of Psychology, East & West 3
- PSY 540 Professional Ethics for Psychologists 2
- PSY 501S Statistics for the Psy. D. 3
- PSY 804 Qualitative Research Methods 3
- PSY 910 Dissertation Proposal Development 2

Biological Bases
- PSY 548 Biopsychology 3
- PSY 549 Psychopharmacology 3

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

Social Bases
- PSY 512 Social Psychology 3

Individual Bases
- PSY 550 Psychopathology 4
- EWP 830 Eastern Theories of Self & Mind 3

C. Specialization Courses 32 Units

- PSY 604 Theory/Practice of Contemporary Psychotherapy 4
- PSY 710 Psychotherapy with Special Populations 3
- PSY 720 Treatment of Alcoholism & Chemical Dependence 2
- PSY 605/606 Supervised Practicum Sequence (four quarters) 12
- PSY 870 Assessment I: Cognitive 3
- PSY 871 Assessment II: Objective Personality Measures 3
- PSY 872 Assessment III: Projective Personality Measures 3
- PSY 880 Consultation & Supervision 2

D. Electives 9 Units

E. Internship Non-credit
One full year

F. Dissertation Non-credit

Total 96 Units

Entry prerequisites: M.A. in Psychology (60-unit minimum), 500 hours supervised practicum experience, and completed course work in individual counseling skills, developmental psychology, tests and measurement, theories of psychotherapy, group dynamics, theories of personality, research design.
SOMATICS
(MA Psychology, MA Somatics)

Degree Options
MA in Psychology
with Concentration in
Body-Oriented Family Therapy
MA in Somatics

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 provides students with the academic requirements for the M.F.C.C. license. The second option is an M.A. in Somatics, requiring 80 units, for those who wish to apply a knowledge of the body to their current work or to pursue scientific research in the field. This option can also be designed to meet the academic requirements for the national Health Educator credential.

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. The philosophical roots of the program lie within European phenomenology and American pragmatism. 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.
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 personal bias and genuine perception of another person. Students are regularly asked to apply experiential work with a partner or a small group outside of class, gradually developing their own theoretical framework for future work. Touch, movement, bodily awareness, and visualization are important components of the program.

The Somatics program was previously located at Antioch University and then at New College of California. During the last 15 years, the somatics faculty has developed the Western aspect of the program, which 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 the field encompasses such methods as Authentic Movement, Focusing, The Lomi School, Continuum, Body-Mind Centering, Process-Oriented Psychology, Aston Patterning, Gestalt Therapy, Sensory Awareness, Hakomi, Rolfing, and the various branches of Reichian psychotherapy. The program does not train students in these methods; this is done effectively by private institutes. Just as schools of psychology educate students in the general competencies of the field which are basic to any method of psychotherapy, so this program provides a groundwork in those theories, strategies and transformational attitudes that are required in any somatics practice.

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 hands-on healing.

### 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. There is a carefully supervised counseling experience at the practicum level. 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 communication, and the methods of intervention used 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.

The M.A. Somatics curriculum is a flexible program designed particularly for people who already have some background in the helping professions and who do not intend to practice as individual psychotherapists. Physicians, nurses, chiropractors, osteopaths, physical therapists, body workers, teachers of dance and sport, massage therapists, yoga teachers can 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, and hospitals. Some students use the program as a preparation for doctoral work in the field.
The curriculum also offers a series of courses designed to prepare students to sit for the licensing examination as a Health Educator.

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, and public forums.

During its evolution since its inception in 1980, the program has developed unique qualities which distinguish it from other apparently similar approaches. The 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 placed 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.

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.

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.

This program has a faculty who have worked with each other for over fifteen years in developing theoretical issues in the evolution of somatic theory. Some of these issues are: the unique problems of transference and countertransference related to touch; the use of language moved by experience as contrasted to language which dominates experience; developing a 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; and the nature of inductive learning in the midst of a world that demands fixed theory; etc. This stress on theory development involves an emphasis on history. Classes offer a solid background in the field, providing students with 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.

All virtues are physiological conditions; our most sacred convictions... are judgments of our muscles... perhaps the entire evolution of the spirit is a question of the body; it is the history of the development of a higher body that emerges into our sensibility.

Nietzsche
Admissions

Applicants must meet the general admissions requirements of the Institute, which are outlined on page 206; included is information on application procedures and deadlines. Information about transfer of credit can be found on page 208 in the Academic Guidelines section of the Catalog.

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 somatics methods: 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 at the same time as one is required 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 required to take EWP 547: Body/Mind Practices East and West, during their first Fall quarter.)

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. 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, professional ethics, and the law. Fifty hours of personal somatic psychotherapy are required.

Core Courses

Note: (*) Asterisked courses are not required for all students; see program director. Courses are three units unless otherwise noted.

FIRST YEAR

Fall Quarter

| SOM 501 | Retirement Seminar in Somatic Theory | (1 unit) |
| SOM 525A | The Psychology of Play | |
| SOM 535 | Group Process: Therapeutic Communication | |
| SOM 556A | Family Systems: Somatic Movement Approaches I | |
| *EWP 547 | Body/Mind Practices, East & West | |
| SOM 554 | Human Development & Family | (4 units) |
| PDT 557 | Human Sexuality | (1 unit) |

Winter Quarter

| SOM 505 | Anatomy, Body-Image, Family Systems | |
| SOM 545 | Introduction to Psychodynamics; Freud, Self Psychology, & Object Relations | |
| SOM 555 | Sensory Awareness | |
| SOM 556B | Family Systems: Somatic Movement Approaches II | |
Spring Quarter
SOM 507    Neuroscience, Body-Image, & Family Systems
SOM 514    Psychology of Wilhelm Reich
PDT 546    Professional Ethics & 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.

SECOND YEAR
Fall Quarter
SOM 530A  Theories & Techniques of Somatic Psychotherapy I
(Pr: SOM 505 Anatomy; SOM 507 Neuroscience)
SOM 580    Case Seminar in Somatic Psychotherapy: Clinical Practicum (Pr: PDT 555 Psychopathology; PDT 546 Professional Ethics)
SOM 595    Theories of Family Therapy
SOM 596    Research Methods in Somatics
(Note: The Institute’s Field 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 & Techniques of Somatic Psychotherapy II
(Pr: SOM 530A Theories I; SOM 554 Human Development; PDT 555 Psychopathology)
SOM 580    Case Seminar in Somatic Psychotherapy: Clinical Practicum
SOM 590    Cross-Cultural Approaches to Health, Sexuality & Body Movement
SOM 622    Alcoholism & Chemical Dependency (2 units)

Spring Quarter
*SOM 510  Advanced Family Therapy: Action-Oriented Techniques
SOM 530C  Theories & Techniques of Somatic Psychotherapy III
(Pr: SOM 530B Theories II)
SOM 565    Body & the Body Politic
SOM 580I   Individual Supervision

Summer Quarter
SOM 580I   Individual Supervision

THIRD YEAR
Fall Quarter
SOM 540    Integrative Seminar (3 units)
SOM 560    The Clinical Relationship & Setting: Somatics Perspective
ICP 573    Child Therapy

Additionally Required M.F.C.C. Courses:
Child Abuse Assessment (a one-unit weekend workshop)

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

One comes upon a new body
within the familiar body... 
an older body, the body of origin,
body of birth, the body before it
has been socialized out of
its own knowledge of itself.

Susan Griffin
MA Somatics
This concentration is especially designed for
somatics practitioners who want to deepen
their own practice, to earn a national cre-
dential as a Health Educator, or to prepare
to do scientific research eventually leading
to doctoral studies. 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 (Qi Gong,
Capoeira, t’ai chi ch’uan, etc.) are required.
Practicum: six quarter units required; three
may be gained as a teaching assistant; at
least three must be earned outside the
academic setting, as approved by the
student’s advisor.

Those who are working toward a Health
Educator credential are required to take 37
units in courses which are being finalized
as of the date of publication of the Catalog.
Please refer to page 58 for further details
about the Health Educator credential,
and contact the Integral Health Studies
office for a listing of specific required courses.

Core Courses
Note: (*) Asterisked courses are not
required for all students; see program
director. Courses are three units unless
otherwise noted.

FIRST YEAR

Fall Quarter
SOM 501 Retreat & Seminar
in Somatic Theory (1 unit)
SOM 525A The Psychology of Play
SOM 535 Group Process:
Therapeutic communication
SOM 556A Family Systems: Somatic
Movement Approaches I
*EWP 763 Body-Mind Practices,
East & West

Winter Quarter
SOM 505 Anatomy, Body-Image,
Family Systems
*SOM 536 Group Dynamics:
Theory & Practice
SOM 545 Introduction to Psychodynamics:
Freud, Self-Psychology &
Object Relations
SOM 555 Sensory Awareness
*SOM 556B Family Systems: Somatic
Movement Approaches II

Spring Quarter
SOM 507 Neuroscience, Body-Image
& Family Systems
SOM 514 Psychology of Wilhelm Reich
EWP 516 Eastern Body/Mind
Integration Theories (3)
Basic research methods course: consult program
director.

Summer Quarter
No Summer 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 570A Research Methods
for Somatics
SOM 585A Supervised Practicum

Winter Quarter
SOM 570B Thesis seminar
SOM 585B Supervised Practicum
SOM 590 Cross Cultural Approaches
to Health, Sexuality
& Body Movement

Spring Quarter
SOM 565 Body/Body Politic

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 the adviser.
THE SCHOOL FOR TRANSFORMATIVE LEARNING
In Fall 1992, the School for Transformative Learning was established within the Institute to define, research, and promote integral approaches to learning and creative social change. The School's programs are a response to the crises facing the planet and our cultures — crises created by lack of meaning, the disintegration of inherited institutional forms, and violence done to fellow humans and to our natural environment. The human community has created these dilemmas, and we need to resolve them. Since our inherited ways of thinking and responding to such dilemmas are themselves part of the problem, we are convinced that we need to learn our way out of these dilemmas. We need to discover how to transform the ways we perceive the world, the ways we imagine the future, and the ways we work together. Further, we need to discover how to facilitate such learning by individuals, groups and institutions.

All of the School's programs embody an integral vision which respects the spiritual dimension of experience, incorporates diverse ways of knowing, and exposes students to the texture, feel, and worldviews of diverse cultures. The School applies the principles of integral philosophy to the design of our degree programs, focusing on learning which permits the development of the intellect, the spirit, and the imagination. It strives to incorporate affective and experiential as well as conceptual learning. All programs encourage students to bring an integral worldview to the exploration of diverse cultural stories, worldviews or paradigms, to the understanding of the divisions and transitions within the larger culture, and to the planning and implementation of practical action in the world.

The mission of the School of Transformative Learning is to produce graduates capable of being midwives for human transformation — within individuals, groups, or institutions. All the programs within the School, whatever the practical applications of their study, intend to prepare students in four broad areas: to be aware of self, other, and the evolutionary process happening in our culture; to developmental models, of both our current and our preferred explanatory stories and belief systems, and of the internal processes of creating mental models; to use skillful means to midwife change within oneself, in others, or within specific domains in the larger culture; and to become a master learner, aware of one's own process of learning and able to engage that process transformationally.

The School for Transformative Learning is comprised of four major programs. The Bachelor of Arts Completion (BAC) program and the Master of Arts in Business (MAB) were initiated in the Fall of 1993. The Master of Arts in Organization Development and Transformation (ODT) and the Integral Studies Doctorate (ISD) have had a distinguished history within the Institute and joined the School in the Fall of 1993. Within the context of their respective areas of concentration, all of the programs serve the vision and develop the capacities described above.

DEGREE & CERTIFICATE PROGRAMS
Bachelor of Arts Completion
Integral Studies Doctoral Programs
  Individualized Integral Studies
  Learning and Change in Human Systems
  Traditional Knowledge
  Women's Spirituality
Master of Arts in Business
Organizational Development & Transformation
(M.A. and Certificate)
THE BACHELOR OF ARTS COMPLETION PROGRAM

(BA in Integral Studies)

The Bachelor of Arts Completion program aims to provide graduates with the skills to respond creatively and constructively to the rapid pace of change in the contemporary world. The program acquaints students with a variety of cultural, historical, ecological, and personal forces that shape individual and social experience. This interdisciplinary liberal arts education is designed for adults who have prepared for advanced college work through a combination of previously earned college credit and demonstrable knowledge gained from life experience. A weekend format accommodates the needs of adults who may have work and family responsibilities.

To carry forward the Institute’s tradition of innovative approaches to education, students are encouraged to integrate and build on their life experiences and are challenged to broaden their perspectives and deepen their knowledge. The program intends to revitalize the true meaning of vocation: making work an integral part of a whole life.

Students develop the skills of self-education. Emphasis on collaborative learning allows learners to shape their own education in the classroom as well as through individualized study. Through an integration of cognition, emotion, creativity, and spirituality, the program provides an opportunity to rediscover yourself and redefine your life’s work and direction.

Program Design

A small group of students, known as a cohort, participates in intensive weekend seminars. The cohort serves as a supportive learning community and as an education resource for study that is both collaborative and individualized.

Building on self-assessment of strengths and needs, students design a course of study relevant to their own passionate paths. All learners participate in core seminars and design and complete a Culminating Project. Depending on their needs and interests, learners can participate in specialized study groups designed mutually by faculty and students. These study groups may take the form of seminars devoted to general education requirements such as mathematics, science and art; CIIS workshops; or independent study projects. Independent study may also be done individually. By challenging existing paradigms and exploring new perspectives, the student enriches the base of knowledge in the area of study. Each learning activity supports the student’s progress towards completion of the degree; all are intended to support one another in creating a unified experience.
Admissions
Applicants must meet the general admissions requirements of the Institute, which are outlined on page 206; included is information on application procedures and deadlines. Applicants must have earned 75-120 quarter units of transferable credit. Students who enter the program with fewer than 120 transferable quarter units must demonstrate potential to petition successfully for life experience credit.

Applicants must demonstrate a readiness to explore and develop their life direction or vocation; college-level communication skills; and commitment to formal learning that incorporates significant personal growth. A written personal statement, an interview with a member of the faculty, and participation in a full-day workshop — An Introduction to Transformative Learning — are also required. This workshop helps applicants to determine whether the program matches their interests and needs through a process of reflecting on their learning styles, experimenting with one approach to critical thinking, and reflecting on their life paths. Participation in the workshop is a factor in admissions decisions.

Curriculum
This one-year (four quarter) program is comprised of weekend seminars designed to enhance: the capacity to embody personal vocation or calling; creativity; the capacity to learn individually and in group settings; the ability to articulate personal values, philosophy and life direction; and to provide a broader perspective incorporating the insights of systems thinking and ecological principles.

A total of 180 quarter units — including previous course work at other institutions, credit for life experience if appropriate, and four quarters of work in the program — is required for graduation. Up to 45 quarter units (one year of credit) may be awarded for documented learning based on work or life experience which occurred prior to enrollment in this program. Students may emphasize a particular subject discipline or interdisciplinary aspect of their studies by completing a minimum of 18 units in that area.

Students take from 12 to 15 units per quarter. The weekend seminars and Culminating Project account for 12 units. Students who need additional credit or course work may take up to three more units each quarter.

... the problem of grace is fundamentally a problem of integration and what is to be integrated are the diverse parts of the mind — especially those multiple levels of which one extreme is called “consciousness” and the other the “unconscious.”

For the attainment of grace, the reasons of the heart must be integrated with the reasons of the reason.

Gregory Bateson
Core Seminars

Core seminars are expressed in three themes which continue throughout the four quarters: 1) integral studies, 2) experience, vocation, and the development of self, and 3) learning and change in human systems.

Integral Studies

These seminars explore alternative worldviews that give shape to human experience and challenge participants to clarify their own values and assumptions through critical and experiential research and group interaction. From the first through the fourth quarters, consecutively, the integral studies seminars address the following themes: the modern condition, culture and community, the Earth curriculum, and designing the future.

Experience, Vocation, and the Development of the Self

This seminar series focuses on individual reflective work, particularly autobiographical and journal writing. Students develop a mature sense of life direction and the skills they need to carry out the Culminating Project. This process challenges students to examine their own underlying assumptions about themselves and the world in which they live, and to apply their new understanding in a practical way. In conjunction with this seminar series and the Culminating Project, each student articulates a personal philosophy, including a reflection on individual responsibility and action in the world.

Learning and Change in Human Systems

These seminars begin with the assumption that as individuals, groups, and institutions we need to “learn our way out” of the dilemmas we have created on the planet and in the human community. We especially must learn how to work collaboratively with others in group, organizational, and social settings. In this series, the cohort becomes a laboratory for experimenting with ways of using learning strategies to enhance personal and group capacities, and for developing flexible and creative learning processes within individuals and groups. To accomplish this, the cohort examines and experiments with its own learning processes, both as individual members and as a group.

Culminating Project

This self-designed project, consisting of three distinct phases, begins in the second quarter. In the first phase, the student explores an area of special interest and develops an understanding of the relevant methodologies. In the second phase, questions that arose during this exploration are addressed. In the final phase of integration, the student applies the new knowledge by utilizing it in a project—for example, by developing a community project or conducting a workshop or public forum.
THE INTEGRAL STUDIES DOCTORAL (ISD) PROGRAM
(PhD in Integral Studies)

The Integral Studies Doctoral program offers innovative approaches to exploring transformative change in individuals, groups, and cultures. Four options are available — one is individualized, three take shape in groups called cohorts. A cohort group takes core curriculum courses together and stays together for the duration of that curriculum.

Program Options

Integral Studies Doctorate
In its individualized form, the doctorate is for those who wish to draw on the resources of a variety of CIIS programs to create an interdisciplinary doctoral program (90 quarter units plus colloquium).

Learning and Change in Human Systems
Cohorts examine the process of transformative change in human systems (90 units).

Traditional Knowledge
Cohorts — primarily students from indigenous cultures — explore the importance of traditional knowledge and the epistemology of indigenous peoples (105 units).

Women’s Spirituality
(Available as of Fall 1994)
Cohorts focus on women’s studies with special emphasis on women’s spirituality (90 units).

Enrollment Options

The Integral Studies Doctoral program offers two enrollment options.

The Ph.D. program is 130 to 145 units, depending on the program option; prerequisite is a B.A. or B.S. from an accredited school, and evidence of substantial advanced learning and professional achievement.

The Advanced Standing Ph.D. program is 90 to 105 units, depending on the program option; prerequisite is an M.A. from an accredited graduate school.

Students without a B.A. should contact the School for Transformative Learning office for B.A. Completion options.

Curriculum Guidelines

All of the cohort groups focus on the development of a creative learning community and collaborative inquiry. In the cohorts, we are experimenting with a variety of learning formats as well as varying thematic concentrations. Formats include weekend, ten-day, and one day each week meetings. We are also conducting a limited-enrollment experiment that depends principally on computer conferencing. Students in all of the options participate in a curriculum that addresses the areas of study described below.
Foundational Perspectives
Focuses on four areas – philosophy and the development of worldviews, both East and West; the influence of culture; the evolutionary or developmental perspective; and linguistics.

Research
Exploration of conflicting paradigms in social science research; mastery of qualitative research methods relevant to issues in transformative learning and change in diverse human settings.

Personal Growth and Development
Focuses on transformative learning processes; takes a different name in each option.

Language
Explores the relationships between language, culture, and thought.

Electives
Intended to support the learner’s area of research concentration; in the cohorts, designed following the cohort theme.

Dissertation
Collaborative inquiry is encouraged.

Supervisory Colloquium
For the individualized option only, each quarter until candidacy is reached.

Credit distribution for each area varies among the options; the description of each option (below) specifies the credit distribution for that option.

INDIVIDUALIZED STUDIES
(PhD in Integral Studies)

The Individualized Doctorate in Integral Studies 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. The Integral Studies individualized program emphasizes research and scholarship. A mentorship structure supports these goals. Each student works closely with a full-time doctoral faculty member whose research and scholarly interests overlap those of the student. The academic mentor will be the student’s academic advisor. It is expected that research and teaching assistantships with the faculty mentor and attendance in her advanced seminars will be part of the study plan. In addition, the mentor will be part of the student’s dissertation committee.
Admission
Applicants must meet the general admissions requirements of the Institute, which are outlined on page 206, included is information on application procedures and deadlines. Information about transfer of credit can be found on page 228 in the Academic Guidelines section of the Catalog. (Acceptance of transfer credit of up to 15 units from another CIIS program or another accredited graduate institution is subject to approval of the faculty mentor and program director.)

Applicants to the Individualized Studies program must also submit a statement of purpose and a proposed course of study which has the approval of a CIIS faculty mentor and the program director. In the course of the student's application for admission — and with the guidance of the program director — the student selects a faculty mentor. The mentor is responsible for overseeing the student's academic progress until advancement to candidacy. As part of the admissions process, the mentor is responsible for approval of the student's program agreement. The Integral Studies Doctorate individualized program will only admit students who have found a mentor willing to supervise the development of their study plan and course of study. Information about available faculty mentors can be requested from the program director.

The study proposal should describe the interdisciplinary work to be undertaken and the applicant's educational and professional objectives, giving evidence that the course of study cannot be carried out within existing Institute courses, but is consonant with the founding vision of the Institute. The study plan needs to have a clear research focus and should list research projects prior to candidacy as well as a preliminary indication of probable dissertation research topic. The proposal must list the actual Institute courses the applicant intends to take, using the categories listed in the curriculum outline.

Two letters of recommendation from individuals very familiar with the student's graduate-level academic work (e.g., M.A. advisor, thesis supervisor) are required, as are letters of endorsement from the CIIS faculty mentor and program director.

Applicants should request a detailed ISD application checklist when requesting application materials.
Curriculum Guidelines

The following guidelines are intended to ensure that each student will approach her specific studies from the perspective of integral philosophy. The guidelines are intentionally broad to ensure that each student can build on previous learning and tailor a program that matches her level of development as well as current interests and needs. Each student develops a program with the guidance and support of her academic mentor, subject to approval by the program director. All unit totals listed are minimums for the area.

Foundational Perspectives 12 Units
Foundational courses should fall into the following areas:
Integral philosophies 3
Philosophical terms and concepts 3
East-West comparative studies 3
Cultural dimensions 3

Research Methods 9 Units
Early in the program research courses are selected to develop students’ research strengths. Independent research studies with the mentor are available as an option. Examples of appropriate courses include: EWP 701, EWP 860, PSY 804, PSY 806, SCA 505.

Language Study 6 Units

Elective Courses or Independent Study 42 Units

Growth Component 0 Units
Thirty clock hours (non-credit) spanning three academic quarters of engagement in any combination of community service, psychospiritual practice or personal therapy, are required to provide a vehicle for inner expansion through new learning in the experiential realm. This component is developed with the mentor as part of the study plan.

Application Skills 3 Units
Teaching or research assistantship with mentor.

Integrative Paper 3 Units
Integrative seminar with faculty mentor or available as independent study. Students are expected to write a publishable essay to fulfill this requirement.

Colloquium 1 Unit per quarter, no maximum
This colloquium has two purposes: to expose the learner to the variety of interests and research agendas represented within the Integral Studies Doctorate, and to provide a forum for peer support. All students in the individualized program are required to attend the colloquium (ISD 998) which is generally scheduled every second Thursday morning. All students are required to enroll for three colloquium units per year (one each in Fall, Winter and Spring quarters) until they are advanced to candidacy. The number of colloquium units required will depend on the length of time of enrollment in the program.

Total Course Work 90 Units plus colloquium units
LEARNING & CHANGE IN HUMAN SYSTEMS
(PhD in Integral Studies)

This Integral Studies Doctoral cluster offers an innovative approach to studying and researching transformative change in individuals, groups, communities, and cultures. Using collaborative approaches in study and research, students and faculty work together in developing theoretical models and concrete action research methods that support the study and practice of transformative change. The program is committed to educating leaders who can apply transformative learning strategies and viewpoints in diverse settings. It is also committed to supporting the development of transformative learning networks in the larger community in which both faculty and students participate.

The Learning and Change cluster is concerned with the problems of self in community. It focuses on the development of feeling, imagination, and expression in individuals and groups, and on the development of interactional models that permit both the resolution of conflict and the encouragement of mutuality. Group and individual learning practices that lead to transformation are examined; the intent is to unite theory and practice.

This cluster is organized on the assumption that the structures and forms of our natural world, our culture, and our social institutions are in chaos and are severely threatened. One principal reason for the threat is that the products of technical problem-solving — expressed through the mediums of commerce and war — have produced a level of complexity that far outstrips our capacity for effective self and collective governance. We have developed sophisticated technological, economic, and military capacities. We have not achieved comparable capacity to make systemically wise decisions regarding the use of technology, the distribution of resources, or peaceful resolution of conflicts. Our competence in the domain of technical problem-solving learning far outstrips our capacity in the domains of communicative and personally emancipatory learning.

Students in the program prepare themselves for engaging contemporary cultural dilemmas by transforming their capacities for communicative learning (learning pursued through dialogue) and emancipatory learning (exploration of one’s own underlying assumptions and explanatory stories). They learn to create structures for learning that enliven dialogue and encourage imagination, and enable processes of the unconscious to be received, respected, and in some cases integrated into consciousness. The use of art, story, dreams, and music, as well as a wealth of holistic learning approaches, are central to the integral vision of the program. The intellectual atmosphere is rigorous and lively. Our purpose is to develop master learners, practitioners who possess skillful means for facilitating transformative learning in various human settings.
The program welcomes candidates with extensive experience in creating contexts which evoke transformative learning and change. The successful applicant typically is able to demonstrate skills and competencies in her or his chosen field of work. Those not yet working in their chosen field will be considered and their past work experience evaluated. Applicants should have a demonstrated capacity to learn and work both independently and collaboratively, and should be willing to participate in research that uses the self and the members of a learning team as subjects of inquiry. They should be willing to participate in an experimental learning community that requires tolerance for ambiguity and openness to new directions throughout the intellectual journey.

**Weekend Learning Community**
The weekend learning community meets together for two academic years. The program begins each year with a week-long intensive at the Institute. Thereafter students meet with their cohort group in monthly three-day weekend seminars for a total of 20 seminars over a two year-period. At the completion of the first two years, students work in self-organized groups while completing remaining electives and the dissertation project.

Each quarter, students enroll for a minimum of a three-unit seminar in each of the three learning components. This design facilitates small group collaborative projects; project groups meet regularly, face-to-face and via computer conferencing. In addition, students are encouraged to enroll in other classes at the Institute and to pursue independent study with faculty in other programs.

After two years in the cohort, students take electives and, guided by their dissertation supervisor, complete their dissertation research, until all program requirements are satisfied.

**Computer Conferencing Support**
On-line computer conferencing provides an environment for all Integral Studies Doctoral cohort members to interact with one another and with faculty and staff in the School for Transformative Learning. The on-line network also enables the entire learning community to address issues of common interest and to participate actively in student governance. For participants in the experimental program, all courses are taught on-line.

**Admissions**
Applicants must meet the general admissions requirements of the Institute, which are outlined on page 206; included is information on application procedures and deadlines. Information about transfer of credit can be found on page 228 in the Academic Guidelines section of the *Catalog*.

The required autobiographical statement should describe major stepping stones in the applicant’s life that have led to the decision to pursue admission to this program. A resume of relevant experiences, and a statement of the proposed area of dissertation research should be included. A formal writing sample — preferably scholarly writing — is required. Two letters of recommendation are required, written by persons capable of assessing the applicant’s capacity to participate successfully in this particular doctoral program. Letters might come from professors in a previous graduate school, fellow professionals who know the rigors of doctoral study and know the applicant well, or others who have the perspective to assess the applicant in light of this program. Interviews take place either in person or on-line.
Curriculum

Curriculum Guidelines
In this doctoral program, each learning community develops a specific curriculum and modes of learning appropriate to individual and group goals. Students complete a total of 54 units over a two-year period. Upon completion of the 54 units, a qualifying assessment of the student’s progress is required. The remaining units include 12 units for completion of the dissertation project, and electives. Electives can be completed through formal courses at the Institute or as independent study. Students are encouraged to take courses in Institute programs related to their interests.

Credits are distributed among areas of learning as follows:

Core Curriculum
(54 units taken within the cohort itself)

- Foundational perspectives 12
- Research (including dissertation proposal) 18
- Learning and Change in Human Systems 12
- Electives (within the cohort itself) 12
- Language 6
- Electives (designed by the individual) depending on the enrollment option 18
- Dissertation 12 (minimum)

A six-unit language requirement may be completed during the first two years as part of the learning community courses, or may be completed as independent course work.

At the end of the second year of the cohort learning community group, each student completes a qualifying assessment by presenting evidence of her or his progress toward individual learning objectives as well as mastery of the core curriculum.

Collaborative dissertation projects are encouraged. Details about the dissertation process and dissertation committee can be found in the Integral Studies Doctoral Student Handbook.

The commitment to an interdisciplinary and integrated curriculum is central to the Integral Studies Degree program. Students in both the residential and the experimental distance learning communities participate in the same core curriculum, which takes shape in three components of learning.

These components are interwoven during the first two-year phase of the learning community. The curriculum stresses multiple modes of learning, including experiential learning and multiple ways of knowing. Each learning community becomes a participatory, exploratory learning laboratory, drawing on the expertise of both the faculty and the students.

The core curriculum takes shape in the following three components:

Foundations of an Integral Worldview
Explores the philosophical perspectives that give rise to an integral vision of learning and change; analyzes the influence of culture and community on the processes of making meaning; and examines theories of human development within individuals, groups, institutions, and communities.

The Design and Conduct of Inquiry
Investigates conflicting paradigms in social science research and supports mastery of qualitative research methods relevant to issues in transformative learning and change. By the end of the second year, each student should have an approved dissertation proposal.

Learning and Change in Human Systems
Explores transformative learning and change as both content and process within individuals, small groups, and larger systems. Attention is given to critical and creative thinking, the development of self, the development of collaborative processes within the learning group, and the ongoing process of the learning community in reaching its goals. Emphasis is placed on cognitive, affective, intuitive, physiological, and spiritual dimensions of individual experience, and on parallel dimensions within groups, institutions, communities, and cultures.
Weekend Learning Community Curriculum

Students must enroll for a minimum of nine units per quarter for three quarters each year for the first two years. Each year begins with a six-day seminar.

FIRST YEAR
27 units minimum core curriculum; additional elective credit is optional.

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<th>Fall Quarter</th>
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<td>ISD 801</td>
<td>Conduct of Inquiry I</td>
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<td>ISD 811</td>
<td>Philosophical Foundations I</td>
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<td>ISD 821</td>
<td>Learning &amp; Change in Human Systems I</td>
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<th>Winter Quarter</th>
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<td>ISD 802</td>
<td>Conduct of Inquiry II</td>
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<td>ISD 812</td>
<td>Philosophical Foundations II</td>
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<td>ISD 822</td>
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<th>Spring Quarter</th>
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<td>ISD 803</td>
<td>Conduct of Inquiry III</td>
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<td>ISD 813</td>
<td>Philosophical Foundations III</td>
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<td>ISD 823</td>
<td>Learning &amp; Change in Human Systems III</td>
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SECOND YEAR
27 units minimum core curriculum; additional elective credit is optional.

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<td>ISD 814</td>
<td>Philosophical Foundations IV</td>
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<td>Group Elective</td>
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<td>ISD 805</td>
<td>Conduct of Inquiry V</td>
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<td>Group Electives</td>
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<th>Spring Quarter</th>
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<tr>
<td>ISD 806</td>
<td>Conduct of Inquiry VI</td>
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<td>Group Electives</td>
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During year two, students form their dissertation committee and are encouraged to complete their dissertation proposal.

THIRD YEAR AND BEYOND
Either in a self-organized learning team or alone, each student completes remaining electives and required studies as well as the dissertation, proceeding at her or his own pace.

Distance Learning Community Curriculum

Currently, this option is an experiment with limited enrollment. We are accepting no new applications. The curriculum is described in a handbook developed for program participants.

Academic Advising

Faculty Advisor

The faculty leader for the cohort is also the advisor for each student in the group. The advisor assists the student in developing and coordinating a personal learning plan and in proceeding through the doctoral program during the two years of course work in the cohort. This assistance includes preparation for the qualifying experience that occurs at the end of the second year of study. The advisor also assists the student in determining appropriate faculty members for independent studies and for the dissertation committee.

Dissertation Committee

Each student forms a dissertation committee to develop and coordinate a personal learning strategy and plan. The Chair of the dissertation committee is usually selected during the second year of study. Upon appointment, the Chair becomes the student’s advisor until graduation. The dissertation committee is composed of a chair from the School’s core faculty, one additional CIIS faculty member, an outside professional who is involved in the student’s area of inquiry, and a student member. The committee approves the student’s dissertation proposal, convenes at least once during the project to review progress, and meets with the student upon completion of the project to review results. Individual committee members consult with the student on a regular basis.
TRADITIONAL KNOWLEDGE
(PhD in Integral Studies)

An Introduction to the Program by
Co-Directors Pamela Colorado and
Jürgen Kremer

Mission and Philosophy

"The Traditional Knowledge program is designed for practitioners of the traditional or indigenous mind from the diverse cultures of this planet. Its mission is to broaden and deepen the impact and influence of traditional knowledge, so as to maintain and strengthen the integrity of traditional lifeways and to use indigenous science knowledge to reverse the destruction of the planet. This is done through the sharing of knowledge among tribal people themselves, as was done in the past. The program supports traditionalists in finding appropriate and protected ways to pass on this knowledge to a world in need. Students will be educated in the use of tools which allow them to achieve these goals in the contemporary world.

The Traditional Knowledge program calls together practitioners of authentic native mind and life. We come together for a concentrated period of study, discussion, reflection and transmission because we see the importance of traditional world views and are concerned about the way to continue this knowledge. We are concerned because of the assaults on this precious way of knowing and the concomitant threat to all life forms on the planet. As practitioners of traditional knowledge we uphold and adhere to the original instructions of our cultures which clearly outline our responsibilities to maintain and reestablish the integrity of our lifeways and our responsibility to reverse the destruction of the planet.

As we listen to the cries of our people, our beloved ancestors, and the voices of the earth's children, our generation is mindful of how serious the losses continue to be. For this reason, the Traditional Knowledge program reaches out to traditional people from around the world. Not only are we affirmed by sharing our common story and struggles, but when we gather we discover that each of us holds a piece of missing knowledge for each other. Our ancient people had a practice of passing on knowledge of power to kindred traditional people and tribes. This practice ensured that knowledge would not be lost. As we come together, we may find that distant peoples will have a song, chant or sacerdotal item long lost to the tribe of origin. This is the main reason for coming together. The program does not seek to teach traditional knowledge, but to support traditional people who live with and work for their own people.

Another reason for gathering in a doctoral program is to clarify our position in regard to the impact of Western knowledge on traditional ways of knowing. While we are committed to our traditions and customs of sharing, we are determined that the integrity of the knowledge be safeguarded. In a world desperate for health, wholeness, and hope, it is critical that this generation, the linkage, not be pressured into sharing prematurely or perpetrating a flawed compromise. We must have a still, quiet place and time to nurture this ancient growth of unwritten knowledge. Moreover, this knowledge will not be extracted from us by observers with an immature sense of spirituality. The anthropology of this knowledge needs to be generated from within indigenous traditions. Thus we can foster wisdom and knowledge in each one of us and assert our destiny as distinct from Europeanization and assimilation. We are taking a stand here for the sake of creation.

As we take this stand we realize that practitioners of traditional knowledge have led lives of isolation, persecution and great family sacrifice. Therefore, we gather from around the world to embrace, strengthen and help each other. Through this process, we may see ways to extend ourselves and traditional knowledge beyond our own program of study.

The Elders called such an effort a mystery school. Perhaps this is why the doors are beginning to be opened to us today. It may be as a native elder once said, "that somewhere, way over there, somebody prayed for us, for our generation, that this knowledge and our lives will be one."

Pamela Colorado
Jürgen Kremer
THE PROGRAM

The Traditional Knowledge program offers a pedagogy which is appropriate for the remembrance, strengthening, and sharing of traditional knowledge among its practitioners and any inquiry into this indigenous science. The program meets in a temporary community format, coming together twice a quarter for two-week sessions. Within this model, students engage one another and the class material in an intensive way. At the end of the session, they return to their communities to share what they have learned and to study further the questions raised in session. As students discuss these questions with traditional elders, new strategies may be developed to help strengthen the traditions in their communities.

By both working in their communities and studying in the program, students are able to apply their learning immediately. Conversely, the needs of the community will influence the students’ studies in a practical way. Within the clearly defined course curriculum (see below) students are asked to pursue the research and scholarship which supports the needs of their community and their own professional goals. The listed courses provide the different perspectives and the background material from which students will pursue their own interests.

An important goal of the program is to support traditional knowing through publication in the area of indigenous science. Toward this goal, the program assists students in their writing skills. Research for writing and publishing articles and for getting them published is emphasized.

The Community Format

The Traditional Knowledge program has a companion program to facilitate and protect the expression of traditional wisdom within a Eurocentric institution. The companion is the local temporary community with which students engage during residential periods in the Bay Area. This community system assists with housing, transportation, and other student needs: local native nations, Miwok and Pomo, will provide ongoing traditional cultural support.

The companion component holds the learning process of the students while they are in the Bay Area; their families as well as extended communities and the tribal culture hold their search for traditional knowledge while back in their own culture. This component reaffirms the beliefs, values and customs of indigenous peoples in the non-traditional, urban setting of the Institute.

One of the benefits of the companion program is the reduction in housing and moving expenses (in contrast to a student leaving the home community for three or four years and moving to the Bay Area).
Admissions

Student Profile
This program is suitable for persons who are actively engaged in the practice of traditional knowledge and who work in a cultural context which reflects such knowledge. We are seeking persons who are leaders in their communities and who are willing to be interpreters for their own culture. It is suitable for applicants who work in the social and counseling services, and those involved in political or educational activities. The Euro-American course material is designed to help graduates strengthen or establish traditional approaches in arenas which are commonly the domain of Western counseling, welfare approaches, Western political processes, etc. The curriculum is designed for persons involved in or seeking careers in social policy (including the administration of human and social service programs), environmental issues, native studies and international development.

The program in Traditional Knowledge looks for persons who are grounded in their own tradition (preferably with some knowledge of its language) and who have the personal, practical and intellectual capacity to engage actively in an innovative program of transformative learning and traditional inquiry and research. The demonstrated capacity to learn and work both independently and collaboratively is important. The willingness to write and publish in the area of indigenous science in all its applications is crucial for the successful completion of the program.

This program is not suitable for persons who are seeking an experiential reconnection to their own tribal mind in a cultural context which does not include the practice of traditional knowledge, or for persons who seek information about traditional knowledge.

Admissions Criteria
Applicants must meet the general admissions requirements of the Institute, which are outlined on page 206; included is information on application procedures and deadlines. Information about transfer of credit can be found on page 228 in the Academic Guidelines section of the Catalog.

The applicant’s Master’s degree (or equivalent amount of graduate coursework) should be in a discipline related to the program in Traditional Knowledge (e.g., counseling psychology, social work, ecology). Applicants are required to submit two letters of recommendation from someone very familiar with their most recent academic work. A writing sample (such as a research paper, article, report or thesis) is also required. The autobiographical statement should include your reasons for applying to this program.
Tuition and Financial Aid
Current tuition rates are listed in the application packet. In addition to annual tuition fees, Traditional Knowledge students are charged $4,000 (as of Catalog publication date) for residency. A very limited number of scholarships are available through the Center for Traditional Knowledge, which has been established to support the Traditional Knowledge program in various ways. Because of limited funds, all scholarship students are required to persist in applying to other foundations and agencies. Inquire for details. (See Financial Aid section of Catalog for information on government loans, CIIS work-exchange positions and other CIIS scholarships.)

Applicants should send to the Admissions office a list of the names and addresses of any funding agencies requiring confirmation that you have begun the application process. Include fax numbers if possible. Upon receipt of the application, a confirmation letter will be sent, which will note any outstanding materials. Copies of this letter will be sent to the funding agencies you have indicated.

Applicants are expected to promptly file for funding; this includes filing financial aid paperwork with the Institute’s Financial Aid office. This is true for all students unless you are completely paying for your own education. To receive funding from any outside agencies or individuals, CIIS must have an up-to-date financial aid file on the applicant. Please note that most funding agencies will not consider an application before admission into the program. Completing the application process is consequently the first order of business. The Admissions office will not send out letters of acceptance until the entire application process is complete (including Admissions Committee review). Copies of letters of admission will then be forwarded to the prospective funding agencies indicated.

Inquiries about the ISD in Traditional Knowledge should be directed to the Traditional Knowledge program at CIIS, (415) 753-6100, x253.

Curriculum
The following curriculum is designed to support students’ special research interests. Students are given a great deal of latitude to pursue their specific goals.

Advanced Standing Students 105 Units

**FIRST YEAR** 35 Units

**Fall Quarter** (10 units)

| ISD 901 | Indigenous Science |
| ISD 904 | The Narrative Universe (Cultural Dimensions) |
| ISD 908 | Indigenous Mind, Eastern Mindfulness & Western Psychology |

**Winter Quarter** (10 units)

| ISD 902 | Historical & Legal Research & its Political Critique |
| ISD 903 | Traditional Understandings of Healing |
| ISD 952 | Research Practicum I: Historical Research & the Political Critique of Historical Records |

**Spring Quarter** (10 units)

| ISD 912 | Philosophical Terms & Concepts in Indigenous Languages |
| ISD 941 | Introduction to Research Methodologies & Paradigms |
| ISD 953 | Research Practicum II: Spiritual Inquiry into Traditional Approaches to Healing |

**Summer Quarter** (5 units)

| ISD 900 | Supervision (5 units spread throughout academic year) |
| ISD 954 | Research Practicum III: Stories & Ceremonies |
SECOND YEAR

35 Units

Fall Quarter (10 units)
- ISD 911 Integral Philosophies
- ISD 913 Body-mind Disciplines (East-West comparative studies)
- ISD 981 Language Study I

Winter Quarter (10 units)
- ISD 905 Ecological Critique
- ISD 942 Qualitative Research I: Basic Concepts & Methods of Inquiry
- ISD 955 Research Practicum IV: Ecological Research

Spring Quarter (10 units)
- ISD 906 Rites of Passage
- ISD 956 Research Practicum V: Rites of Passage
- ISD 982 Language Study II

Summer Quarter (5 units)
- ISD 900 Supervision (5 units spread throughout academic year)
- ISD 943 Qualitative Research II: Inquiry as Medicine

THIRD YEAR: 35 Units

Fall Quarter (10 units)
- ISD 907 Traditional Learning & Educational Critique
- ISD 909 Somatics of Indigenous Cultures
- ISD 957 Research Practicum VI: Traditional Learning

Winter Quarter (10 units)
- ISD 961 Writing the Indigenous Mind
- ISD 971 Integrative Paper
- ISD 981 Dissertation Proposal Development

Spring Quarter (10 units)
- TKN 902 Dissertation Seminar & Writing (10 units)

Summer Quarter (5 units)
- ISD 900 Supervision (5 units spread throughout academic year)
- ISD 982 Dissertation Seminar & Writing (5 units)

Regular Students must cover the following curriculum in an additional year:

Fall Quarter (10 units)
- ISD 914 Theories of Interpretation for Indigenous Science
- ISD 917 Stories, Legends, Myths & History: An Indigenous Science
- ISD 970 Integrative paper on indigenous science

Winter Quarter (10 units)
- ISD 910 Psychotherapeutic Interventions & Traditional Learning
- ISD 962 Creative Writing for Traditional Knowledge
- ISD 972 Indigenous Science Research Project I

Spring Quarter (10 units)
- ISD 915 Transpersonal Psychology
- ISD 916 Advanced Eurocentric Philosophies: Ecofeminism, Postmodernism, etc.
- ISD 983 Language Study III

Summer Quarter (5 units)
- ISD 900 Supervision (5 units spread throughout academic year)
- ISD 973 Indigenous Science Research Project II

Students who have not completed their dissertation by the end of the 105-unit program or the 135-unit program (likely to be a frequent occurrence) are required to register for four dissertation units per quarter (including summer) and to attend the first residential meeting of each quarter (for meetings with faculty).

The curriculum is subject to revisions.

See page 194 for information about the Center for Traditional Knowledge at the Institute.
WOMEN’S SPIRITUALITY

(PhD in Integral Studies)

The Ph.D. Women’s Spirituality cluster is available as of Fall 1994. The design for the curriculum is being refined as the Catalog goes to press. The format will feature an ongoing cohort of students meeting for two years, beginning with a week-long intensive in the Fall and continuing with monthly three-day weekend intensives during each academic year.

This cluster is based on a radical critique of knowledge and perceptions of reality; it challenges modern Western conceptions — 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. This cluster focuses on multicultural perspectives of women’s ways of knowing and experiencing the world. Process-oriented learning is emphasized; this integrates cognitive, analytical, creative, experiential, and spiritual dimensions. One goal of this concentration is to train educators and activists in a new social vision and culture.

The concentration encompasses study in women’s spiritual experiences and women in religions; myth, symbol and religion; women’s ways of knowing; women’s psychological development and moral reasoning; women’s bodies and sexuality; somatic development and the creative arts; women’s rites of passage; ecofeminism and the ecological worldview; systems theory; and women’s narratives and social roles from a cross-cultural perspective. Action research is encouraged in areas such as women’s health and women’s ways of healing; organizational development and transformation; and leadership training for community activism.

For curriculum and other details, contact the Women’s Studies Integral Studies Doctoral office.
THE MASTER OF ARTS IN BUSINESS PROGRAM (MAB)

Philosophy & Intent: Mindfulness & Mastery

Business is a dominant metaphor of our time, and how we conduct business influences all aspects of our culture. The world is changing in profound ways that become increasingly evident as communication technology brings all of Earth’s inhabitants closer together. Yet business organizations and business schools have been slow to meet the challenges of rapid change. They have also been slow to encourage personal growth and happiness in this changing world.

To address these issues, the Master of Arts in Business program began in late 1992 as a collaborative effort of a group of business practitioners from the San Francisco Bay Area community. This community advisory group developed the initial charter and helped to select the original faculty for the program. It is from these beginnings that a learning environment was created in which students, teachers, and business experts work collaboratively to discover new information and generate new entrepreneurial experiences both from within and from outside traditional business and economic systems.

The program’s strategic intent is to produce graduates who demonstrate mastery of the art of business, the craft of enterprise, and the way of the entrepreneur in a context of mindfulness of self, community, and planet. We are committed to developing the concepts of community-oriented banking and financing, participatory management and worker ownership, environmental protection, social responsibility, local accountability, and sustainable development. Our perspective is rooted in systems thinking, ecological sensitivity, appreciation of multicultural diversity, compassion for self and others, and the importance of developing self-awareness and self-knowledge.

The faculty designs and facilitates learning experiences in ways that cultivate the attitude of co-creator and entrepreneur in students — that is, self-awareness and ownership of one’s own authority and the capacity to exercise that authority in a collaborative and synergistic manner. Student teams use the faculty as coaches and prepare to teach other students — since peers are often the best teachers and teaching is often the best way to learn. The learning environment nurtures personal and interpersonal development and the acquisition and enhancement of practical, effective skills.

Graduates of the Master of Arts in Business program re-enter the nonacademic world with both the conceptual models and the practical skills needed to start and to manage organizations in a time of global transformation. They are able to act with greater potency, integrating their social, political, and environmental values with their business and organizational objectives while gaining greater coherence between their inner spiritual work and their work in the world.
Academic Goals

Academic Excellence
The program is grounded in a values-focused approach to entrepreneurship and business management; it is committed to integral philosophy and to the values of social and environmental preservation discussed above. Thus, the program has an expectation of a high level of academic excellence from its students.

Personal Development
The process of designing, carrying out, and documenting the learning experience requires a high level of self-direction and self-examination. Students are expected to engage in active health practices relevant to their personal situations and to develop personal practices such as mindfulness, intuition, and prayer. Continued self-reflection using tools such as journaling, dream work, or psychotherapy is also requested. The implementation of knowledge in general and the starting and managing of businesses in particular also require well-developed interpersonal skills. As a part of the program students will study group dynamics and practice facilitation and conflict resolution skills.

Social Relevance
A key aspect of the Master of Arts in Business program is its emphasis on cultural relativism and an appreciation of diversity (e.g., culture, race, gender, sexual orientation). A high value is placed on a global management perspective (economic, cultural, social, political) and the unique viewpoints and ideologies of business, including their history and development. A key outcome of immersion in the program is the realization of the social purpose and value of the student’s life work.

Learning Processes

Immersion and Interaction
Participation in the program involves an intense learning experience requiring total immersion in the language, thought, and reality of the business world. Self-directed study and intensive reflection engages the student in a highly interactive process. This process includes the design, implementation, and evaluation of one’s individual learning plan; experiences in collaborative team learning; and experiential and dialogic exploration of basic business skills.

Intensive Colloquia
Each cohort, consisting of from 10 to 20 students and one or more core faculty, begins the year with a six-day residential colloquium on the Art and Science of Transformative Learning. Additional core or adjunct faculty attend for specified periods as needed. Students and faculty spend 12 hours a day together away from normal daily routines.

The colloquium provides an opportunity to develop new relationships and to begin the process of building a self-organizing collaborative learning community. Another purpose is to inaugurate students into the realities of adult learning and self-evaluation. Theories of adult learning are presented, tools for creating a learning plan are offered, and a grading method based on portfolio evaluation is advanced. In year two, a strong emphasis is placed on the proposal, implementation, and evaluation of the Project Demonstrating Mastery.

Monthly Seminars
Each year includes nine monthly seminars which includes a three-day weekend residency. These are opportunities for intensive face-to-face interaction with the faculty and other students. Each monthly seminar is organized around a theme representing one of the required foundational skills. The learning experience begins three weeks prior to the three-day weekend through a computer-mediated dialogue about the skill being learned and culminates in the fourth week, during which students write a 10-30 page integration paper.
Admissions

General Criteria
Applicants must meet the general admissions requirements of the Institute, which are outlined on page 206; included is information on application procedures and deadlines. Information about transfer of credit can be found on page 228 in the Academic Guidelines section of the Catalog. Prospective applicants should have at least five years work experience in a business, non-profit, or government setting. Students should be familiar with basic algebraic equations and know how to read financial statements. (Exceptions may be made for students willing and able to engage in simultaneous remedial work to correct a deficiency in these areas.)

References
Two letters of reference are required. References should be chosen with care. It is critical that all references be familiar with the applicant’s strengths and weaknesses and knowledgeable in business and/or the applicant’s proposed specialty. The Admissions Committee will contact references at their discretion and as needed.

Curriculum

Curriculum Design
The program consists of 72 units of work including a Project Demonstrating Mastery. Students demonstrate ongoing mastery and competence through essays, presentations, participation in face-to-face and on-line discussions, self-evaluation, and evaluation by faculty and the student’s advisory team.

The program uses short intensive bursts of focused learning composed of several weeks of on-line discussion of readings, case studies, and simulations; this is followed by a three-day weekend of intensive face-to-face learning activities which lead to a consolidation of learning. Reflection and integration of the intellectual and experiential knowledge gained occurs in the week following the weekend intensive.

Final assessment of student competency depends heavily on the student’s Project Demonstrating Mastery, which might consist of a business start-up or expansion, a training program or curriculum, a major consulting project, a documentary film, an ethnography, thesis research, or some other large scale project.

Individual Learning Plan
The Individual Learning Plan documents the student’s proposed learning objectives, learning activities, and methods of evaluation. It includes the core foundational skills that all students must complete, but is a specific proposal of how the student will demonstrate mastery of those skills. The Plan includes the student’s proposal of independent study leading to a specialty demonstrating in-depth knowledge in a business-related area.
Length of Program
The two-year program consists of two six-day colloquia, one at the beginning of each year, and nine three-day weekend seminars each year. The Individual Learning Plan should be completed no sooner than the end of the first term and no later than the end of the second term.

The Project Demonstrating Mastery, an integral part of the Learning Plan, must be proposed by the beginning of the second year and completed by the end of the second year.

Advisory Team
Each student organizes an Advisory Team of a core faculty person from the Master of Arts in Business program, a core faculty person from another program within the Institute, a mentor from the business community, and a peer. As facilitator of the Team, the student works with these individuals to create the best possible Learning Plan and personal learning experience.

Computer Technology
The MAB program is computer intensive. While it is not required that students own their own hardware and software, it is strongly recommended. Students choosing to use the CIIS computer lab to accomplish their computer work should plan on spending at least twelve hours a week there. Students planning to purchase hardware or software for use in the program should contact the program coordinator for helpful information.

Curriculum Requirements
The following courses are offered within each core area of study and are open only to students enrolled full-time in the MAB program. Courses from other Institute programs may be taken to fulfill a Specialization Component with approval of the student's advisor.

MAB 610, 620, 630 Mastering the Art of Business I, II, III
MAB 710, 720, 730 Mastering the Art of Business IV, V, VI
MAB 791, 792, 793
Project Demonstrating Mastery I, II, III.

For information on how previous cohorts have defined these courses, contact the program coordinator at extension 294.
ORGANIZATIONAL DEVELOPMENT AND TRANSFORMATION (MA)

The Program

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 the practices of development and change in business, government, educational, spiritual, and community organizations. Our work is grounded in traditional areas such as group dynamics, managing change, and consulting skills, and newer areas such as total quality management, future search conferences, and appreciative inquiry. The Institute is one of 15 educational institutions worldwide participating in the study of social innovation in global management using the appreciative inquiry method.

The Organizational Development program is uniquely positioned to study organizations from psychosocial, spiritual, and systemic perspectives. The program draws upon the Institute's larger vision of integrating Asian, Indigenous, 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 supervised internships. An intimate learning community is fostered through 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 four key elements, all of which are designed to provide a well-rounded learning experience:
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. At the beginning of the program, a residential retreat and weekly process group meetings provide a context for events which expand the heart, challenge thinking, and provide practical tools. Students then self-organize into support groups, which may continue beyond graduation.

Students also participate in the leadership and development of the program, modeling facilitation skills, creativity, and the principles of open systems. A regular Spring residential retreat celebrates the close of the school year and honors those who are graduating from the program. Student-initiated community learning activities have included ritual and celebration, guest speakers, a ropes course, a simulation of the Amazon rain forest, and a transitions workshop.

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.

Admissions

Applicants must meet the general admissions requirements of the Institute, which are outlined on page 206; included is information on application procedures and deadlines. Information about transfer of credit can be found on page 228 in the Academic Guidelines section of the Catalog.

Internships

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

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 learning experience. Appreciative inquiry and the use of computer networks to support learning communities are examples of two areas in which the School for Transformative Learning is currently conducting research. Note: A 30-unit Certificate program is also available (see page 116).
Curriculum Design

The program integrates organizational development and organizational transformation. Organizational development can help an organization operate effectively within the parameters of its charter; organizational transformation facilitates fundamental changes that help 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. 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 blends five major areas of study: theoretical, facilitative, intercultural, spiritual, and integrative. The theoretical component includes traditional and innovative course work which integrates organizational development and transformation theory and practices. A process orientation guides the program's approach to facilitation. The intercultural perspective helps students to develop an understanding of similarities and differences between national 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 have included 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 includes modes of inquiry applicable to organizational development and transformation, particularly qualitative research methods such as action research, ethnography, program evaluation, and heuristics. It also includes the internship and a Master's thesis or a Project Demonstrating Excellence.
Curriculum

The M.A. program consists of 60 quarter units of courses, workshops, independent study, and a Master's thesis or Project. Required courses total 39 units, with 21 units available for electives. Ten units may be taken through independent study, and ten transferred from accredited institutions, upon approval. The typical student will complete course work and thesis/project proposal in two years, and the thesis/project during a third year. (Courses are three units unless otherwise noted.)

First Year Required Courses
ODT 500 Managing Organizational Change
ODT 510 Practical Consulting Skills
ODT 520 Foundations of ODT
ODT 530 Systems & Organizations
ODT 540A/B Process Group (2 units)
ODT 550 Group & Meeting Facilitation
SCA 615 Culture of Organizations & Groups

Second Year Required Courses
ODT 620 Critical Thinking Skillshop (1 unit)
ODT 700 Internship
ODT 720 Independent Study Proposal Writing (1 unit)
ODT 740 Research Methods (1 unit)

Thesis/Project Requirements
ODT 620 Critical Thinking Skillshop (1 unit)
ODT 720 Proposal Writing
ODT 740 Research Methods Skillshop (1 unit)
ODT 750 M.A. Thesis/Project (6 units minimum)

... our task as management and leaders is to attune our organization to its environment... to discover what our part is and play it...

From a system point of view, then, strategic thinking is a search for meaning, rather than a search for advantage.

Roger Harrison
CERTIFICATE PROGRAMS
ARTS & CREATIVITY

The purpose of the Arts and Creativity emphasis is to encourage, develop, and coordinate diverse expressions of arts and creativity at the Institute. Arts and arts-related classes, workshops, events, and exhibits are regularly scheduled. Concentrations in the arts have been developed in nine different degree programs. The Expressive Arts Certificate is available to mental health degree students and graduates; Expressive Arts Consulting and Education specializations are available in East-West Psychology, Integral Studies, and Integral Health Studies (see page 109); and studies in the Transformative and Sacred Arts are also available in a number of programs.

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 “rhythm-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.

Art is a state of grace before whose light we uncoil our secret selves, and within which we receive a promise of a greater whole. It asks nothing from us but our best.

Theodore F. Wolff
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 (EXA) Certificate 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.

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, the history and theoretical underpinnings of the expressive arts, and specific creative arts therapy modalities such as dance, music or art therapy. In addition to course work, a minimum six months of clinical fieldwork is required; this consists of an internship supervised by an experienced expressive arts therapist. A unique aspect of the program is the emphasis on training in different but equally valid approaches to multi-modal expressive arts therapy. These different approaches to combining art modalities in psychotherapy are detailed in the 600 numbered courses and are taught by experienced faculty members; faculty includes core, adjunct and visiting instructors from other parts of the world.
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 postgraduate 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 fieldwork.

For students who have completed a mental health degree at a Master’s level, two non-clinical Ph.D. programs are available at the Institute with a strong specialization in Expressive Arts Therapy. These students combine the EXA Certificate with the Ph.D. program in Integral Studies or East-West Psychology. Some students also combine the EXA Certificate with a Ph.D. at another institution.

Summer Certificate Program for Mental Health Practitioners

The Summer program is designed for practicing psychologists, psychiatrists, counselors, social workers and other mental health professionals who want to expand their therapeutic repertoire to incorporate the expressive arts into their practice. The Summer Certificate covers the same curriculum as the year-round program. Course work is offered in three, two-week intensive residential Summer retreats. Readings, papers, and fieldwork are completed externally during the Fall, Winter, and Spring. This program is designed to include those who do not live in the San Francisco Bay area but who can attend intensive courses during the Summer.

Non-Clinical Expressive Arts Specializations

M.A. or Ph.D. students in the East-West Psychology, Ph.D. students in Integral Studies, and M.A. students in Integral Health Studies at the Institute may elect a specialization in Expressive Arts, especially in Expressive Arts Consulting and Education. Many Expressive Arts courses (excluding those focused on clinical practice), are available to students in these three programs. See the Catalog sections describing those programs for details.

The expressive arts reawaken a language of image and metaphor; revealing the deepest expectations of the self and expressing what often cannot be put into words.

Sanjen Miedzinski, Expressive Arts Faculty
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 (dance therapy, drama therapy, etc.) or other mental health degree program. A background in one or more of the arts or current practice is also required.

Program Design
The Certificate program consists of 30 units of courses and fieldwork which can be completed in a one-to-two year period; most classes are offered in the evening. The Summer program can be completed in a little more than two years. Courses listed below are three units unless otherwise noted.

Core Courses and Fieldwork 18 Units
EXA 500  Practice of Expressive Arts Therapy I
EXA 510  Practice of Expressive Arts Therapy II
EXA 550  The Powers of the Arts: An Investigation into the Transformative & Healing Nature of the Arts
EXA 800A Expressive Arts Therapy Practicum I: Group Supervision and
EXA 800B Expressive Arts Therapy Practicum II: Group Supervision
or
EXA 810A Expressive Arts Therapy Practicum I: Individual Supervision and
EXA 810B Expressive Arts Therapy Practicum II: Individual Supervision
EXA 850  Clinical Issues in Expressive Arts Therapy (to be taken concurrently with supervised fieldwork)

Multi-modal Expressive Arts Therapy and Individual Creative Arts Therapy Modalities 12 Units
Courses are chosen from the following. At least six units must be multi-modal Expressive Arts Therapy courses (EXA 600-699); up to six units may be individual creative arts therapy modalities (EXA 700-799).

EXA 610  Expressive Arts Therapy: Imagery & Health
EXA 620  Expressive Arts Therapy: Imagery-In Movement
EXA 630  Expressive Arts Therapy: Myth & Ritual
EXA 640  Expressive Arts Therapy: Person Centered
EXA 650  Expressive Arts Therapy: Creative Expression Method
EXA 660  Expressive Arts Therapy: The Creative Process
EXA 670  Expressive Arts Therapy: Intermodal
EXA 695  Expressive Arts Therapy: (Selected topic offered by visiting instructor)
EXA 710  Dance/Movement Therapy
EXA 720  Music Therapy
EXA 730  Poetry Therapy
EXA 740  Sandplay Therapy
EXA 750  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 noncredit arts courses and workshops in many different media. Students are also encouraged to complete 30 hours of individual or group therapy with an expressive arts therapist.
EXPRESSIVE ARTS
CONSULTING & EDUCATION (Certificate)

A 30-unit Certificate in Expressive Arts Consulting and Education has recently been added to the Expressive Arts program. This Certificate responds to the increasing applications of the expressive arts in a wide range of professional and business contexts. The curriculum provides the theory, research, and practical skills to enable professionals to incorporate the expressive arts into a variety of areas. These include organizational consulting, health education, public health administration, human resource management, arts education, creativity development, education in the areas of personal growth and human potential, community outreach, and elementary, secondary, undergraduate and graduate education. Many pioneers are creating methods that integrate the expressive arts into one or two of these careers, but there is a great need to coordinate, define, and develop this new frontier.

The Expressive Arts Consulting and Education Certificate introduces new practice and applications courses and new faculty who are experienced practitioners. It also draws on course material from the Expressive Arts Therapy curriculum. The Certificate can be completed by applicants with a Bachelor’s degree, or it can be combined with a number of graduate degree programs at the Institute; these include Integral Health Education, East-West Psychology, Somatics, Women’s Spirituality, and the Integral Studies Ph.D. As details on this Certificate and its curriculum were not available for this catalog, please contact the Expressive Arts program for current information.
INTEGRAL HEALTH STUDIES

(Certificate)

Mission
The Integral Health Studies Certificate serves individuals who seek to respond to the increasing demand for innovative approaches to health care. Designed to enhance the health professional's understanding of holistic, ecologic, and complementary therapies, the Certificate confers a statement of “added qualifications.” By applying the pluralistic, holistic, and ecological framework of integral health to our lives and work, the program further enables us to: build bridges between Eastern, Western, and indigenous healing systems; acknowledge the mental, emotional, and spiritual realms of health which lie within and beyond our physical bodies; apply the feminine principle to the underlying medical paradigm; explore applications of new paradigms in science to health and healing; and affirm the deep connection between human and global ecology.

The mission of the Integral Health Studies program is to further define and contribute to the growing field of integral health and to promote this vision among health care providers, policy makers and delivery systems. To achieve this mission, the program seeks to prepare its graduates to bring integral visions and skills to both mainstream and non-traditional arenas and therefore seeks those students who wish to pursue a path of personal growth while honoring and cultivating intellectual scholarship.

Goals
The goals and objectives of the Certificate curriculum are threefold. One objective is to enable health practitioners to apply concepts of integral health to their lives and work, thus promoting a more human-centered approach to the delivery and management of health care. The curriculum also prepares physicians, nurses, physical and occupational therapists, and other conventionally trained professionals to respond to the growing interest in adjunctive and alternative modes of healing. A third goal is to promote new paradigms of research and models for an integral, collaborative practice in health care settings.

Admissions
Applicants must meet the general admissions requirements of the Institute, which are outlined on page 206; included is information on application procedures and deadlines. Information about transfer of credit can be found on page 208 in the Academic Guidelines section of the Catalog. The Certificate program is open to all health professionals, healing practitioners, and graduates or students of healing arts programs. Preference is given to students who show demonstrated commitment to working with communities in need.
**Curriculum**

The curriculum can be completed in a nine to twelve month period and consists of 27 units of courses and workshops which cover four main content areas: core integral health studies, ways of healing, somatics/movement and healing, and electives. The core courses provide an overview of holistic and systemic approaches to health. The somatics/movement and healing course work places emphasis on the role of the body and bodily processes in health and healing. Through the ways of healing course work, students may explore cross-cultural and pluralistic contexts of healing, such as Western alternative, Asian, or indigenous traditions. Herbal studies explore modern herbal medicine in the context of integral health.

**Core Courses**

In the following areas of content study, the unit requirements may be met by choosing from two-unit or three-unit courses and one-unit workshops. Courses are three units unless otherwise noted.

<table>
<thead>
<tr>
<th>Core Integral Health Courses</th>
<th>12 Units</th>
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</thead>
<tbody>
<tr>
<td>IHS 501  Introduction to Integral Health</td>
<td></td>
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<tr>
<td>IHS 510  Psychoneuroimmunology</td>
<td></td>
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<tr>
<td>IHS 520  Nutrition as a Living Philosophy</td>
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<tr>
<td>HED 504  Wellness: Holistic &amp; Pluralistic Approaches to Positive Health</td>
<td></td>
</tr>
<tr>
<td>IHS 000  Spiritual/Community Practice (0 units)</td>
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</tbody>
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Note: The Herbal Studies Concentration has different core course requirements (see below).

**Concentration Areas**

The program allows students to tailor their studies to areas of personal or professional interests. Upon admission to the program, students must identify a concentration area that will focus their academic activities. Examples of concentrations include: Women's Health; Human and Global Ecology; Herbal Studies; Asian Healing; Western Complementary Therapies; Indigenous Healing; Health Psychology (Behavioral Medicine); Stress Management; Somatic Health; Health Communications; Energy Systems; Expressive Arts; etc. Courses taken in the various content areas are chosen for their relevance to the student's concentration.

The following sample list of courses which meet Certificate requirements is not exhaustive; students should consult with a faculty advisor to verify the suitability of other courses. All courses may not be offered within a given academic year; students should refer to the quarterly Schedule of Classes.

**Somatics/Movement and Healing**

Choose 3 Units

| IHS 602  Qi Gong |
| SOM 556  Body Movement & Family Systems |
| EWP 552  Theory & Practice of T'ai Chi Ch'uan |
Ways of Healing  
Choose 9 Units

Expressive Arts
EXA 550  The Powers of the Arts: An Investigation into the Transformative & Healing Nature of the Arts
EXA 610  Expressive Arts Therapy: Imagery & Health
EXA 900  Practice of Expressive Arts Education Consulting I
EXA 910  Practice of Expressive Arts Education Consulting II

Women's Health
IHS 610  Women's Health & Healing
IHS 611  Pregnancy & Birth as Transformation
IHS 612  Coming of Age Across Cultures: Demystifying Menopause

Human and Global Ecology
IHS 631  Green Medicine: Introduction to Herbal Healing
IHS 634  Ecological Science
EWP 715  Emerging Ecological Worldview
SCA 619  Deep Ecology

Indigenous Healing
SCA 204  Shamanism/Cross Cultural Perspectives
SCA 432  Native American Healing Practices
SCA 646  Indigenous Mind: Eastern Mindfulness & Western Psychology

Asian Healing
IHS 503  Foundations of Asian Healing Traditions
IHS 603  Meditation Healing Systems I: T'ai Chi, Qi Gong
IHS 604  Meditation Healing Systems II: Yoga, Mantra, Mahayana Practices
IHS 605  Meditation Healing Systems III: Ceremonial Rituals

Western Complementary Healing Systems
IHS 502  Foundations of Western Healing Traditions
IHS 606  Meditation Healing Systems IV: Western Mystical & Metaphoric Practices
IHS 607  Energy Medicine
IHS 635  Introduction to Western Phytotherapy

Electives  
(See Integral Health Studies course listings) 3 Units

Herbal Studies
The Herbal Studies concentration is a unique offering in the Certificate program for exploring the foundations of modern herbal medicine in the context of integral health. It is designed to train health care professionals in the skilled use of herbal medicines (phytotherapies) within a medical practice or as a component within other therapeutic or health education practices. Anthropology students, ethnobotanists, herbal practitioners desiring advanced training, and clinical and laboratory researchers can benefit from academic courses that enhance their understanding of herbal therapies. Product development in the herb industry may be dramatically served by providing employees with the training in phytotherapy to augment their knowledge and skills in herbal pharmacy. The 27-unit curriculum combines herbal-specific classes with the introductory core Integral Health class. All courses are three units unless otherwise noted.

IHS 501  Introduction to Integral Health
IHS 631  Introduction to Herbalism
IHS 632  Green Science
IHS 633  Cross Cultural Aspects of Herbal Medicine
IHS 634  Practical Herbal Medicine
IHS 635  Introduction to Western Phytotherapy
IHS 636  Herbalism, Culture, Consciousness & Society
IHS 637  Western Therapeutics  (6 units)
or
IHS 638  Herbal Industry Issues  (6 units)
ORGANIZATIONAL DEVELOPMENT & TRANSFORMATION
(Certificate)

The Program
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 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 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 must meet the general admissions requirements of the Institute, which are outlined on page 206; included is information on application procedures and deadlines. Information about transfer of credit can be found on page 228 in the Academic Guidelines section of the Catalog.

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 30 units of courses, workshops and internship. Required courses total 21 units, and 9 units are available as electives. Up to five units may be taken as independent study. It is possible to complete the Certificate program in nine months full-time, or on a part-time basis.

Required Core Courses
All classes are three units.

ODT 500 Managing Organizational Change
ODT 510 Practical Consulting Skills
ODT 520 Foundations of ODT
ODT 530 Systems & Organizations
ODT 540A Process Group
ODT 700 Internship
SCA 615 Culture of Organizations & Groups

Elective Courses
All other ODT courses are applicable to the Certificate, as are many courses from other Institute programs including, but not limited to:

EWP 775 Developing Creativity & Intuition
ICP 535 Group Dynamics
PDT 504 Innovative Approaches to Group Process: Creative Arts Therapy
PDT 510 Advanced Family Therapy: Action-Oriented Approaches
Foundational School for Integral Studies

East-West Psychology
Philosophy & Religion
Social & Cultural Anthropology
Women's Spirituality

Note: Descriptions for cross-listed courses may be found under course indicated.

EAST-WEST PSYCHOLOGY

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

EWP 520: Group Process Exploration of interpersonal dynamics through group interaction and reflection on the group experience.


EWP 565: Cross-Cultural Psychology An introduction to the ways that various cultural traditions understand basic psychological ideas such as self, mind, personality, community, family relations, healing, etc.

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 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 590: Supervised Fieldwork (M.A.) Applied psychological work in an approved, off-campus setting under individual professional supervision.

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 650: M.A. Thesis or Project Development Preparing the proposal for the thesis or project.

EWP 701: Phenomenological Methods In-depth study of the phenomenological method applied to psychological inquiry.

EWP 702: New Perspectives on Depth Psychology and Psychotherapy An exploration of the implications of modern consciousness research for the psyche, emotional and psychosomatic disorders and psychotherapy.

EWP 715: 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 720: Psychology of Gender A study of the cultural, biological, psychological, and spiritual aspects of manhood and womanhood.

EWP 721: Human Sexuality: Transpersonal Approaches Transpersonal understandings of sexuality East and West in bioenergetics, the “diamond approach” of A. H. Almaas, Kabbalah, and tantra.

EWP 722: Embodied Philosophy and Psychology: An Ecofeminist Approach An exploration of the possibilities for philosophy and psychology that are both embodied and ecologically/cosmologically embedded.

EWP 725: Philosophy and Psychology Introduction to the fundamental theories and issues at the interface of these two disciplines.

EWP 726: Archetypal Psychology An in-depth study of a variety of Neo-Jungian approaches in an interdisciplinary context of history, philosophy and religion.

EWP 727: History of Western Perspectives on Being and Soul An inquiry into the psychological aspects of major Western spiritual traditions, especially those dimensions and insights that have been eclipsed by modern rational and technological modes of consciousness.
EWP 728: Alchemical Traditions  Examination of the philosophy, history, and psychology of alchemy.

EWP 729: 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 731: The Powers of the Arts  An investigation into the transformative and healing nature of the arts.  (Cross-listed as EXA 550)

EWP 740: Evolution of Consciousness  Investigation of theories describing the evolution of consciousness in the writings of Sri Aurobindo, de Chardin, Neumann, Gebser, Thompson, Stein and Eisler.

EWP 741: Psyche and Cosmos: Transpersonal Psychology and Astrology  Examination of the emerging understanding of the relations between the psyche and the macrocosm, based on an integration of archetypal, astrological, and consciousness research.

EWP 742: Consciousness Studies  This course examines the major modalities of altered states of consciousness, sleep and dreams, trance, psychactive plants and drugs, hypnosis, meditation, psychotic, and creative, ecstatic and mystical states of consciousness from Western and Eastern perspectives.

EWP 743: Modern Consciousness Research and New Science  Explores observations from modern consciousness research which challenge the Newtonian-Cartesian paradigm in science, including the work of Bohm, Pribram, Sheldrake, and Bateson.

EWP 744: Sacred Psychology  Presentations, by faculty and guest representatives, of the sacred psychology inherent in a variety of spiritual traditions, East and West.

EWP 745: Psychology and Consciousness: Indian Traditions  The unique aspects of universal themes and qualities in selected accounts of mystical experience.

EWP 746: Psychology and Consciousness: Christian Traditions  The unique aspects of universal themes and qualities in selected accounts of mystical experience.

EWP 747: Psychology and Consciousness: Jewish Traditions  The unique aspects of universal themes and qualities in selected accounts of mystical experience.

EWP 748: Psychology and Consciousness: East Asian Traditions  The unique aspects and universal themes and qualities in selected accounts of mystical experience.

EWP 749: Kabbalah and Hasidism  An examination of the teachings, representative practices and psychological implications of these two mystical approaches to Judaism.

EWP 750: Buddhist Meditation and Psychology  An overview of psychospiritual theories and practices within Buddhism as a whole, such as Vipassana, Zen, and tantra.

EWP 752: Integral Psychology  An in-depth examination of the implications of the work of Sri Aurobindo and Haridas Chaudhuri for psychology and psychotherapy.

EWP 753: Yoga Psychologies  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 754: Buddhism and Western Psychology  A dialogue between different Buddhist and Western schools of psychology on ego, self, personality, meditation, the unconscious, individuation, etc.

EWP 755: Theory and Practice of Yoga  Discussion of basic principles of Indian and Tibetan yoga, especially hatha and tantra. Practice of selected techniques.

EWP 761: Somatic Psychology  An interdisciplinary introduction to the theory and practice of somatically-oriented psychology.

EWP 762: Holotropic Psychotherapy  An experientially-oriented introduction to its theory and practice.

EWP 763: 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 764: 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 765: 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 770: The Interpretation of Symbols  An introduction to different types of symbols: psychological, cultural, mythological, etc., and the issues involved in their interpretation.

EWP 771: Approaches to the Study of Myth  Theoretical approaches to the nature, origin and function of myth; topics include phenomenological, psychological, sociological, anthropological and structuralist theories.

EWP 772: 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 773: 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 775: 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 780: Theoretical Psychology  This course serves two functions: 1) to present methodologies of theoretical research in psychology; 2) to introduce basic theoretical issues through the study of classic works.

EWP 785: Academic Teaching Skills  Supervised practice in the development and presentation of academic courses. Teaches skills and techniques for effective teaching and evolving creative learning.

EWP 786: Presentation Skills  Skills and techniques for effective presentation for non-academic settings such as workshops, consulting, etc.

EWP 788: 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 800, 801, 802: Dimensions 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 817: Historical Foundations of Western Psychology  A history of Western approaches to the psyche, from the secular and empirical to the sacred and revealed. (Cross-listed as PAR 667)

EWP 830: Eastern Approaches to Self, World, and Enlightenment (Ph.D.)  Advanced study of selected traditions from original sources and modern scholarship.

EWP 848: 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 860: Human Science Research  This Ph.D. level course explores some of the methodological approaches in the human sciences; includes designing a pilot project.

EWP 880: Integrative Seminar (Ph.D.)  Integration of cognitive and experiential learning in the doctoral program.

EWP 890: Supervised Fieldwork (Ph.D.)  Applied psychological work in an approved, off-campus setting under individual professional supervision.

EWP 910: Advanced Ph.D. Seminar: Topics in Western Psychology  Topics and instructors vary year to year.

EWP 915: Advanced Ph.D. Seminar: Topics in Eastern Psychology  Topics and instructors vary year to year.

EWP 920: Advanced Ph.D. Seminar: Topics in Comparative Study  Topics and instructors vary year to year.


EWP 952: Proposal Preparation Seminar (Ph.D.)  Preparing the proposal for the dissertation.
PHILOSOPHY & RELIGION

PAR 530: Preparation for Comprehensives, M.A.

PAR 550: Thesis Writing Individualized work and direction with members of thesis committee.

PAR 568: Buddhist Meditation and Psychology (Cross-listed as EWP 750)

PAR 604: Meditation Healing Systems II: Yoga, Mantra, Mahayana Practices Focuses on South Asian and Himalayan forms of meditation that are directly related to healing, such as certain yoga practices, mantra practices, and visualization procedures (e.g., those connected with the Mahayana healing Buddhas). Students learn the practice, read about its origin and philosophy, and study the medical benefits from a modern Western perspective. (Cross-listed as IHS 604)

PAR 621: Feminist Ethics and Politics (Cross-listed as WSE 702)

PAR 637: Ecofeminism and the Ecological Worldview (Cross-listed as WSE 741 and SCA 634)

PAR 640: Gender/Body/Spirit: Women’s Ways of Knowing (Cross-listed as WSE 716)

PAR 646: Reconstructing Traditions: The Feminist Challenge to Judaism and Christianity (Cross-listed as WSE 726)

PAR 648: Theology: Goddess, Humanity and Nature in a New Key (Cross-listed as WSE 727)

PAR 654: Ancient Mystery Religions Examination of esoteric religions in Western antiquity, including the Eleusinian, Orphic, and Pythagorean mysteries, the mysteries of Isis, Cybele, and Mithras, and the Gnostic, Hermetic, and Apocalyptic.

PAR 663: The Evolution of Consciousness Investigation of theories describing the evolution of human consciousness. Authors examined include Sri Aurobindo, Teilhard de Chardin, Erich Neumann, Jean Gebser, William Irwin Thompson, Rudolf Steiner, and Riane Eisler. (Cross-listed as EWP 740)

PAR 667: Historical Foundations of Western Psychology (Cross-listed as EWP 817)

PAR 668: Kaballah and Hasidism A study of psychospiritual traditions of Kaballah and Hasidism, the mystical teachings and practices of inner Judaism. (Cross-listed as EWP 748)

PAR 670: Historical Resistance to Modernity A study of philosophical and other foundational assumptions of the industrialized modern era with a focus on movements that have resisted it, such as the Romantic movement, the Luddites, the Arts and Crafts movement, the utopian communities, the counterculture of the 1960’s, Third World critiques of modernity (both Green and fundamentalist versions), and contemporary grassroots movements.

PAR 701: Integral Philosophies: Western Focuses on modern Western spiritual thinkers whose paradigmatic life experiences and philosophical writings offer an integral worldview and spiritual way of thinking. Includes Ralph Waldo Emerson, William James, Simone Weil, Martin Buber, C.G. Jung, Teilhard de Chardin, and Rudolf Steiner.

PAR 702: Spiritual Traditions (Part I) Study of the fundamental assumptions about the human being, the deity, and the nature of the universe in Judaism, Christianity, and Islam.

PAR 703: Spiritual Traditions (Part II) Study of the fundamental assumptions about the human being, the deity, and the nature of the universe in Hinduism, Buddhism, Chinese Philosophy.

PAR 704: Methodologies in the Study of Spiritual Traditions (Part I) Major modern approaches to the study of religious and philosophical worldviews, building the groundwork for an integrated perspective.

PAR 705: Methodologies (Part II) Historical overview of methodologies in the study of religion and worldview.

PAR 706: History of Western Thought (Part I) A survey of the evolution of the Western mind and spirit beginning with its Greco-Roman and Judeo-Christian foundations in antiquity. Explores major defining texts of classical Western culture from Homer to Augustine, focusing on the interaction between philosophy, religion, science, and literature as these converged to shape the larger cultural worldview.
PAR 707: History of Western Thought (Part II)
Explores the evolution of the Western mind and spirit from early medieval Scholasticism through Aquinas and Dante to the epochal transformations of the Renaissance, Reformation, and Scientific Revolution, ending with the definitive emergence of the modern worldview.

PAR 708: History of Western Thought (Part III)
The transformation of the modern mind to the postmodern, focusing on the changing image of the human being from Copernicus to Freud, the Enlightenment vs. Romanticism, the crisis of modern science, existentialism and nihilism, deconstructive postmodernism vs. integrative postmodernism, and emerging new paradigms. Ends with retrospective overview and discussion of comprehensive interpretations of Western intellectual and spiritual history.

PAR 709: Essentials of Abhidhamma
Analysis of the Buddhist psychology of mind through descriptions of consciousness.

PAR 710: Buddhist Suttas
Studies the perfection of wisdom and other primary sources of Buddhism.

PAR 711: The Art of Noble and Harmonious Living
Buddhist ethical precepts and moral codes for a harmonious and healthy life. Course content varies.

PAR 712: Theravada Buddhism: The Teaching of the Elders
The basic doctrines and theories of the earliest Buddhist tradition.

PAR 713: Indian and Tibetan Mahayana
Survey course of Mahayana up to Tibetan Mahayana.

PAR 714: 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 715: 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 716: Tantric Buddhism
Magic and mysticism in service of the bodhisattva's unconventional path; the reformation of reality by profane and esoteric practices.

PAR 717: Ch' an Buddhism (Chinese Zen)
The origins and development of this school; its influence on the philosophy, social systems, and arts of China, Korea, and Japan.

PAR 718: Zen Buddhism
The origins and development of Zen and its influence on Japanese philosophy, religion, and culture.

PAR 719: 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 720: Buddhist and Western Philosophers
A critical inquiry into the encounter between Western philosophical and Buddhist traditions.

PAR 721: Buddhism Meets Shamanism
An introduction to the varieties of Buddhist-Shamanic religious contexts, including those of South Asia, (India, Sri Lanka), Southeast Asia (Thailand, Burma), Himalayas (Nepal, Ladakh, Bhutan), and Inner Asia (Siberia, Mongolia, Tibet).

PAR 722: The Bhagavadgita
A sourcebook of ontological, ethical, and religious theories of Indian thought; practical applications in the modern world.

PAR 723: Studies in the Upanishads
Philosophical reflection and systematization of Indian religious and philosophical experience.

PAR 724: The Brahmasutra
Study of the Brahmasutras or Vedanta sutras are a foundational text in the Vedantic traditions.

PAR 725: Vedanta Systematized interpretations of the Upanishads by authoritative commentators, including Sankara, Ramajuna, and Madhva.

PAR 726: Mimansa, Nyaya and Vaisesika
Study of three "orthodox" systems of Indian philosophy whose methodologies had a major impact on Indian thought and argumentation.

PAR 727: Sankhya-Yoga
The Sankhya philosophy of discriminative knowledge and the yoga teachings of spiritual liberation.

PAR 728: 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 729: Essence and Development of Hinduism
The evolution of Hinduism from its earliest roots to the modern era. A look at the unique spiritual insights of Hinduism with attention to its historical development.

PAR 730: Sri Aurobindo
His life and writings, a selection from his synthesis of yoga, The Life Divine, and Savitri.
PAR 731: Lao Tzu and Chuang Tzu The principal texts of Taoist thought and practice.


PAR 734: Confucianism and Neo-Confucianism The Chinese humanist worldview as expressed by Confucius, Mencius, Hsun-tzu, Chu Hsi, and Wang Yang-Ming.

PAR 735: Integral Development of Chinese Philosophy The evolution of Chinese philosophy, looking at its unique developments from an integral perspective.


PAR 737: The Gnostic Gospels Examination in translation of the Nag Hammadi Scrolls and texts detailing alternative formulations of the early Christian experience.

PAR 738: 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 739: Christian Mysticism and the Doctrine of God The practice of the Kingdom of Heaven and its conceptualization in theological statements about ultimate reality.

PAR 740: The Mystical Aspects of Eastern Christianity The course investigates the history, theology, philosophy, and practices of Eastern Christian tradition.

PAR 741: History and Development of Christianity The emergence of Christianity in the Near East and its impact upon the Roman world.

PAR 742: Spirit and Crisis Contemporary issues in religion and society.

PAR 743: Philosophy of Science The development of scientific method and worldview; the succession of paradigms for scientific understanding.

PAR 744: 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 745: 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 746: Philosophy and Psychology Examination of philosophical presuppositions and spiritual implications in major psychological systems.


PAR 751, 752, 763, 754, 755: The Arts Occasional offerings in Indian dance, Oriental painting, Indian music, and more.

PAR 756: 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 757: 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 758, 759, 760: Beginning Latin

PAR 761, 762, 763: Intermediate Latin

PAR 764: Sanskrit Chanting

PAR 765, 766, 767: Beginning Sanskrit

PAR 768, 769, 770: Intermediate Sanskrit

PAR 771, 772, 773: Beginning Pali

PAR 774, 775, 776: Intermediate Pali

PAR 777, 778, 779: Beginning Tibetan

PAR 780, 781, 782: Intermediate Tibetan

PAR 783, 784, 785: Beginning Classical Chinese

PAR 786, 787, 788: Intermediate Classical Chinese

PAR 789, 790, 791: Beginning Greek

PAR 792, 793, 794: Intermediate Greek
PAR 800: 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 801: Topics in Abhidhamma  Various topics in Abhidhamma.

PAR 802: Seminar on the Upanishads  Advanced topics on the Vedanta.

PAR 803: Seminar on Chinese Philosophy  Taoist and Buddhist texts will be studied and discussed. Course content varies.

PAR 804: Seminar on Topics in Christianity

PAR 805, 806, 807: Advanced Latin

PAR 808, 809, 810: Advanced Sanskrit

PAR 811: Continuing Advanced Sanskrit

PAR 812, 813, 814: Advanced Pali

PAR 815: Continuing Advanced Pali

PAR 816, 817, 818: Advanced Tibetan

PAR 819: Continuing Advanced Tibetan

PAR 820, 821, 822: Advanced Classical Chinese

PAR 823: Continuing Advanced Classical Chinese

PAR 824, 825: Advanced Greek

PAR 826: Continuing Advanced Greek

PAR 829: Continuing Advanced Latin

PAR 830: Preparation for Comprehensive, Ph.D.  Directed research in preparation for written comprehensive examinations.

PAR 835: 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 840: Research Seminar for the Ph.D.  Students develop their dissertation proposal in philosophy and religion.

PAR 850: Dissertation Writing  Individualized work in philosophy and religion.

PHILOSOPHY, COSMOLOGY, & CONSCIOUSNESS

PCC 700: History of Western Thought (Part I)  A survey of the evolution of the Western mind and spirit beginning with their Greco-Roman and Judeo-Christian foundations in antiquity. Explores major defining texts of classical Western culture from Homer to Augustine, focusing on the interaction between philosophy, religion, science, and literature as these converged to shape the larger cultural worldview.

PCC 701: History of Western Thought (Part II)  Explores the evolution of the Western mind and spirit from early medieval Scholasticism through Aquinas and Dante to the epochal transformations of the Renaissance, Reformation, and Scientific Revolution, ending with the definitive emergence of the modern worldview.

PCC 702: History of Western Thought (Part III)  The transformation of the modern mind to the postmodern, focusing on the changing image of the human being from Copernicus to Freud, the Enlightenment vs. Romanticism, the crisis of modern science, existentialism and nihilism, deconstructive postmodernism vs. integrative postmodernism, and emerging new paradigms. Ends with retrospective overview and discussion of comprehensive interpretations of Western intellectual and spiritual history.

PCC 703: Integral Philosophies: Asian Sources  Study of Sri Aurobindo, the Mother, Haridas Chaudhuri, and selected Asian traditions.
PCC 704: Integral Philosophies: Western Sources Focuses on modern Western spiritual thinkers whose paradigmatic life experiences and philosophical writings offer an integral worldview and spiritual way of thinking. Includes Ralph Waldo Emerson, William James, Simone Weil, Martin Buber, C.G. Jung, Teilhard de Chardin, and Rudolf Steiner.

PCC 705: Scholarly Writing and Research This course is designed to help students master the methods and techniques of graduate level scholarship. Topics will include the choice of appropriate research subjects, the efficient and creative use of libraries, the articulation of clear and forceful arguments, the formal requirements of scholarly writing, approaches to large projects such as theses and dissertations, and strategies for the preparation of publishable articles and books, and the demands of academic etiquette and ethics.

PCC 710: Cosmology of Science A study of the discoveries in physics, biology, and anthropology that led to a comprehensive story of the birth, development, and future of the universe. Science as a wisdom tradition.

PCC 711: Indigenous Ways of Knowing Reviews the epistemologies of indigenous peoples from all continents (such as the Navajo, Kogi, Teutons, Azande, Bantul) and critically compares them to modern and postmodern ways of knowing. Traces the development of epistemologies from hunter-gatherers to postmodern city-dwellers. Describes an indigenous science research paradigm. Analyses the concept of epistemology from a native perspective and presents a Euro-American indigenous point of integration for the scientific and postmodern discourse.

PCC 712: Reconceptualizing Philosophy: Feminist Philosophy: Feminist Revisions Using an engaged, socially conscious and ecological lens, this course studies: 1) various male and female philosophers' views of masculine and feminine gender roles, and 2) a variety of feminist philosophical views on the disconnections and reconnections of intuition and reason, spirit and matter, feeling and understanding, subject and object, mindfulness and action, value and love – re-conceiving and re-cognizing life as a whole.

PCC 713: Ecological Postmodernism A study of alternatives to both modernity and deconstructive postmodernism that draw on an awareness of embodiment, ecological/cosmological embeddedness, and non-duality; exploration of these themes in philosophy, religion, culture, and politics.

PCC 714: Gnosticism, Hermeticism, and Neoplatonism Investigates the three ancient schools of thought that form the foundation of the Western esoteric tradition.

PCC 715: Ancient Mystery Religions Examination of esoteric religions in Western antiquity, including the Eleusinian, Orphic, and Pythagorean mysteries, the mysteries of Isis, Cybele, and Mithras, and the Gnostic, Hermetic, and Apocalyptic traditions.

PCC 716: The Alchemical Tradition: Its Historical, Psychological, and Spiritual Significance This course will explore the nature and history of alchemy. Western alchemy will be traced from its origins in the Hellenistic period, through its development in Islam, to its flowering in the Middle Ages and the Renaissance. Chinese and Indian alchemy will also be discussed. Particular attention will be paid to the connections between alchemy and esoteric religious traditions, to the role of alchemical speculations in the scientific revolution of the sixteenth and seventeenth centuries, and to C.G. Jung's modern discovery of the psychological and spiritual implications of alchemical symbolism.

PCC 717: Modern Western Esotericism The study of esoteric texts and movements from Renaissance alchemy through Rosicrucianism, Jacob Boehme, Shakespeare, Swedenborg, Blake, Theosophy, Gurdjieff, Rudolf Steiner, and C.G. Jung.

PCC 718: Ancient Cosmology Investigates the development of cosmology in the ancient world; topics include the cosmologies of indigenous peoples, archaic cosmology, the beginnings of cosmological speculation in the ancient Near East, the development of systematic cosmology in ancient Greece, Rome, and late antiquity, and the cosmologies in ancient India and China.

PCC 719: Cosmology of Literature Imaginative literature as wisdom tradition, with a particular focus on cosmological epics. From Homer to Dante to contemporary fiction.
PCC 720: Psyche and Cosmos: Transpersonal Psychology and Archetypal Astrology Examination of an emerging new understanding of the relation between the human psyche and the macrocosm, based on observed correlations of the timing and archetypal character of various psychological conditions and transformations with specific planetary positions. Topics include the extended cartography of the human psyche suggested by modern consciousness research and experiential therapies, analysis of birth charts and planetary transits, archetypal and perinatal patterns in art and culture, and the relevance of this evidence both to the larger tradition of depth psychology and to the cultural emergence of a radically integrated worldview.

PCC 721: Cosmos, History, and Culture An examination of the relationship between the cosmos and human experience as evidenced by correlations between planetary cycles and archetypal patterns in history and culture.

PCC 722: Philosophy and Psychology Explores the intersection of philosophy and psychology, the mutual, often hidden, influences of these two areas of human experience and inquiry upon each other, and the ways in which together they illuminate fundamental questions of epistemology, cosmology, and metaphysics. Examines the ideas of such figures as Plato, William James, and C.G. Jung, as well as contemporary transpersonal and feminist thought.

PCC 723: Consciousness Research and the Emerging Paradigm in Western Science Explores observations from consciousness research (such as experiential psychotherapies, study of psychospiritual crisis, thanatology, lucid dreaming, biofeedback, and psychedelic therapy) which challenge the Newtonian-Cartesian paradigm in science. Philosophical and metaphysical insights from non-ordinary states of consciousness about human nature and the nature of reality will be compared with ancient wisdom traditions, perennial philosophy, and the emerging paradigm in Western science (Bohm, Pribram, Sheldrake, Bateson, and others).

PCC 724: The Evolution of Consciousness Investigation of theories describing the evolution of human consciousness. Authors examined include Sri Aurobindo, Teilhard de Chardin, Erich Neumann, Jean Gebser, William Irwin Thompson, Rudolf Steiner, and Riane Eisler.

PCC 731: Embodied Philosophy: An Ecofeminist Approach (Cross-listed as WSE 717)

PCC 732: Feminist Ethics and Politics (Cross-listed as WSE 702)

PCC 733: Ecofeminism and The Ecological Worldview (Cross-listed as WSE 741 and SCA 634)

PCC 734: Gender/Body/Spirit: Women's Ways of Knowing (Cross-listed as WSE 716)

PCC 740: The Philosophical Tradition of India The basic texts in the Indian philosophical tradition including the Vedas, Upanishads, Bhagavadgita, early Buddhism, the yoga system of Patanjali, the Advaita Vedanta, and 20th century exponents of neo-Vedanta.

PCC 741: Approaches to the Study of Myth Study of theoretical approaches to the nature, origin, and function of myth; topics include phenomenological, psychological, sociological, anthropological, and structuralist theories.

PCC 742 History of Western Perspectives on Being and Soul An inquiry into the psychological aspects of the major Western spiritual traditions, focusing on those dimensions and insights of the Western psychospiritual legacy that have been eclipsed by modern rational and technological modes of consciousness.

PCC 743: Historical Foundations of Western Psychology A history of Western approaches to the psyche, from the secular and empirical to the sacred and revealed.

PCC 744: Kaballah and Hasidism A study of psychospiritual traditions of Kaballah and Hasidism, the mystical teachings and practices of inner Judaism.
PCC 745: Postmodern Discourse and Tribal Mind
Historical overview of the development of postmodernity, beginning with Nietzsche and Heidegger. Discussion of central theories of postmodernity (Lyotard, Foucault, Derrida, Bataille, Baudrillard, Bakhtin, Iser, and others) and their critics (Habermas and others).
Discusses the impact of postmodern thinking on psychology (Gergen, Sampson).
Critical review of the limitations of postmodern thinking from an indigenous perspective. Critical of the use of postmodern discourse in the interpretation of Native American literature (Vizenor and others). Discusses the contribution of postmodern thinking to the development of an emergent new paradigm in research, psychology, ecology, anthropology, and social theory.

SOCIAL AND CULTURAL ANTHROPOLOGY

SCA 500: Building Alliances Across Differences
Class members participate in supportive experiential exercises and discussions that facilitate the unlearning of racism, sexism, classism, heterosexism, adulthood, anti-Semitism, and other conditionings that separate people.

SCA 501: Critical History 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 503: Anthropological Linguistics
Study of the structure of language: phonetics, phonology, morphology, syntax, semantics, and the power of language as manifested in hypnosis, telepathy, glossolalia, mantra, and clairparlance.

SCA 505: Ethnographic Research Methods
Purposes, strategies, and techniques of ethnographic fieldwork with practice of participant observation, interviewing, behavioral recording, and data analysis. Descriptive and analytical approaches and experiential work.

SCA 508: 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 509: Indigenous Peoples
Exploration and critique of the study of indigenous peoples as a tradition in anthropology. Overview and contextualization of current global and local issues confronting contemporary indigenous societies and their responses. Emphasis on the inclusion of indigenous voices in the global debate.

SCA 510: Practicing Anthropology
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 602: People in Cities: Urban Anthropology
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 inter-class and inter-ethnic relations in cities.

SCA 604: Shamanic Traditions
Study of shamanism in diverse cultural contexts, highlighting both distinctive and generic features of different shamanic traditions.

SCA 605: Understandings of Healing Across Traditions
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 606: Myth, Symbol and Archetype
Exploration of myths and symbols that support and surround important life transitions in different cultures. Special focus on the passage of birth, puberty, marriage, aging, and death.
SCA 609: 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 ancestral traditions, contemporary spiritual practice, and movements of personal, social, and ecological transformation.

SCA 611: Myth and Ritual: Women's Symbolic Space (Cross-listed as WSE 738)

SCA 612: Shamanic Art and Ritual  Living shamanic teachings and paths are inseparable from and embodied in arts and ritual. A historical and experiential study of shamanic arts of Asia, Africa, and the Americas.

SCA 613: 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 614: Understanding our Cultural Selves: 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 615: 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 617: 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 618: 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 619: 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 620: 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 622: 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 623: Cultural Diversity in the Workplace  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 626: Language and Consciousness  An advanced seminar in 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 627: Culture and Place
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 629: 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 630: 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 631: 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 633: 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 bow), and what knowing looks like in noun-oriented, verb-oriented, and root-oriented languages. Authors include Highwater, Deloria, Levi-Strauss, Luria, Vygotski, Whorf.

SCA 634: Ecofeminism and the Ecological Worldview
(Cross-listed as WSE 741 and PAR 637)

SCA 635: Cross-Cultural 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 women’s voice in the emerging global dialogue.

SCA 636: 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 637: 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 645: Advanced Seminar in Social Thought
Uses the works of Heidegger, Deleuze, Derrida, Foucault, Habermas, Cornell West, bell hooks, Donna Haraway and Trinh Minh and others to excavate culture and explore together the not yet thought of contemporary culture, politics, and experience.

SCA 646: Practices of Self: Indigenous, Eastern, and Western
Class discusses and contrasts different frameworks offered by indigenous traditions, Buddhist teachings, and Western psychology. Healing strategies within the familial, the tribal, and the environmental context are pursued, and the importance of art, ceremony, and ecological awareness as mindfulness practice are explored.

SCA 647: Socialization of the American Male
How are boys and men engendered in the U.S.? What are the privileges and costs of being men? How do men perpetrate and resist sexist socialization? What role does heterosexism play in this process? What are differences and similarities regarding ethnicity, class, region, etc. The course includes experiential and theoretical work.

SCA 648: 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 649: Kinship With All Life
An in-depth experiential exploration with other members of the animal kingdom. Focuses on cross-cultural and interspecies communication, cooperation, and companionship. Includes direct interaction with animals.
SCA 650: 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 651: Marx and Freud: Modern Social Critique  Rereading original works, key concepts of these innovative thinkers are examined. Emphasis on uses and critiques of their thought in twentieth century feminism, critical theory, and post-structuralism.

SCA 662: 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 663: 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 664: 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 665: People and Culture of Tibet  Key terms and concepts in Tibetan worldview, spiritual perspectives, sociocultural patterns, philosophy, and history.


SCA 751: Anthropological Fieldwork  Two consecutive quarters of supervised ethnographic fieldwork as part of the research for the thesis.

SCA 752: Thesis Writing  Analysis of research data and writing of thesis, supervised by members of the thesis committee.

WOMEN'S SPIRITUALITY

WSE 700: Contemporary Women's Spirituality  Explores various aspects of women's spirituality; women's way of consciously knowing and experiencing the sacred nature of their bodies, sexuality, and life cycle; interpersonal relationships; the natural world; and ethics of responsibility to self, to others, and to the planet on which we live.

WSE 701: History of Goddess Cultures  Explores the roots of Goddess cultures in prehistory during the late Paleolithic through an analysis of myth, symbol, image, and ritual, and its full flowering with the development of agriculture in the Neolithic age that followed. Considers how Goddess culture became fragmented under the patriarchal polytheism of the Near Eastern and Mediterranean civilizations, and was absorbed into the cult of the Virgin Mary in Christianity. Also examines surviving traditions of Goddess worship among Native Americans, in West Africa, and in Hindu India.

WSE 702: Feminist Ethics and Politics  Emphasizes embodied empathy and eros, caring and compassion, nurturance and love, as challenging counterpoint to the masculine-warrior focus on more abstract, disembodied unilateral constructs of social justice, the Good, God's will. Focuses on efforts to undo the root causes of human suffering and create living experiences more akin to loving kindness, health, pleasure and joy. Both a theoretical and applied philosophy course. (Cross-listed as PAR 621)
WSE 704: Art as Sacred Process (I, II) A studio art course, mainly experiential with some relevant readings, focused on the creation of sacred art. Various media will be used, including drawing, painting, fiber arts, and other areas to be determined by class interest.

WSE 705: Feminist Methodology And Critical Analysis An overview of feminist research techniques with emphasis on qualitative research. Discussions of method (techniques of gathering information), methodology (a theory and analysis of how research should proceed), and epistemology (a theory of knowledge), will be adapted to individual students' research designs within a framework of critical thinking from a cross-cultural, comparative perspective.

WSE 706: Feminist Transpersonal Psychology Feminist process skills are used to evolve a feminist revision of transpersonal psychology that moves beyond ego to transformational, collective, and mystical states. Readings in feminist developmental psychology and relevant transpersonal texts.

WSE 708: Re-Inhabiting The Female Body An exploration of the ways in which shame, fear, repression, rejection and centuries of shape-contorting images have become deeply embodied in women. Authentic movement, somatic process-oriented approaches, and other creative modalities serve to enhance the reading, dialogue, and writing which comprise the balance of the class.

WSE 709: Archaco-Mythology: The Goddess and Theories of Prehistory A feminist critique of traditional academic scholarship generated in response to Maria Gimbutas' theories of the reconstruction of the prehistoric religion of the Goddess in Old Europe.

WSE 710: Sexuality and the Sacred Cross-cultural and historical perspectives on women's sexual experience. Discussion of theories of sexual meaning and difference, with a view to reclaiming the sacred dimension of sexuality.

WSE 711: Feminism and Psychoanalysis

WSE 712: Women's Health and Healing Cross-listed as IHS 610

WSE 714: Women Revising Philosophy Studies the interconnectedness of intuition and reason, spirit and matter, feeling and understanding, subject and object, mindfulness and action, value and love – reconceiving life as a whole.

WSE 715: Cross-Cultural Perspectives on Women Cultivates a critical interpretation of spiritual worlds, cultural meanings, social patterns and power, and the uses of the body in the sacred and the secular in women's lives. Anthropological, postmodernist, and deconstructionist views are presented. Considers ethical questions regarding the study of the "other."

WSE 716: Gender/Body/Spirit: Women's Ways of Knowing Develops a holistic approach to knowledge systems and how they influence the construction of culture. Develops critical thinking and integrates diverse yet interconnected modalities of knowing: conceptualization and analysis, women's myth and ritual, poetry and song, movement, and bodywork. (Cross-listed as PAR 640)

WSE 717: Embodied Philosophy: An Ecofeminist Approach An exploration of possibilities for philosophy that are both embodied and ecologically/cosmologically embedded. Attends to subtle processes that affect human experience and culture: cosmological, quantum, ecological/bioregional, interhuman, and internal body/mind processes.

WSE 718: Psychology of Women Cross-listed as PSY 537

WSE 721: Women and Buddhism Overview of recent efforts by Buddhist women to explore and transform the wisdom traditions of Buddhism to include the specific nature of women's experience.

WSE 722: Writing Her Story - Spiritual Autobiography What unique features distinguish a woman's spiritual life story? This course investigates this question by way of intensive reading and a final writing project.

WSE 723: The Eleusian Mysterics Explores the pre-patriarchal roots of the Mother/Daughter Mysteries in Catal Huyuk, Egypt, Crete, and Old Europe. Traces the evolution of myth and ritual at Demeter's sanctuary at Eleusis from 1450 B.C.E. to 450 C.E. The ancient visions of the Lesser and Greater Mysteries of the Mother and Daughter Goddesses - birth and sexuality, death and rebirth - are invoked in hopes of discovering their meaning for us today.
WSE 724: The Hindu Goddess: A Phenomenological Approach
The Hindu goddess, repository of ancient powers and symbols, is a potent symbol of a living faith – Earth Mother, Life Force, Cosmic Warrior, and Redeemer. The awesome fullness of this wisdom from Hinduism has much to teach those from Western traditions about the nature of the divine. Sacred texts, iconography, and ritual practice are studied.

WSE 725: Women, Religion, and Social Change: Deconstructing Patriarchy
Women's claims to their own experiences of divinity, the sacred, and spirituality have challenged traditional religions by creating new feminist theology and theology and changing leadership roles. Readings are drawn from some of the most articulate voices of women in religion globally. Issues include criticisms of patriarchal religion, the centrality of women's experience to feminist revisioning, an emphasis on nature and the body, and the conflict between reforming established traditions and creating new ones.

WSE 726: Reconstructing Traditions: The Feminist Challenge to Judaism and Christianity
Intensive reading and discussion of major North American thinkers in Jewish and Christian feminist theology. (Cross-listed as PAR 646)

WSE 727: Theology: Goddess, Humanity and Nature in a New Key
Explores the re-emergence of the Goddess as a religious symbol in the pluralistic culture of North America. (Cross-listed as PAR 648)

WSE 728: Religion and Culture of Ancient Crete
An exploration of the religion and culture of ancient Crete in the Neolithic and Bronze ages, with particular attention to the roles of women and Goddesses. Considers the role of the temple centers in the agricultural economy, and worship in natural settings such as mountains and caves.

WSE 730: Building Alliances Across Differences
Examines the relation between self and society, focusing on how human beings are socialized into relations of domination and oppression, and ways of oppression is internalized or resisted. Creates dialogue among socially divided groups in order to facilitate alliances and building; this requires reflecting on the nature of humans as social beings, being sensitive to the dynamics of power, and constructing models for healing and unifying that acknowledge pain and celebrate difference.

WSE 731: Women's Art for the Transformation of Culture
Traditionally, the artist's role has been that of visionary, imagining a future not yet in place. This course looks at some contemporary women artists who work from their deep intuition, dreams, visions, and trance, to reclaim ancient symbols of the sacred female and express a dimension of spirituality that has long been repressed in Western culture.

WSE 734: Coming of Age Across Cultures: Demystifying Menopause
Explores traditional and contemporary myths and rituals related to this major transition in women's lives, examining menopause as a physiological change, a psychological challenge, and a spiritual passage that holds the possibility for the empowerment of self and community.

WSE 736: Deep Ecology
Deep ecology suggests a new philosophy of the human relationship with Earth and all its creatures. Through discussion, personal sharing, ritual, meditation, movement, and film, this course examines gerneral works in this emerging field. Includes a group weekend retreat in a natural setting, during which participants can experience on a more intimate level our interconnection with other life forms and the planet Earth.

WSE 738: Myth and Ritual: Women's Symbolic Space
Explores texts and theories about art and architecture of sacred and secular realms of myths, symbols, and rituals, especially but not entirely in women's lives, from anthropological points of view. Examples drawn from Euro-American, Pacific, and Tibetan cultures. (Cross-listed as SCA 611)

WSE 739: Mythology of Gender
An exploration of gender through analysis of mythology and related visual symbols in Western culture in comparison with those of India, Sub-Saharan Africa, and Native America. The point of departure will be the radically changing gender roles in contemporary American society.

WSE 740: Women, War and Peace
Focuses on the gender socialization of women and men, and the relationship of gender to issues of war and peace, violence and non-violence, in contexts ranging from the family to international politics.
WSE 741: Ecofeminism and the Ecological Worldview
Views ecological crises from the perspective of women of diverse cultures, and focuses on practical methods for alleviating global problems. A scientific, political, poetic, and spiritual exploration of the interconnections between women and nature, humanity and the cosmos. (Cross-listed as SCA 634 and PAR 637)

WSE 742: Women's Leadership: Creating New Social Forms A multi-dimensional experience which includes classroom investigation and a fuller understanding of the cultural dynamics of women's empowerment in the personal and political spheres.

WSE 743: Art of Ancestral Drama Introduces students to the theology, folklore and art of ancestor reverence in the traditions of West Africa, with emphasis on the role of women and the variations of these rituals performed in modern times.

WSE 744: Psychotherapy with Incest Survivors Discusses the therapeutic process for adult incest survivors, the goal of which is to facilitate the client's integration of disavowed and dissociated sensations, feelings, and meanings in the context of a safe and trustworthy relationship. Trauma theory and developmental affect theory presented in a unified framework aimed at increasing participants' sensitivity to the special needs and problems of survivors.

WSE 745: Women's Rites of Passage: A Cross-Cultural Approach Focuses on female culture and cross-cultural rites of passage, with an emphasis on biosocial transitions (menarche, childbirth, menopause) and rites of initiation and death. Discusses the theoretical underpinnings and context of the contemporary women's spirituality movement.

WSE 746: Feminist Theory and Practice An examination of sources of feminist theory and the status of its international and multicultural dialogue. Covers topics such as: the relationship between race, gender and class; a feminist analysis of war, politics and spirituality; the social construction of the self; and motherhood as experience and institution.

WSE 751: Women Making Music

WSE 752: The Alchemical Art of Paper Making The process of hand paper making is used as an experiential base for addressing the alchemical movements of construction, deconstruction, and reconstruction, the conjugation of coss and logos, and the natural cycles of descent and return. Students make paper from wild (called 'indigenous' by paper makers) materials and from recycled materials. Readings in theory and mythology are integrated with the creative process. In learning the basics of an alchemical art form, students gain a tool for self-expression which connects the creative experience with the concepts of alchemical transformation first delineated by C.G. Jung.

WSE 753: Journal Writing as Women's Art Women's journals, increasingly recognized in the body of art, comprise a complex web of writing ranging from records of daily living (Whitely, Lamott, Rich, Sarton, Nin) to philosophical, spiritual, and embodied commentary (Wolf, Stein, Craighead, Duff) and art criticism (Chicago, Kahlo). These stories are used to illustrate and illumine feminist history, and serve as a source of inspiration to students, who use the journal to develop new ways of expressing and recording important themes in their own lives.

WSE 754: Women's Sacred Dances

WSE 755: Earthspirit Movement: An Archaeo-Mythology of Body Art This journey to the place where myth and history intersect provides a way of reconnecting with those cultures that were woman-centered, where a way of life was interwoven with worship of the Goddess. Movement work is based on the student's personal exploratory research through intuitive, imaginative processes and their expression in movement - as sourced in the collective mythological imagery of cultures from the Paleolithic to the present.

WSE 757: Women's Narratives: Artist as Guide Surveys the range of women's creativity from the use of the imagination in daily life to an examination of the narratives of disciplined, consummate artists who serve as models and inspiration for new ways of being. Explores 1) the lives of women artists past and present in the context of their cultures, 2) the role of creativity in women's lives, and 3) how women can give fuller expression to their own stories through journal writing, reading, experiential exercises and creative projects.

WSE 758: Feminist and Lesbian Poetry - Reading and Writing It Studies feminist poets from different cultures and centuries as well as major lesbian poets, entering in depth the worlds of Sappho, Sylvia Plath, Adrienne Rich and Audre Lorde. Emphasizes development of a poet's voice that has honesty and vitality and acknowledges no limits on subject matter or mood.
School of Healing Arts

Drama Therapy
Expressive Arts
Integral Counseling Psychology
Integral Health Studies
Psychology, Ph.D, Psy.D.
Somatics

DRAMA THERAPY

PDT 500: Independent Study in Drama Therapy
Course work, training, experience, or research in drama therapy, related to the students’ particular interests or goals. Examples include advanced training in psychodrama, course work 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
An overview of the field of creative arts therapy, emphasizing the theoretical and practical implications of the use of expressive arts (dance, drama, music, art, and poetry) in group psychotherapy. Provides exposure to the major theoretical approaches to group dynamics and group counseling, with a focus on non-verbal communication.

PDT 505: Developmental Approaches to Psychotherapy and Drama Therapy
An experiential and didactic 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
Exposure to creative drama, theater, and drama therapy with developmentally and physically challenged people as well as with children, adolescents and senior citizens. Includes videotapes, site visits, and experiential workshops facilitated by visiting professionals and special populations demonstrating diverse approaches to this work.

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.

The use of drama as therapy fosters liberation, expansion, and perspective.
Drama therapy invites us to uncover and integrate dormant aspects of ourselves, stretch our conception of who we are, and experience our intrinsic connection with others.

Renee Emunah, Director of Drama Therapy Program
PDT 509: Transformation in Drama Therapy  Applies advanced improvisational techniques to interventions with individuals (rather than groups), 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 511: Clinical Methods  An introduction to fundamental questions, assumptions and processes underlying psychotherapeutic techniques, with guided practice, demonstrations, and integration of personal and theoretical factors. Basic characteristics of clinical practice common to many clinical theories and approaches are emphasized to help students explore the role and function of a clinician.

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. Aims at developing student awareness of values and the impact of those values on counseling and decision-making.

PDT 554: Developmental Psychology and the Family  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; examines and critiques the DSM 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 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  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 areas of particular 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 on 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 610A, 610B, 610C: 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 715: Child Therapy
Covers child psychotherapy theories emphasizing comparisons among theorists, case examples, developmental factors and diagnosis, family dynamics, and treatment approaches—particularly that of play therapy.

PDT 743: Introduction to Drama Therapy
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.)

EXPRESSIVE ARTS CERTIFICATE

EXA 500: 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 510: Practice of Expressive Arts Therapy II
Continuation of EXA 500. Emphasizes interweaving different expressive arts modalities into multi-modal expressive arts therapy; focuses on how to skillfully introduce and transit between different modalities.

EXA 550: 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 gestures and their reflection in the arts; aesthetics and spiritual perspectives; the mythic process.

EXA 610: 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 620: Expressive Arts Therapy: Imagery-In-Movement
Imagery-In-Movement employs 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 630: Expressive Arts Therapy: Myth and Ritual
The use of myth and ritual—including drama, dance, and movement, music, visual arts, and guided imagery—in expressive arts therapy. Sacred time and space is created through the use of potent archetypes, allowing work on the deeper, transformative levels of the self.

EXA 640: Expressive Arts Therapy: Person-Centered
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 650: 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.

There is an artist in all of us.
Of this there is simply no question.
The existence of a visionary aspect in every person is the basis for the supreme impact and pervasiveness of art. Art is a staple of humanity.

Jamake Highwater
EXA 660: Expressive Arts Therapy: The Creative Process Principles of psychotherapy and creative process are compared, and ways to develop the creativity inherent in different expressive arts processes are explored.

EXA 670: Expressive Arts Therapy: Intermodal This approach, developed over the past 20 years in Europe and America, is based on finding meaning through following different but interconnected elements of imagination, including images, movements, or sounds and rhythms. Insight into the therapeutic relationship is stressed, particularly when experienced as an aesthetic response.

EXA 695: 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 710: 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 720: 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 730: 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 740: 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 750: Visual Arts 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 800A, 800B: Expressive Arts Therapy Practicum I, II: Group Supervision 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 810A, 810B: Expressive Arts Therapy Practicum I & II: Individual Supervision 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 850: 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.

EXA 900: Practice of Expressive Arts Consulting Education I Experiential and cognitive introduction to the practice and theory of Expressive Arts consulting and education. Emphasis is on personal experience in the group, and on how individual creative arts modalities (visual arts, dance and movement, music, drama, poetry, etc.) are used. Applications are made to education and the human potential movement, corporate and other types of consulting, and to the health care field.

EXA 910: Practice of Expressive Arts Consulting Education II A continuation of EXA 900, this course is an experiential and cognitive introduction to the practice and theory of expressive arts consulting and education. Emphasis is on the appropriate use and integration of the expressive arts in various contexts: education, the human potential movement, health care, corporations, and other institutions.

EXA 950: Sacred and Transformative Arts (Selected topic varies with term and instructor) Different ways that the arts serve as sacred and transformative agents. Focus may be on different media or different traditions of sacred arts. Course may be repeated for credit with different topic and instructor.
INTEGRAL
COUNSELING
PSYCHOLOGY

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 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: Childhood 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 of origin interviews.

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

ICP 575G: Supervised Group Practicum in Counseling

ICP 575I: Supervised Individual Practicum in Counseling

ICP 590: Cross-Cultural Mores and Values
Ethnic and social class mores.

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: Integral Inquiry
Narrative approach to Haridas Chaudhuri's concept of integral psychology; creation of individual self narrative; comparative ways of knowing and methodology.

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

ICP 612A: Beginning Gestalt Therapy
Experiential and practical learning of basic principles and techniques of Gestalt therapy, with reading and discussion of theoretical writings.
ICP 612B: Continuing Gestalt Therapy  Continuation of experiential learning of Gestalt therapy, through observation, participation, and supervised practice.

ICP 615: Transpersonal Psychotherapy  Key approaches, models, and theorists in transpersonal psychology; major issues relevant to the therapist.

ICP 617: Issues in Gay/Lesbian/Bisexual Counseling  Develops awareness 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 622: Alcoholism and Chemical Dependency Counseling  Survey of current treatment approaches to chemical dependency and examination of the human-transpersonal perspective.

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

ICP 630: Integrative Seminar  Taken in a student's final quarter, this seminar recapitulates total learning in the program and concentrates on the completion of the research portfolio.

INTEGRAL HEALTH STUDIES

IHS 000: Spiritual Community Practice  Requirement for integrating spiritual principles and community involvement with personal work.

IHS 501: Introduction to Integral Health  Provides the foundation for navigating through the maze of health and healing knowledge through an exploration of healing concepts and practices relevant to health care for the 21st century. Enables students to cultivate knowledge of multicultural approaches (i.e., Asian, Western, and indigenous healing practices), holistic health, and systems theory into a viable philosophy and practice.

IHS 502: Foundations of Western Healing Traditions  Assumptions, strengths, limitations, and applications of various Western healing traditions, including biomedicine, homeopathy, chiropractic, naturopathy, and Anthroposophical medicine.

IHS 503: Foundations of Asian Healing Traditions  Explores the dominant themes and practices of Asian healing including Chinese, Ayurvedic, and Tibetan medicine.

IHS 510: Psychoneuroimmunology  Bridges immunological and neuroscience knowledge with psychological and spiritual perspectives to examine how belief and attitudes influence health and healing.

IHS 520: Nutrition as a Living Philosophy  Explores ecological, sociocultural, and holistic approaches to nutrition. Applies ancient wisdom of Chinese five elements and Fu-Zheng to knowledge of food preparation and combining to restore and maintain health.

IHS 602: Qi Gong for Health  Teaches basic skills in Shaolin qi gong with emphasis on personal health. This is a three-week intensive offered yearly in a Daoist hermitage in either Hangzhou, China or Gennesse Valley, Idaho.

IHS 603: Meditation Healing Systems I: T'ai Chi, Qi Gong  Concentrates on the meditative healing systems indigenous to China, such as, T'ai Chi and Qi Gong, which are related to martial arts and religious-ancstral practice. Students will learn the practices, read about their origin and philosophy, and study the medical benefits from a modern Western perspective.

IHS 604: Meditation Healing Systems II: Yoga, Mantra, Mahayana Practices  (Cross-listed as PAR 604)

IHS 605: Meditation Healing Systems III: Ceremonial Rituals  A study of ceremonial healing that concentrates on Tibetan, Indian, Chinese, and Native American ritual healing.

IHS 606: Meditation Healing Systems IV: Western Mystical & Metaphoric Practices  An exploration of the applications of Western meditative systems (Jewish Kabbalah, Christian hesycasm and prayer, Sufism, Gurdjieff's Fourth Way, and others) to healing practices.

IHS 607: Energy Medicine  Explores the concept of energy and the emerging field of energy medicine from ancient to postmodern perspectives.

IHS 610: Women's Health and Healing  (Cross-listed as WSE 712)
IHS 611: Pregnancy and Birth as a Transformative Journey: Explores spiritual, anthropological, and physiological perspectives of the reproductive process from embryogenesis, birth, through the neonatal period. Discusses pregnancy and birth as metaphors for transformation through all creative processes.

IHS 612: Coming of Age Across Cultures: Demystifying Menopause (Cross-listed as WSE 734)

IHS 621: Service and Compassion: Working with Death and Dying
This course covers two quarters and draws together various approaches to the death experience and the concept of service in assisting those persons in transition. In addition to class lectures, students gain direct experience through hospice work.

IHS 631: Introduction to Herbalism: Explores the rich and diverse nature of humanity’s relationship with medicinal plants. The historical and modern worldwide role of herbalism is presented, focusing on the cultural and ecological roles played by plants; this includes medicine, food, shelter and clothing, economics, art, and spirituality. Traditional herbal lore and its insights are also examined.

IHS 632: Green Science
A study of the scientific context of herbalism. Includes an introduction to botany which looks at the nature of plant form and function and the diversity of plants (specifically medicinal herbs), as well as their environmental role. There is an emphasis on ecology, bio-regionalism and co-evolution theory as a way of approaching ecological medicine. The pharmacology of medicinal plants is introduced.

IHS 633: Cross-Cultural Aspects of Herbal Medicine
The great diversity of systems of herbal medicine worldwide is explored, emphasizing the relationship between culture and the way herbs are used. We consider European and North American phytotherapy, herbalism in traditional Chinese medicine, Ayurveda, and the folk traditions and many forms of herbal medicine developed and used by the indigenous peoples of the world.

IHS 634: Practical Herbal Medicine
The practical skills of herbalism are developed, including the art and science of preparing herbal medicines, and the basics of wild crafting, cultivation and harvesting. Over 100 medicinal plants are studied in depth. Techniques of literature search particularly relevant to herbalism will be presented. Includes field trips to a medicine-making facility and a commercial herb farm.

IHS 635: Introduction to Western Phytotherapy
The basics of using medicinal herbs in health maintenance, prevention of disease, and the treatment of illness are presented. Emphasizes the use of tonic herbs. Students develop their own herbal medicine chest.

IHS 636: Herbalism, Culture, Consciousness & Society
The social history of U.S. herbalism is explored as a way of understanding the current legislative climate that controls all aspects of phytotherapy. Focuses on FDA regulations and on attempts to change them, and on how the practice of phytotherapy is controlled. The diverse cultural and spiritual impact of plants that affect consciousness will be considered.

IHS 637: Western Phytotherapy Therapeutics
A detailed study of the practical therapeutic contribution of phytotherapy. Intended for students with a background in some aspect of medical practice, it is designed to lay a foundation for the skilled use of herbal medicines in a holistic practice; may be used as the cornerstone of a practice as a medical herbalist or as an adjunct to the practice of a therapist in another healing modality.

IHS 638: Issues of the Herbal Industry
An introduction to the herb industry in all its forms. Topics include ethnobotany and the research process by which Western science ‘discovers’ medicinal plants. Emphasizes the economic, political, and multicultural issues this raises. Studies herbal businesses, examining large, medium and small-scale manufacturing operations; also explores the retail herb trade. Entails field trips to such sites as Traditional Medicinals, Simpler’s Botanicals, and Shaman Pharmaceuticals.

IHS 700: Integrative Seminar (Thesis Preparation)
Provides an opportunity to further integrate the knowledge and experiences gained through the Integral Health Studies curriculum and community practices. Students are assisted in identifying a specific thesis topic or question. Subsequent discussions focus on developing a full thesis proposal or project.

IHS 701A, 701B: Thesis Writing/Project
Individualized work with members of student’s thesis committee.
HEALTH EDUCATION

HED 500: Fundamentals of Health Education Theories and processes of health behaviors (individual, groups, and organization), learning and change.

HED 502: Health Informatics Fundamentals of computer literacy in health information systems and resource management.

HED 503: Contemporary Health Problems: A Systems Approach Diagnostic and needs assessment approaches to individual, family, community, and ecological health problems (includes pluralistic and holistic notions of disease and illness).

HED 504: Wellness: Holistic and Pluralistic Approaches to Positive Health Knowledge of various sciences, philosophies, and practices underlying positive health.

HED 511: Epidemiology for Health Professionals Basic epidemiology and biostatistics.

HED 512: Research Methods Quantitative and qualitative approaches to research.

HED 520: Program Planning I Once the health needs of individuals, communities or groups are assessed, health educators assist in creating strategies for healthy options through the design and implementation of health programs. This course provides a theoretical grounding for collaborative, participatory processes in health program design.

HED 521, 522: Program Planning II and III Practicum experience in program design, implementation, and evaluation. Includes theoretical work and skill acquisition required for applying program evaluation concepts and methods. Explores the ethical and interactive aspects of evaluation, including financial, political, community and collaborative considerations.

HED 524: Grant Writing Fundamentals of funding sources and skills for contract, proposal, and grant writing.

HED 532: Health Communication Skills Skills for communicating health information, i.e., use of instructional media, writing, and oral presentation skills.

HED 533: Ethics Fundamental concepts of ethics, values, and morals that facilitate sound decision-making; also addresses ethical issues confronting health educators.

HED 540: Community Health Advocacy Examines processes of community advocacy and social change promotion. May be substituted with ODT 210: Health and the Quality of the Workplace.

HED 555: Group Facilitation: Leadership and Group Dynamics A course in experiencing effective group process and developing the skills to be an effective group process leader. Facilitation techniques are taught on the personal, interpersonal, and systems levels.

HED 601: Creating Presence: Consultative Skills The use and growth of the self in relationships that promote healing; students also learn consulting skills and techniques for working with groups and individuals.

HED 610: Administration Theory Designed for students pursuing careers in health administration. Develops competencies in: organization theory; administrative and management principles and skills; supervisory, legislative, and conflict resolution processes; decision-making; communication; funding; budgeting; marketing, and personnel management.

HED 611, 612: Administrative Skills I and II Practical application of health administration.

HED 620: Managed Care and Health Professions This course is a timely reference for changing issues in health care reform, management and financing. Relevant for all persons engaged in health professions.
PSYCHOLOGY

Note: While these courses are primarily for psychology doctoral students, they are also open to students in other programs with instructor’s consent.

PR indicates course prerequisites.

PSY 500: Research Design
Basic concepts of psychological research, with an emphasis on qualitative research: measurement; causal inference; quasi-experimental and experimental design; and ethical, political, and cultural issues. Theoretical concepts will be applied to completed and ongoing research, especially in psychotherapy.

PSY 501: Statistics 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: Statistics for the Psy.D.
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 505: Tests and Measurements
Principles of measurement and testing; survey of major tests used in clinical and counseling work and research; role of testing and measurement in diverse applications.

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 510: Personality Theory
Major theoretical approaches to personality: psychodynamic, behavioral, cognitive, existential, humanistic, constructivist, psychohistorical, feminist, and cross-cultural.

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 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 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 537: Psychology of Women
Lecture and discussion of the history of theory and research in the psychology of women and gender issues. Current theory, major treatment topics, epistemological issues, and psychological aspects of women’s spirituality will be addressed. Group research project. (Cross listed as WSE 718)

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 543: Psychobiography
Psychodynamic (not limited to psychoanalytic), developmental, feminist, and social psychological theories to illuminate the life events, spiritual and artistic productions, and subjective reports of individuals, both contemporary and historic.

PSY 545: Psychology of Jung
The psychological theories of C.G. Jung, with emphasis on application to therapeutic and growth processes.

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

PSY 549: Psychopharmacology
Survey of psychoactive drugs and their actions on the brain and mind. PR: PSY 548.

PSY 550: Psychopathology
Historical/political and contextual issues of diagnosis and categorization of human experience, DSM-IV diagnostic criteria. Overview of theoretical approaches to psychopathology and the experience of human adaptation, including multicultural and gender issues in theory, assessment and diagnosis.
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 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.

Psychotherapy Orientations

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 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: 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. PR: PSY 604.

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 625: Jungian Psychotherapy Theories and techniques of psychotherapy from the perspective of analytic psychology. Theory and methods, cases, and student material. PR: PSY 545.

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

PSY 631: Cognitive Therapies and Asian Psychology Theory and practice of cognitive therapy, emphasizing the phenomenological perspective. Approach to therapeutic practice emphasizes the insight and awareness models from Asian psychological systems.

PSY 635: Taoist and Existential Psychotherapy Theory and practice of existential psychotherapy and counseling.

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.

Psychotherapeutic Specialties

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

PSY 703: Working with the Family of Origin: Family Therapy The on-going, often powerful influence of the family-of-origin in one's current personal life and in the countertransference relationships with clients.

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.

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

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

PR: PSY 530, 531.

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

PSY 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 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 730: Theory and Practice of Group Facilitation Application of theories of group process to facilitating groups oriented toward therapy, growth, task completion, and problem solving.

PR: PSY 513.

PSY 735: Contemporary Approaches to Hypnotherapy Hypnotic techniques emphasizing direct and indirect suggestion, metaphor, and relating to the unconscious.

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 750: Psychodynamic Approaches to Brief Therapy Models and strategies of the major approaches to short-term and time-limited dynamic psychotherapies.

PSY 751: Strategic Approaches to Brief Therapy Major models and methods of systems-oriented brief therapies, including problem-solving, MRI, narrative, and solution-oriented approaches. PR: PSY 750.


PSY 802: Statistics II Analysis of variance, including repeated measures, mixed designs, tests of simple effects, trend analysis, multiple comparisons, and unequal n; multiple regression, analysis of covariance, the general linear model, and loglinear analysis.

PR: PSY 501.

PSY 803: Multivariate Statistics 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. (Required of Ph.D. students doing quantitative dissertation research.) PR: PSY 802.

PSY 804: Qualitative Research Methods Naturalistic observation, sociological fieldwork, grounded theory, narrative analysis, phenomenology, psychobiography, and psychobiography. (Required of students doing qualitative dissertation research.) PR: PSY 501 or 501S.
PSY 806: Research Practicum  Planning, execution, and write-up of a research project, either individually or in collaboration.

PSY 868: Forensic Psychology  Roles of the psychologist in the legal and corrections fields. Competency determination, expert witness testimony, the evidentiary process, diminished capacity, violence analysis, and custody release considerations.


PSY 871: Psychological Assessment II: Objective Personality Measures  Theory and practice of administration, scoring, interpretation and application of objective measures, including the MMPI, MCMI, CPI, 16 PF, Myers-Briggs. Introduction to projective assessment. PR: PSY 870.

PSY 872: 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 871.

PSY 873: Psychological Assessment IV: Neuropsychological  Neuropsychological theory, administration, interpretation, application, and critical overview of commonly employed tests, performance measures, and assessment batteries in evaluating neuropsychological functioning. PR: PSY 870.

PSY 880: Consultation & Supervision in Professional Psychology  Skills in consulting and supervising.

PSY 881: Teaching of Psychology  Theory, models, and methods of the instruction of psychology.

PSY 882: Teaching Skills Practicum  Applied skill development with opportunity to participate in classroom instruction. PR: PSY 881.

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


SOMATICS

Please note that the required courses for the Health Education credential within the M.A. Somatics concentration are being finalized as of the publication date of the Catalog. They do not appear here.

PR indicates course prerequisite.

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, for self-development, and for use in somatic education and psychotherapy. The course explores how the disjunctions between one's subjective body-image and the public body described by measurement and by the maps of Western anatomy may be used to illuminate one's family system, and the attitudes towards the body one learned in one's family. Emphasis is placed on how anatomical knowledge can be used in the counseling situation for diagnosis of the family system and therapeutic intervention. Also introduces the work of some of the early founders of the field of somatics.
SOM 507: Neuroscience, Body-Image and Family Systems  This course focuses on the role of the neural, neurohormonal, and neuromuscular systems in experiences such as arousal, stress, and movement. It looks at emotions, feelings, and self-images as multileveled patterns of biological activity. Analyzes ways in which family and other social organizations influence and impact neural excitatory activities, and explores the implications of these understandings for somatic education and therapies. PR: SOM 505.

SOM 510: Advanced Family Therapy: Action-Oriented Approaches  This course presents a somatic perspective on selected theories and techniques of family therapy. Experiential exercises assist students in identifying dynamics rooted in their own family of origin and how these dynamics impact their role and effectiveness as a therapist. Students also have the opportunity to explore their own personal therapeutic style. PR SOM 556A & SOM 556B.

SOM 514: The Psychology of Wilhelm Reich  This study of Wilhelm Reich, a pioneer in the somatics field, covers: the relationship between the work of Freud and Reich; Reich’s theory of character analysis; his work with muscular and character armor, sex economy, orgone energy; and his revolutionary methods of working with the body-mind. Shows how current somatic approaches have been informed or shaped by Reich’s work, and demonstrates application of his theory and practice in therapy and interpersonal growth.

SOM 525A: The Psychology of Play  Students explore the sensory and emotional experiences of the body in the rapid and competitive kinds of movement that are typical of sports. The course is intended to expand one’s notion of body-image to include the possibilities of such kinds of movement. Emphasizes the familial and social factors which inhibit a person’s capacities for strength, resilience, and the ability to defend him or herself in dangerous situations. Examines the psychological and social barriers to using the body in the non-goal oriented ways that are characteristic of play.

SOM 530A: Theories and Techniques of Somatic Psychotherapy I  The first of a sequence of courses that look at individual and family systems approaches to psychotherapy from a somatic perspective. Covers studies the history and practical application of somatic thinking to therapeutic issues such as transference, countertransference, resistance analysis, intervention, empathic listening, and emotional expression. Discusses various body-oriented interventions such as work with gesture, expression, and breath. PR: SOM 507.

SOM 530B: Theories & Techniques of Somatic Psychotherapy II  The second in a series of three courses focusing on the dynamics of intrapersonal organization, interpersonal interaction, and family systems from a somatic perspective. Covers the theoretical bases of the development of character structure and implications for psychotherapeutic approaches. Examines the relationship between somatic development (development of body structure) and psychological development (development of character structure); how one’s history of interpersonal dynamics becomes embodied; and how this somatic basis of experience shapes our lives and forms the basis for interpersonal relating and bonding in the present. Course emphasizes the nature of identity, how identity develops within the family system and is structured in the body, and how the dynamics of identity development cause resistance to change within the individual and within the family system. Another important emphasis of the course is how all of the above relate to transference and countertransference.
SOM 530C: Theories and Techniques of Somatic Psychotherapy III
The third in a series of three courses focusing on the dynamics of intrapersonal organization, interpersonal interaction, and family systems from a somatic perspective. Continues to examine the theoretical basis for the development of character structure, with increased emphasis on the implications for psychotherapeutic approaches. Examines the dynamics of psychotherapy and the process of change and transition. Emphasizes the role of psychotherapeutic interventions and how to evaluate the effects of intervention. Develops an in-depth understanding of transference and countertransference.

SOM 535: Group Process: Therapeutic Communication
A process group for first year students to learn communication skills, increase sensitivity to others, and practice the direct expression of thoughts and feelings and their relation to body states. The leader will also use the group's process as the basis for an introduction to systems analysis and group process. Readings are from the work of family systems theorists such as Jackson and Bowen and group theorists such as Yalom. The group will use non-verbal and verbal exercises to facilitate its goals.

SOM 536: Group Dynamics
Analytic and experiential introduction to group process. Didactic and historic perspectives to bear on experiential material.

SOM 540: Integrative Seminar
A further development of both theoretical understanding and practical techniques for working in a variety of clinical settings. Course emphasizes the integration of somatic and other clinical approaches. Mastery of observational, assessment and listening skills, treatment planning, goal formulation and facility of intervention will be stressed. Students discuss their own therapeutic style in class and in a final paper which integrates their work throughout the Somatics program.
PR: SOM 530C.
SOM 545: Introduction to Psychodynamics Present a history of psychodynamic ideas and an introduction to how psychodynamic perspectives are applied in clinical settings. Covers basic theoretical and clinical concepts, such as drive and object relations theories, ideas about self and self development, transference, countertransference, resistance, and defense. Looks at relationships among psychodynamic, somatic, and family systems approaches.

SOM 555: Sensory Awareness Sensory awareness allows deep, uncritical attention to how we are, act, and perceive. This course examines the importance of this kind of attention to self-awareness, individual growth groups, interpersonal reactions, therapeutic applications, and societal issues.

SOM 556A: Family Systems: Somatic Movement Approaches I Patterns established in the family of origin affect an individual's perception of self, other, and relationship. Utilizing the body-based, therapeutic form of Authentic Movement, together with a process-oriented approach to psychotherapy, such elements as projection, boundary-making, listening, speaking, writing, empathy, transference, and countertransference are investigated as they relate to work with individuals, groups, and families. The role of movement, body experience, and the creative process in eliciting emotion and bridging conscious and unconscious processes within the therapeutic relationship will be explored.

SOM 556B: Family Systems: Somatic Movement Approaches II An effective psychotherapist or somatic educator must be aware of their own somatic patterns and their psycho-emotional underpinnings as they relate to dynamics within their family of origin. This course provides an opportunity for enhancing observational and listening skills, and for developing an appreciation for the role of nonverbal phenomena within the clinical interview with individuals, groups, and families. Class format integrates experiential and theoretical material. PR: SOM 556A.

SOM 560: Clinical Relationship Explores the complexities of the clinical relationship, including various perspectives on transference and countertransference and how to work with these dynamics in the clinical setting. An understanding of the somatic level of transference and countertransference provides a tangible opportunity to work with this material.

SOM 565: Body and the Body Politic A study of how both individual bodies, and individual experience of the body are shaped from infancy by major social institutions (education, medicine, religion, science, the media, etc.), and how that shaping process anchors the power of those institutions in our perceptions and emotional responses to authority. Focuses on how people are coaxed to neglect the sources of wisdom and decision-making within the social body, learning to renounce authority to publicly designated experts and authorities. Particular attention is given to this question: what does it mean to be a somatic therapist or educator in a world characterized by widespread abuse of both the personal and political body?

SOM 570A: Research Design An introduction to the basic theories and skills necessary to collaborate in the ongoing research project sponsored by the Somatics program in cooperation with a group of private institutes of somatics. The project, the Phenomenology of Somatic Practices, involves a careful description of the typical experiences reported both by teachers, practitioners, and clients of a particular method. Introduces different paradigms of research, methods of establishing validity, the nature of evidence, interpreting methods, and the literature review.

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

SOM 580: Case Seminar in Somatic Psychology/Clinical Practicum A process-oriented supervision group with presentation and discussion of cases. The focus is on the somatic dimensions of the therapeutic relationship, treatment planning, results of therapeutic interventions, and countertransference issues. PR: PDT 546 and ICP 546.

SOM 590: Cross-Cultural Approaches to Health, Sexuality and Body Movement An analysis of how both the human body and body-images are shaped not only by biological and psychological factors, but also by forms peculiar to a given culture – its ideal bodies, childbearing and rearing practices, meta-political and religious practices, etc. Looks at how these factors can provide the basis for either racism and sexism, or for healing. Emphasis is on the major cultures which shape the California population: European, Hispanic, African, Native American, and Asian.
School for Transformative Learning

Bachelor of Arts Completion (B.A.)

Integral Studies Doctoral Programs (Ph.D.)
  Individualized Integral Studies
  Learning & Change in Human Systems
  Traditional Knowledge Women's Studies

Master of Arts in Business (M.A.B.)

Organizational Development & Transformation (M.A.)

Bachelor of Arts Completion
The Bachelor of Arts program is a new and experimental curriculum. The courses are currently being tested and refined. For descriptions of the current quarter courses, see the quarterly Schedule of Courses.

Integral Studies Doctorate
  Individualized Learning & Human Behavior
  Traditional Knowledge Women's Spirituality
The ISD program is new and experimental. The courses currently are being tested and refined. For descriptions of the current quarter courses, see the quarterly Schedule of Courses.

MASTER OF ARTS IN BUSINESS

Courses for the bulk of the MAB curriculum are still being tested and refined, and descriptions are not yet available. The following courses are offered within each core area of study. Courses marked by an asterisk (*) are open only to students enrolled full-time in the M.A.B. program. All others are open institute wide. Courses from other Institute programs may be taken to fulfill the specialization component with approval of the student's advisor.

*MAB 610, 620, 630
Mastering the Art of Business I, II, III
First year foundational courses. The M.A.B. is a new, experimental program with an evolving curriculum. These three nine-unit courses make up the core curriculum of the program. The subject matter covered in these three courses is described below.

The Art and Science of Transformative Learning
Introduces the concepts of self-directed adult learning, team learning, and learning communities. Addresses application of transformative learning principles to self-learning, team learning, and organizational learning. Includes component on use of telecommunications to support adult learning. Central focus is on team and community building.

Systems Thinking: Theories and Applications to Business
An introduction to systems thinking, the Viable Systems model, and deep ecology as contexts for business. The objective of this course is to introduce systems thinking as a new paradigm for sustainable civilization. The cultivation of this perspective will assist students in finding an alternative to traditional, destructive ways of managing and organizing. Learning organizations and organizational learning are emphasized.

Starting and Running a Business
Examination of the management of change and innovation with particular attention to the role of the entrepreneur as manager of a new venture. Looks at characteristic behavioral, organizational, financial, and marketing problems of entrepreneurs and new enterprises. Special emphasis on the use of values-focused management approaches such as honesty, openness, community service, and resource sharing as a superior strategy for entrepreneurial success.

Management and Organizational Theory
Application of behavioral and social science concepts to contemporary organizational life. Covers theories and methods related to individual, interpersonal, and group behavior as well as to total organizational issues such as goals, structure, and design of management systems.
Information and Technology Management  Focuses on the importance of managing information and technology within the socially responsible enterprise. Includes components on groupware, the impact of technology on human communication, and the use of technology to facilitate learning. Also covers management and marketing information systems and computerized tracking.

Accounting and Finance  Course begins with how to read business financial statements, and focuses on the theory and practice of financial measurement and valuation. Discusses mainstream and alternative models used in financial planning and control. Gives an introduction to the accounting methods employed in organizations to determine and communicate their financial positions to outsiders. Also covered are theory and practice of income measurement and asset valuation; financial, management, and cost accounting; capital markets, regulation, financial institutions. Provides analytical tools and practical skills for recognizing and solving complex problems of business finance. Other topics include working capital management; capital budgeting; cost of capital; capital structure; etc. Introduces environmental and social auditing with a special emphasis on the social consequences of the profit-making venture.

Economics, Business, and Society  Survey of the social responsibilities of business as applied to the issues of poverty, equal rights, ecology, consumerism, the quality of life, and the role of business in the community. Introduction to conventional microeconomics (revenues, costs, profits, etc.) and macroeconomics (interest rates, national income, inflation, unemployment, etc.). Emphasizes alternative economic models (Schumacher, Henderson, etc.) and introduces the “counter economy” movement as exemplified by TOES (The Other Economic Summit) and its subsequent manifestations.

Marketing and Community Relations  Identification and fulfillment of customer and community markets. Creation and use of marketing information systems. Focuses on the dynamics of demand and the harmonizing of the market mix. Emphasis on the concepts and practices of relationship selling, transaction based marketing, and personal recommendations as the foundation for success in socially responsible businesses.

Organization Development and Transformation  Includes components on organization appraisal and intervention, methods and processes used to communicate values and visions of an organization, and practical models of visionary leadership leading to the actualization of sustainable economies and businesses.

Planning and Strategic Thinking  A capstone course which integrates all previous course work. Case studies and simulations are used to illustrate the application of systems thinking to the overall processes of planning and strategic thinking. Looks at the impact on people and organizations resulting from realignments in structure and strategies.

Qualitative Research  Application of qualitative models and action research methods to business management.

Integral Business Studies  Integration of foundational and ideological components of the M.A.B. program.

*MAB 711, 712, 713:  Mastering the Art of Business  IV, V, VI  Second year foundational courses. The M.A.B. is a new, experimental program with an evolving curriculum. These second year foundational courses provide the flexibility necessary for collaborative curriculum design by students and faculty that is tailored to the individual and group needs of each cohort. Includes quantitative research, the application of quantitative models and empirical methods to business management and of statistical method to both quantitative and qualitative data. For information on how previous cohorts have defined these courses, contact the program coordinator at extension 294.

*MAB 791, 792, 793:  Project Demonstrating Mastery I, II, III  Proposal preparation, design, and implementation of integrative thesis level project.
ORGANIZATIONAL DEVELOPMENT & TRANSFORMATION

ODT 500: Managing Organizational Change
Explores key concepts of planning and managing organizational change, using case studies. Students assess personal strengths and areas for improvement as organizational change agents.

ODT 510: Practical Consulting Skills
This highly interactive seminar develops a broad spectrum of basic skills essential to effective consulting relationships. These skills are organized around a core model that is useful for managing the consulting process. In addition to planned activities, students identify personal interests and develop specific skill areas desired.

ODT 520: Foundations of ODT
Explores the historical and cultural reasons for organizational development and transformation in America, reviews the growth of ODT as a field, and examines the theories and practices that have evolved. Assesses current status and future of organizational development and transformation.

ODT 530: Systems and Organizations
Examines systems thinking and its applications to organizations. Includes basic systems thinking, systems-based organizational change methodologies, and the interface between systems thinking and other major organizational theories. (The year-long STL 550: Transforming Systems may also be used to meet this requirement.)

ODT 540A, 540B: Process Group
Using a T-group model, incoming students address issues of importance to participants, such as personal/interpersonal issues, adjustment to school, community, career, etc. Focus for the first quarter is interpersonal skills; for the second quarter, group dynamics and facilitation.

ODT 550: Group and Meeting Facilitation
Participants learn skills and tools of meeting design and facilitation in the context of a developmental model of groups as high-performance teams.

ODT 555: Advanced Group Facilitation
Focuses on the experience of effective group process and on developing the necessary skills to be a group process leader. Students learn how to work with material that emerges in the group, moment to moment, as a tool to develop the participants' level of awareness, to facilitate healing and growth, and to aid the group in becoming a more efficient task-oriented organization. Three levels of facilitation techniques are taught: personal, interpersonal, and systemic. Students learn how to use interpersonal conflict and cooperation to deepen relationship, and how to read group signals and promote whole-system health.

ODT 560: Conflict Resolution: Maps, Models, Practices
Explores the dynamics and stages of conflict, identifies conflict resolution processes and common values, and helps participants develop skills for creative resolution of conflict in human systems. Includes an introduction to the electronic network ConflictNet.

ODT 565: Team Building
Team building has become one of the most important OD requirements in all kinds of organizations. This course combines theory and application of consulting practice to team development, issues of readiness, growth, leadership and self-management. Students organize a project to complete as a team while observing and reflecting on their process.

ODT 570: Postmodern Consulting
Examines ways to apply postmodern philosophy in consulting; supports an interpretive approach by organization members through the use of images and metaphors. The consultant's role is to assist members in addressing current concerns and in examining ways to move from the current to the desired reality.

ODT 575: Workshop Design
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 580: Appreciative Inquiry
An experiential and theoretical exploration of the power of positive imaging and the processes which incorporate collective vision and aspiration (rather than problem-solving and planning) as a basis for action. Incorporates case studies, social construction theories, and experiential skill development. Also examines the application of Appreciative Inquiry to global management of social innovation as a new phenomenon in our time.
ODT 600: Spirit in Work
A week-long intensive which investigates the state of the art in the field of organizational transformation. Past presenters have included John Adams on business and a sustainable economy; Prasad Kaipa on creativity, empowerment, and leadership; and Margaret Pavel, Lisa Faithorn, and colleagues on healing the wounds of separation caused by racism, sexism, homophobia, etc.

ODT 620: Critical Thinking Skillshop
Intended to acquaint participants with a model for critical thinking, based on the discovery and analysis of the hidden assumptions that underlie and shape the way we think.

ODT 650: Social Change
Students explore the history, theory, and practice of social change organizing. Small study/action groups investigate, participate in, and critique the work of contemporary social change organizations.

ODT 660: Large Systems Change: Team Approach
Based on their work with several corporations, Mary Gellinas and Roger James have developed this course to teach practitioners the steps involved in long-term major change. The class is experiential as well as theoretical. Meets in four all-day sessions and one half-day.

ODT 670: Strategic Planning
As an essential organizational practice, this course is designed to explore specific methods in the development of mission, values and vision; the articulation of strategic directions; operational planning and related areas. This skill-building course provides students with opportunities for practice.

ODT 675: Philosophy of Participation
Covers the theory and practice of an inter-culturally participatory strategic planning process developed by the Institute of Cultural Affair in over 20 years of experience around the world.

ODT 680: The Learning Organization
Introduces students to Action Research and Inquiry, the primary modality of an ODT practice. Based on the work of Chris Argyris and Peter Senge, this course explores mental maps and the conditions necessary for learning as a community and inquires into methods for creating a learning environment within organizations.

ODT 700: Internship
A six-month internship of practical hands-on experience is required for M.A. graduation; three months is required for Certificate students. This can be initiated by students in an area of interest or can be jointly identified with the ODT and Placement offices. Students are expected to contract with their site and meet with a faculty supervisor and other students for coaching and sharing learning.

ODT 720: Independent Study
Independent study under faculty supervision in a topic of the student's interest. Up to one-sixth of a student's program may be taken in this manner.

ODT 740: Research Methodologies
A one-unit "skillshop" with the purpose of introducing students to the principles and varieties of research methodologies suitable for the M.A. thesis or project.

ODT 750: M.A. Thesis/Project
Researching and writing the Master's thesis or project under faculty supervision.

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

Blaise Pascal
Dan Moonhawk Alford earned a C. Phil. (1981) in Linguistics from the University of California, Berkeley and his M.A. (1969) in Linguistics from the University of California at Los Angeles. He became acquainted with Native American viewpoints 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 fieldwork issues in language, cognition and consciousness, language issues in education, indigenous science, and an approach to linguistics which recognizes the importance of alternate states of consciousness in researching the hidden aspects of language.

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 invited presentations on “Shaman Talk: A Medicine Way of Language,” Manifesting World Views in Language,” and “‘God’ is not a Noun in Native America.” (Social & Cultural Anthropology)

Angeles Arrien received an M.A. (1969) in Folklore/Anthropology, University of California at Berkeley, and an Honorary Doctorate of Philosophy, California Institute of Integral Studies (1988). She is an anthropologist, award-winning author, educator, and corporate consultant. She lectures internationally and conducts workshops that bridge cultural anthropology, psychology, and comparative religions. Angeles teaches the universal components of communication, leadership skills, education, and health care. Her work reveals how indigenous wisdom is relevant in our families, professional lives, and our relationship with the Earth. Angeles is author of The Four Fold Way: Walking the Paths of the Warrior, Teacher, Healer and Visionary (HarperCollins, 1993) and Signs of Life: The Five Universal Shapes and How to Use Them (Arcus Publishers, 1992). (East-West Psychology)

Matthew Bronson received his M.A. (1982) in Linguistics from the University of California, Berkeley with concentrations in cognitive science, applied linguistics, and the study of metaphor. The challenge of teaching English as a second language and linguistics led to an interest in accelerative learning and teaching techniques that activate the vast untapped potential of the nervous system. Matthew is certified as an Accelerative Teacher/Trainer and is pursuing a Ph.D. at Saybrook Institute, focusing on applied neuro-psychoogy and accelerative teaching/learning.

Matthew’s varied career includes research, teaching and publications on the influence of indigenous languages on Spanish, linguistic analysis of discourse produced by trance-channels, and psychosocial interventions for people living with HIV. A recently published article is entitled, “When As-if Becomes As-is: the Spontaneous Initiation of a Brazilian Spiritist Medium” (Journal of the Society of the Anthropology of Consciousness, Vol 3, #1-2, MarchJune 1992). He is also the author of “Healing with Mind and Heart” (Magical Blend, April, 1989) and “Brazilian Spiritists Healers” (Shaman’s Drum, Winter 1985). He regularly conducts fieldwork in Brazil, and recently conducted workshops in St. Petersburg and Moscow, Russia on conflict resolution skills and accelerative learning techniques. (Social & Cultural Anthropology)

NOTE:
A listing of recent faculty publications is available upon request from each of the three Schools.
Daniel DeSlatiers received his M.S. (1984) and Ph.D. in Psychology (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* (P.U.Q., 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.  
(East-West Psychology)

Duane Elgin is an author, social activist, and visionary. He received his M.B.A. (1968) from the Wharton Business School, and an M.A. (1969) from the University of Pennsylvania. He wrote the classic book on ecological lifestyles, *Voluntary Simplicity* (William Morrow, 1981, republished in a revised edition, 1993). He also wrote *Awakening Earth* (William Morrow, 1993), an exploration of the evolution of culture and consciousness as humanity works toward initial maturity as a planetary-scale civilization. With Joseph Campbell and others, Duane was a co-author of *Changing Images of Man* (Pergamon Press, 1982). Since 1981, he has been the Director of “Choosing Our Future,” a non-partisan and non-profit organization working to revitalize the conversation of democracy through large-scale electronic town meetings and other creative uses of the mass media. In the 1970’s, he worked as a senior social scientist with SRI International where he conducted strategic planning studies for clients such as the Ford Motor Co., Royal Dutch Shell, the President’s Science Advisor, the National Science Foundation, and the EPA. He also served as a senior staff member of a joint Presidential-Congressional Commission on the American Future.  
(Social & Cultural Anthropology)

Lisa Faithorn, outgoing director of the Social & Cultural Anthropology program, received an M.A. from Northwestern University and a Ph.D. (1990) 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, applied intuition, and deep ecology. She is on the editorial staff of *Vision/Action*, the journal of the Bay Area Organization Development Network, and on the advisory boards of the Institute for Deep Ecology Education, and the Global Intuition Network.

Lisa is a specialist in the areas of ecology and social change, applied ethnographic research, and organizational culture. She works as a research anthropologist and organization consultant, locally and abroad, and conducts workshops and seminars in ecological consciousness and global transformation. Lisa is particularly interested in the applications of the anthropological perspective and ethnographic research methods to critical issues of social and economic justice and ecological sustainability.  
(Social & Cultural Anthropology)
Carolyn Foster received an M.A. (1979) in Marriage, Family and Child Counseling from the American Academy of Family Studies and co-founded a community counseling center in San Jose. She now focuses on researching the interplay between psychology, spirituality, and creativity in human development and teaching inner-directed approaches to the creative process. Her 13-year study of dreams and altered states of consciousness as part of a contemplative group informs her interest in the healing power of story as interpreted in Western and Eastern traditions.

Carolyn specializes in designing classes and workshops using writing as a vehicle for growth and change. She is the author of *The Family Patterns Workbook* (The Putnam Publishing Company, 1993), which investigates the multigenerational transmission of attitudes and behavior in families. Her recent lecture and media tour allowed her to dialogue with national audiences about practical applications of Western psychology, systems theory, and transpersonal psychology. She is working on a book about women's development.

(East-West Psychology)

Elinor Gadon, founder and outgoing director of the Women's Spirituality program, received her Ph.D. (1984) from the Committee on the History of Culture, 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* (Harper and Row, 1989). A feminist and political activist who is committed to the transformation of culture, she has guided the development of the new Women's Spirituality program at the Institute.

(Women's Spirituality)

Ramchandra Gandhi, Haridas Chaudhuri Professor of South Asian and Comparative Philosophy, received an M.A. and Ph.D. (1970) in Philosophy from Oxford University. He has taught philosophy in colleges and universities in India, the United Kingdom and the United States.

Ramchandra's recent book, *Sita's Kitchen*, addresses in novel form the problems of religious conflict in contemporary India. He is especially interested in the question of survival and peace on earth; his perspective is Indian philosophy in the non-sectarian sense. He is initiating a project at the Institute on The Seven Sages of Modern India. Ramchandra plans to develop film, video, and library resources particularly for the Indian-American community, but available to everyone, on various modern Indian spiritual and intellectual figures who have had worldwide impact.

(Psychology & Religion)
Steven D. Goodman, Assistant Professor of Indo-Tibetan Buddhism, received his Ph.D. (1984) in Far Eastern Studies from the University of Saskatchewan, Canada. He has lectured and taught Buddhist philosophy and comparative religion at the University of California at Berkeley and Santa Barbara, Rice University, the Graduate Theological Union, Nyíregyháza Institute, and Naropa Institute. Steven was recently awarded a Rockefeller Fellowship at the Rice University Center for Cultural Studies for the study of Tibetan mystical poetry. He is the co-editor of a source book for the study of Tibetan philosophical and visionary literature entitled Tibetan Buddhism: Reason and Revelation (State University of New York Press, 1992).

Steven is interested in the broad issues of comparativism and cross-cultural interpretation: philosophical, methodological, historical, and experiential. His specialty is the Indo-Tibetan influenced forms of Mahayana and Vajrayana (esoteric) Buddhism in traditional rural Himalayan settings and in contemporary forms in urban Western settings. He maintains an active interest in the social and ethical relevance of religion. Steven's research and travels in Afghanistan, Iran, India, Ladakh, Nepal, and Bhutan have furthered his study of the social context of East-West contact, particularly the effects of modernization on the adaptation and survival of Buddhist traditions.

(Philosophy & Religion)


(Philosophy & Religion)

Joan Halifax, Rockefeller faculty, received a Ph.D. (1973) from Union Graduate School in Anthropology. Joan brings to the Institute her years of direct study with shamans and medicine people throughout the world. Her publications include Shamanic Voices, The Wounded Healer, The Fruitful Darkness, and The Human Encounter With Death (co-authored with Stanislav Grof). She is also a Dharmarajy (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.
Andrew Harvey is a Fellow at All Souls College, Oxford (1973-present). He has also served as visiting professor of humanities at Hobart and William Smith Colleges (1980-91); he 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).


(Men's Spirituality)

Mara Keller received her Ph.D. (1971) in Philosophy from Yale University. She is coordinator of Global Peace Studies at San Francisco State University, a Rosen Method bodywork practitioner, and an activist since the 1960's. Her research centers on ancient Goddess cultures of Crete and Greece, holistic philosophy, ecosrminism, and peace issues.

(Women's Spirituality)

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. She is a founding member of the Family Therapy Center in San Francisco. Eva is a former actress, and has been active as a psychodramatist. She has written two books, *Adolescent Crisis, Approaches in Family Therapy* and *A Clinician's Guide to Psychodrama*. 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.

(Women's Spirituality)
Kennard Lipman received an M.A. (1976) and Ph.D. in Far Eastern Studies (1979) 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 of Tibetan Buddhist works, *Primordial Experience* (Shambhala, 1987) and *You Are the Eyes of the World*, (Shambhala, 1987). Over the past 25 years he has studied with many of the foremost masters of the Tibetan diaspora. His interests are in the comparative study of self and person; meditation and psychotherapeutic process; East-West approaches to mind-body integration; the synthesis of Jungian, self, and object relations theories; and the comparative study of sacred cosmologies. His most recent publication is “Notes on the Mind-Body Question in the Philosophy of Medicine East and West” (*Advances*, Spring 1994). (East-West Psychology)

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 *The Ecstatic Adventure* (1968), *Maps of Consciousness* (1971), *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. Ralph directed the 13th International Transpersonal Association (ITA) Conference in Killarney, Ireland in May 1994. His primary focus at the Institute is the development of ecological and environmental studies.

Jim Ryan is director of the Philosophy and Religion program. He has a Ph.D. (1985) in South Asian Literature (Tamil) from the University of California, Berkeley, 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 traveled widely in India for a number of years and has done research work in Sanskrit, Hindi, and Tamil. His recent publications include translations from the Tamil Jain text *Civakacintamani* and an article entitled “Tantric Cosmology and Science” (*International Journal of Philosophy, Psychology and Spirituality*, Vol. 1 no. 2, 1992). (Philosophy & Religion)

Robert McDermott
(see page 10).
Judy Schavrien received a Ph.D. (1973) in Psychology, History and Systems from the University of Chicago. She is a feminist mystic in the Tibetan crazy wisdom tradition. In her psychotherapy practice, she helps women integrate spirit, body, and mind. She has published feminist psychological theory — *The Rage, Healing, and Daemonic Death of Oedipus: a Self-in Relation Theory*, cultural history and translation, *What Rhymes with Cancer?*; and prize-winning poetry, *New Lesbian Writing*. She is currently writing her spiritual autobiography.

(Women's Spirituality)

Paul Schwartz, associate provost and faculty member in the Philosophy and Religion program, is a scholar-practitioner with roots in the Franciscan tradition of Christian spirituality and a practical interest in the forms of Buddhist meditation and awareness. His Ph.D. (1994) from 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. He earned an M.A. (1991) in History and Philosophy of Religion from Concordia University.

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.

(Philosophy & Religion)

Richard Shapiro is working on his Ph.D. in cultural anthropology at the New School for Social Research, where he received his M.A. in 1981. He has undergraduate degrees in both Politics, and Modern Society and Social Thought from the University of California at Santa Cruz.

Richard has studied with many exceptional teachers, including Michel Foucault in New York and Paris, and Herbert Marcuse in Santa Cruz. He has been involved in developing critical, interdisciplinary, activist and multicultural education at both CIIS and New College of California. He is an original member of Todos: The Sherover-Simms Institute for Alliance Building, founded in 1985. Todos, (Spanish for 'everyone'), works with youth, social service organizations and universities, engaging issues of social oppression, community building, and cultural identity. His intellectual interests include the cross-cultural study of subjectivity, sexuality and gender, the history of European thought, anthropology as cultural critique, and contemporary movements for political and cultural transformation. Richard is second generation American Jew who has lived in Europe and traveled in Asia. He is a long-time practitioner of meditation.

(Social & Cultural Anthropology)
Rina Sircar earned a doctoral degree (1974) in Indian Philosophy from Gujarat University in India 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 Taungpu 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.

(Philosophy & Religion)

Lawrence M. Spiro, director of the Foundational School for Integral Studies, and program director of the East-West Psychology program, received a Ph.D. from Columbia University (1973). Trained in both philosophy and psychology, he has been a professor, psychotherapist, director of a therapeutic community, and consultant. He was one of the original founders of Melia Foundation in New York in 1972, and from 1982-1987 was the director of its Bay Area program, which, through research and public dialogue, explored the relationship between psychology and spiritual traditions of the East and West.

Larry's teaching interests lie in the psychological dimensions and implications of the major religious traditions, particularly in the psychology of their more mystical and esoteric teachings. His primary research project is an inquiry into the concept and meaning of sacred psychology. When his administrative duties lighten, Larry will be resuming work on his book, in which he examines the metapsychological issues involved in recovering religious perspectives on sacred psyche and relating them to contemporary Western psychological contexts.

(East West Psychology)

Charlene Spretnak received an M.A. (1981) in English from the University of California, Berkeley. She is author of States of Grace: The Recovery of Meaning in the Postmodern Age (HarperCollins, 1991), The Spiritual Dimension of Green Politics (Bear & Co., 1986), and editor of The Politics of Women’s Spirituality (Anchor-Doubleday, 1982). Her pioneering work has contributed to the framing of the women's spirituality, ecofeminist, and Green politics movements. Charlene lectures widely in the United States and Europe.

(Philosophy & Religion)
Brian Swimme received his Ph.D. (1978) from the University of Oregon specializing in gravitational dynamics, mathematical cosmology and singularity theory. He is a specialist in mathematical cosmology and an author who has committed his talents toward a meaningful interpretation of the human within an evolutionary universe. He was a faculty member in the Department of Mathematics and Physics at the University of Puget Sound in Tacoma, Washington from 1978-1981. Brian taught at the Institute of Culture and Creation Spirituality at Holy Names College in Oakland, California from 1983-1990. He is the author of *The Universe is a Green Dragon* (Bear and Company, 1984) and *The Universe Story* (Harper, 1992) which is a culmination of ten-year collaboration with cultural historian, Thomas Berry. Brian produced a twelve-part video series, *Canticle to the Cosmos* (Tides Foundation of San Francisco, 1990) and in 1991 consulted and participated in a three-part BBC television series, entitled *Soul of the Universe.*

Brian was selected as director of the Center for the Story of the Universe, a research and educational affiliate of CHIS, in 1990. The Center develops and presents a scientifically grounded story of the universe in order to guide ecological, social, and spiritual evolution.

Richard Tarnas, Rockefeller faculty, is developing the Philosophy, Cosmology, and Consciousness initiative. A graduate of Saybrook Institute (Ph.D. in Psychology, 1976), he was formerly director of programs and education at Esalen Institute. He is an executive editor of the quarterly journal *ReVision,* and author of *The Passion of the Western Mind* (Random House, 1991), a narrative history of the Western worldview from the ancient Greek to the postmodern. Richard's personal research interests include the history of Western thought and culture, the intersection of philosophy and psychology, evolution of consciousness, epistemology and cosmology, astrology and esoteric studies, transpersonal and archetypal psychology, and new paradigm studies.

Charles T. Tart received his Ph.D. (1963) in Psychology, from the University of North Carolina/Chapel Hill. He recently retired as professor of psychology at the University of California at Davis and is internationally known for his research of altered states of consciousness, transpersonal psychology, and parapsychology. His books include two that have been called classics, viz., *Altered States of Consciousness* (1969) and *Transpersonal Psychologies* (1975), as well as six others on states of consciousness, marijuana intoxication, and parapsychology. *Waking Up: Overcoming the Obstacles to Human Potential* (1986) synthesized Buddhist and Sufi mindfulness training ideas transmitted by G.I. Gurdjieff with modern psychology. His latest book is *Open Mind, Discriminating Mind: Reflections on Human Possibilities* (1989). He has been a student of Aikido, Buddhist meditation, Gurdjieff's work, and other psychological and spiritual growth disciplines. His primary goals are to build bridges between the scientific and spiritual communities and to help bring about a refinement and integration of Western and Eastern approaches to personal and social growth. (East-West Psychology)
William Irwin Thompson, Rockefeller faculty, received his M.A. (1964) and Ph.D. (1966) from Cornell University. 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.


Jody D. Timms received her Ph.D. (1988) in East-West Psychology from the California Institute of Integral Studies, writing her phenomenological dissertation on “The Experience of Integrity.” She also received a Certificate in Organizational Development and Transformation in 1986 from CIIS. As both an internal and external organization development consultant, she works primarily with community-based non-profit organizations dedicated to social change. Jody has also taught in the Professional and Liberal Arts Department of JFK University.

Jody combines her experience and expertise in international social movements — feminism, gay, lesbian, and bisexual, peace and ecology — with her interests in intercultural communication, multiculturalism, and international development issues. Jody frequently organizes, facilitates, and presents at public events addressing these areas of concern.

(Social & Cultural Anthropology)

David Ulansey received his Ph.D. in Religion from Princeton University. He has taught at Boston University, the University of California at Berkeley, Barnard College (Columbia University), Princeton University, and the University of Vermont.

David is a historian of religion specializing in the religions of the ancient Mediterranean. He is particularly interested in the Mystery Religions, Gnosticism, Hermeticism, ancient cosmology, and the relationship between religion, myth, and the evolution of consciousness. He is author of The Origins of the Mithraic Mysteries: Cosmology and Salvation in the Ancient World (Oxford University Press, 1989), as well as numerous articles in publications ranging from Scientific American to the Journal of Biblical Literature. David is a frequent lecturer at the C.G. Jung Institute of San Francisco. (Philosophy & Religion)
Tanya Wilkinson received her Ph.D. (1979) in Clinical Psychology from the California School of Professional Psychology in Berkeley. She 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 finishing a research project studying the supervisory relationship during practicum training. The Center for the Story 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 currently writing a book about the dynamics of victim identification. (Women’s Spirituality)

Yi Wu earned an M.A. (1964) and a 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 (University Press of America, 1986), The Translation of the Book of Lao Tzu (Great Learning Publishing Company, 1989), The Mind of Chinese Ch’an (Zen) (Great Learning Publishing Company, 1989), and Concerned Mind Tea (The Mind of Chinese Philosophy) (Great Learning Publishing Company, 1992) in English. One of his books, The Story of Chinese Philosophy, is also translated in Korean. (Philosophy & Religion)
ADJUNCT FACULTY, FOUNDATIONAL SCHOOL FOR INTEGRAL STUDIES

John Adair, Ph.D.,
Anthropology, University of New Mexico (1948).

Kofi Afaawubo, M.A.,

Andre Decary, M.A.,
Psychology, Antioch University, San Francisco (1988).

Pamela Eakins, Ph.D.,
Sociology, University of Colorado (1980).

Ourania (Nitsa) Elite, Ph.D.,

Isoke Femi, B.A.,

Rose Francis, M.F.A.,
University of Miami (1981).

Yuko Iwamoto Franklin, Ph.D.,

Peter Gold, M.A.,
Anthropology, Indiana University (1973).

Zorah Kalinkowitz, M.A.,
Education and Art, Sonoma State University, California (1991).

James Kidd, Ph.D.,
Philosophy and Psychology, School of Arts and Science, Duquesne University (1979).

Igor Koungurtsev, M.D.,
Psychiatry, Medical Academy, St. Petersburg, Russia (1987).

Olga Loutchakova, M.D.,
Ph.D., Medicine, Academy of Sciences, St. Petersburg, Russia (1989).

Margaret Mackenzie, Ph.D.,
Anthropology, University of Chicago (1973).

Joanna Macy, Ph.D.,

Ani Mander, Ph.D.,

Ralph Metzner, Ph.D.,


Helen Palmer, M.A.,

Katherine Roberts, M.Phil.,

Karabi Sen, Ph.D.,

Elan Shapiro, M.A.,
Psychology and Wilderness Studies, Sonoma State University (1990).

Vernice Solimar, Ph.D.,
East-West Psychology, California Institute of Integral Studies (1986).

Jim Swan, Ph.D.,
Natural Resources/Psychology, University of Michigan (1969).

Ronald Stephen Valle, Ph.D.,

Luisah Teish, Ph.D.,

John Welwood, Ph.D.,
Clinical Psychology, University of Chicago (1974).
Michael Acree received his Ph.D. (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. He is a part-time statistician for the University of California, San Francisco Center for AIDS Prevention Studies.


Minou Alexander earned her M.S. (1986) and a Ph.D. (1988) 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 India. 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 measure based on Jungian theory.

Sondra Barrett, Ph. D. in Biochemistry, is adjunct faculty for psychoneuroimmunology (PNI), an exciting new field of scientific research which intimately connects the domains of thoughts, emotions, and other mental processes with the body's immune system. She brings a research background in biochemistry, immunology, and hematology to the Institute, integrating this with her spiritual practice, creating new possibilities in healing. Sondra has published extensively in scientific and alternative arenas and has a private consulting practice in psychoneuroimmunology.

*(Integral Health Studies)*
J.M. Xena Brenna received an M.A. (1987) and a Ph.D. (1989) from the California School of Professional Psychology, Berkeley. She is a licensed psychologist with a private practice in North Berkeley. Xena’s clinical orientation is psychodynamic, existential, feminist. Her writing and research interests include: psychobiography, the relationship between mysticism and community, issues of women in therapy, and the dynamics of artistic creativity. (Psychology)

Padma Catell, director of the School of Healing Arts, received her Ph.D. (1984) in Psychology from the California Institute of Integral Studies and an M.A. in Biology from Hunter College (City University of New York). A licensed psychologist, Padma is a director of the Buena Vista Counseling Center and the Mariposa Counseling Center, where she supervises interns and sees private psychotherapy clients.

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. 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 recently published an article entitled “Associations Among Somatotype, Temperament and Self-Actualization” co-authored with Ralph Metzner (Psychological Reports, 1993.) (Integral Counseling Psychology)

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. (Integral Counseling Psychology)
Kate T. Donohue received her Ph.D. in Psychology from Temple University (1980). 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 integrating arts and the creative process with personal growth and psychotherapy.

Kate has worked with the arts and artists for 16 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 is a former president of Psychologists for Social Responsibility and other feminist and economic justice groups. Besides her professional and political interests, Kate expresses her own creativity through humor, painting, dancing, and writing, by practicing Aikido, and by participating in women’s rituals.

(Expressive Arts)

LaVera Crawley Draisin, M.D., director of the Integral Health Studies program, is a Board Certified Family Physician who graduated from Meharry Medical College (1981) and the University of California, San Francisco, Family Practice Residency Program (1985). She is an advocate for social medicine and health care for the underserved. Following her chief residency at UCSF, she lived and worked with the Dine’ providing culturally sensitive ambulatory and emergency care in a geographically isolated and spiritually rich community on the Navajo Indian Reservation. LaVera’s contact with a medicine woman/midwife deepened her understanding of spiritually transformative approaches to women’s health issues. Her publications include an article on alternative treatment approaches to alcoholism (Western Journal of Medicine, 1987). Additional interests and activities include Kabbalah and Western mystical approaches to healing, conscious parenting as a devotional path, and T’ai chi as a living philosophy.

(Integral Health Studies)

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.

(Psychology)
Maryanna Eckberg received her Ph.D. (1967) in Child and Adult Clinical Psychology from the University of Minnesota. 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 interested in the relationship between the body and spirituality. She has many years of experience in working with survivors of severe trauma and shock, and focuses on 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 Torture and War in San Francisco.

(Somatics)

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), a Certificate in Drama Therapy from Sesame Institute in London (1975), and her R.D.T. (Registered Drama Therapist) in 1982. (She was among the first four drama therapists to become officially registered in the U.S.). She is a Ph.D. candidate in Clinical Psychology at the Union Institute. Renée is the author of the book Acting for Real: Drama Therapy Process, Technique, and Performance (Brunner/Mazel, 1994) as well as numerous articles on drama therapy. She is former president of the National Association for Drama Therapy and is currently on 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. Her 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 from its inception in 1983 at Antioch University.

(Drama Therapy)

Julie Gerhardt received her Ph.D. from the University of California at Berkeley (1983) in Developmental Psychology. Her research was in the area of child language acquisition. She was on the faculty at State University of New York at Buffalo. Julie was retrained as a clinical psychologist and maintains a private psychotherapy practice as a licensed psychologist. Her interests include recent developments in psychoanalytic theory and practice, social constructivism, therapeutic discourse, feminism and psychoanalysis, psychotherapy research, self psychology and object relations theory.

(Psychology)
Ian Grand received his M.A. (1984) 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 somatics educator and consultant for over twenty years and has led numerous workshops and seminars in the U.S. and Europe. Ian 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.

In addition to teaching in the Somatics program, Ian is coordinator for a pilot group of students exploring collaborative approaches to doctoral study in the School for Transformative Learning. He also is a painter, musician, and philosopher, and knows the field of multiple intelligences from experience as well as concept. Ian has been a leader in experimental education since the 1960’s when he was one of the first directors of the Experimental College at San Francisco State. He formerly worked with Stanley Keleman, and edited a journal in the field of somatics.

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 Counseling Psychology.

In addition to his specialization in counseling psychology, Vern has strong interests in the psychology of creative process, psychosynthesis, Progoff's intensive journal method, and cross-cultural studies. (Integral Counseling Psychology)

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. (1973) in East-West Integral Psychology from the California Institute of Integral Studies. 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. (Integral Counseling Psychology)
Judye Hess has an M.A. from Columbia University, and a Ph.D. in Clinical Psychology (1975) from the University of Rhode Island. She is a licensed psychologist with a private practice in Oakland 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 ten years. She is currently studying acting and using “the Method” as a way to enhance psychotherapeutic presence. (Integral Counseling Psychology)

David Hoffman, B.Sc., M.N.I.M.H., an internationally known medical herbalist from Britain and member of the British National Institute of Medical Herbalists, is the Integral Health Studies faculty in Herbal Medicine. While studying ecology and the eco-crisis for the University of Wales, he was moved to explore herbalism as a means of personal and planetary healing of body and spirit. He became active in the Green movement, having run for Parliament in 1983 as a representative of the Ecology Party. He is currently the Director of the California School of Herbal Studies and the author of numerous articles and books on herbalism, including The Holistic Herbal (Element Books, 1983), a standard text which has been translated into four languages. (Integral Health Studies)

C.K. Jeong, L.Ac., Oriental medicine practitioner specializing in preventive Oriental medicine and retired San Francisco paramedic. C.K., a U.C. Berkeley graduate in physiology, teaches in several Bay Area hospitals, and runs a private practice offering acupuncture, acupressure, and herbal medicine. He teaches Nutrition as a Living Philosophy in the Integral Health Studies curriculum. He has been practicing martial arts for over 18 years, the last year being devoted to the internal arts, particularly t’ai chi. He continues to study classical Chen style under master Xu Guo Ming. (Integral Health Studies)
Don Hanlon Johnson, director of the Somatics program, earned his Ph.D. (1971) in Philosophy at Yale University. Since 1983, he has been director of the Somatics program in its journey through Antioch West and New College to CIIS. He is a somatics practitioner and author; his latest book is *Body, Spirit, and Democracy* (North Atlantic Books, 1994). He is the principal investigator in a long-term research project on the efficacy of somatics therapies. This project involves a team of biomedical scientists and rehabilitation researchers from several major universities, and leading somatics teachers from major private institutes. Don is a contributing editor of the journal *Somatics*.

(Don Hanlon Johnson)

George Kitahara Kich received his Ph.D. in Social-Clinical Psychology (1982) from the Wright Institute, Berkeley. A licensed psychologist, he has a private practice in Berkeley. He has taught psychology at 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 multicultural/multiracial community organization (J-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 helps focus his wide-ranging interests.

(Drama Therapy)

Eva Leventon earned her M.S. in Clinical Psychology (1959) 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. She is a founding member of the Family Therapy Center in San Francisco. Eva is a former actress, and has been active as a psychodramatist. She has written two books, *Adolescent Crisis, Approaches in Family Therapy* and *A Clinician’s Guide to Psychodrama*. In collaboration with her husband, Alan Leventon, 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.

(Eva Leventon)
Sanjen Miedziński (formerly Susan Schniefer) played a major role in the development of the Expressive Arts Therapy program. She received her Ph.D. in Clinical Psychology (1980) from the City University of New York. Sanjen was formerly director of the Transpersonal Psychology program and associate dean at JFK University. She also 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 played a major role in her own psychospiritual growth.

(Expressive Arts)

Esther Nzewi received her Ph.D. in Clinical Psychology (1978) from New York University. She joins the psychology faculty following 15 years of college teaching, clinical practice, and consultation in Nigeria, her homeland. In addition to maintaining a private practice in Owerri, Nigeria, Esther chaired the Department of Psychology at Alvan Ikoku College of Education for five years, where she also instructed a broad range of courses. Her scholarly and research interests are reflected in frequent publications which emphasize women’s roles, child welfare, family themes, and cross-cultural perspectives in content areas which include marital therapy, personality assessment, child development, psychopathology, and therapeutic intervention.

(Psychology)

Michael Pallak, interim program director for the Psychology Doctoral program, received his Ph.D. in Social Psychology from Yale University in 1968. Michael served a six-year term as chief executive officer (1979-85) of the American Psychological Association where he was heavily involved in science, health, and mental health policy as well as international psychology. He helped develop and expand programs focusing on ethnic minority issues, women’s issues, and advocacy efforts; he also edited the American Psychologist (he remains an associate editor). More recently, he served as vice president for research at American Bio dyne and as interim dean of graduate students at CSP-Alameda. He continues as a faculty member for Project FACE (Faculty and Community Enhancement) sponsored by Kellogg, a project directed toward enhancing teaching and research experiences for ethnic minority faculty and students in schools of nursing in historically African-American universities and colleges.

In addition to long-term research interests in minority influence on majority attitudes and attitude change, Michael has a strong outcomes research program assessing the impact of mental health services on well-being. He recently completed an investigation and analysis of the relationship between mental health treatment and medical services utilization within the multicultural Medicaid population in Hawaii. These experiences have intensified his interest in cross-cultural and multicultural issues in health.

(Psychology)
Robert Rosenbaum received his Ph.D. in Clinical Psychology (1980) from Boston University. Formerly 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. Active in the Society for the Exploration of Psychotherapy Integration, he has taught, published, and presented extensively on numerous aspects of brief psychotherapy, with a special interest in single-session psychotherapy. Bob is the author of several works applying formal principles of musical composition to psychotherapeutic practice. In addition to his psychotherapy research interests, he 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. (Psychology)

Tina Stromsted earned her M.A. (1984) in Clinical Psychology from JFK University. She is a Registered Dance Therapist (A.D.T.R.) who is currently pursuing doctoral studies. With a background in theater and dance, her clinical experience includes 20 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, spirituality, and the creative process in psychotherapy.

Tina's work investigates cross-cultural modes of healing, shamanism, creativity, the development of the conscious feminine principle, and the relationship between imagination and the body, and between dreams and physical symptoms. She is particularly interested in the articulation of the body’s wisdom through writing, movement, art, and voice. Tina's teaching, private practice, and consultation integrate body-oriented, Jungian, and creative arts therapy approaches to healing. Her classes at the Institute investigate the relationship between movement expression, Somatic patterns, and family dynamics within the psychotherapeutic process. (Somatics)

Charlotte Sun, R.N., Ph.D. in Philosophy and Religion, founder and former director of the Integral Health Studies program, resides alternately in Hangzhou, China and Moscow, Idaho. She is the director of the Genesee Valley Daoist Hermitage where she offers studies in qi gong, acupressure, and nutrition. CIHS students continue to study with Charlotte through her three-week residential study program at the Hangzhou Qi Gong Science Research Institute in China, which focuses on the cultivation of qi for health. She has contributed to several nursing texts and published numerous articles on qi gong and the integration of alternative and Western approaches to health. (Integral Health Studies)
Diane Swirsky received a Ph.D. (1991) from the California School of Professional Psychology, Berkeley. She began teaching at the Institute in winter 1993, and also teaches at The Wright Institute in Berkeley. Diane is a licensed psychologist and maintains a private practice in psychological assessment and psychotherapy with adults and couples. Her clinical and research interests include feminist self psychology and intersubjectivity, sexual abuse, eating disorders, dissociation, and training in the psychology of women. Her current writing and research revolves around the relationship between childhood trauma and adaptive psychological response.  
(Psychology)

Benjamin Tong received his Ph.D. in Clinical Psychology (1974) from the California School of Professional 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. 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 culture and psyche, race relations, critical social thought, chaos theory, systemic approaches, existential psychodynamic therapy, stress and trauma, and mind-body health. A current focus is the construction of “heritage,” meaning and myth in esoteric warrior traditions.  
(Psychology)

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 (1969) from Ohio University, and his M.A. in Clinical Psychology (1963) from West Virginia University. He is a licensed psychologist in part-time private practice. Harrison has taught at the Institute since 1974.

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, human sexuality, and our relationship to the natural world. Recent publications range across a broad spectrum: group therapy, psychopathology, spirituality and sex therapy, and bystander intervention in public episodes of child abuse.  
(Psychology)
Judyth O. Weaver earned her Ph.D. from International College. She is certified in Reichian therapy, Jiu 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 Shr 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 Rinjai Zen Buddhist Monastery in Japan, and now leads a lay meditation group in the U.S.

Judyth maintains a private practice in Somatic Reclaiming, her development in bodymind integrative psychotherapy, and also teaches t’ai chi ch’uan and Sensory Awareness. She offers private sessions and workshops internationally in these practices and also in the applications and integration of spiritual practice in everyday life. She teaches annual workshops in Sensory Awareness for the Japan Association for Humanistic Education and regular t’ai chi retreats in British Columbia, Canada. She also regularly joins in the teaching of Rosen Method in Russia.

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 is working on a book about body/mind/spirit in the East and West.

(Somatics)

Jack S. Weller, Rudolph Schaeffer Professor of Arts and Creativity and founding director of the Expressive Arts 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. His postgraduate work at the University of California, Berkeley and the San Francisco Zen Center, focused on Buddhist art and Buddhist studies; he has also been trained in the healing, therapeutic aspects of the arts.

For ten years Jack was the founding director of the Arts and Consciousness graduate program at JFK University. His work spans philosophy, mysticism, meditation, aesthetics, sacred and transformative arts, creativity studies, and expressive arts therapy. He is co-chair of a North American committee developing a non-profit, professional membership association for Expressive Arts Therapy.

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

(Expressive Arts)

Tanya Wilkinson received her Ph.D. (1979) in Clinical Psychology from the California School of Professional Psychology in Berkeley. She 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 finishing a research project studying the supervisory relationship during practicum training. The Center for the Story 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 currently writing a book about the dynamics of victim identification.

(Psychology)
ADJUNCT AND VISITING FACULTY, SCHOOL OF HEALING ARTS

David Akullian, M.A.,

John Conger, Ph.D.,
Clinical Psychology, California School of Professional Psychology (1974).

Lauren D. Cunningham,
M.S.W., Community Health, University of California at Berkeley (1972).

Andre DeCary, M.A.,
Psychology, Antioch College (1988).

Mildred Dubitzky, Ph.D.,

Moon Eng, Ph.D.,
Clinical Psychology, Wright Institute (1982).

Maureen Franey, M.A.,
Clinical Psychology and Transpersonal Counseling Psychology (1982).

Margot N. Fuchs, Ph. D.,

Amedeo Giorgi, Ph.D.,
Psychology, Fordham University (1958).

Frances Smith Goldberg,

Anthony Guarnieri, Ph.D.,
Clinical Psychology, Professional School of Psychology (1989).

Daria Halprin-Khalighi, M.A.,
Psychology, Lesley College (1988).

Anna Halprin, B.A.,
Dance, University of Wisconsin (1942).

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).

Paolo J. Knill, Ph. D.,

Alan Kubler, M.A.,
Clinical Psychology, JFK University (1982).

DeLee Lantz, Ph.D.,

Mary Ann Leff, M.S.,
Counseling, California State University at Hayward (1979).

Susan McKenna, M.S.,

Wendy Miller, Ph. D.,

Deanne Moudgil, M.A.,

Karen Peoples, Ph.D.,
Clinical Psychology, California School of Professional Psychology (1981).

John Prendegast, Ph.D.
Clinical Psychology, California Institute of Integral Studies (1986).

Sylvia Randall, Ph.D.,
Psychology & Expressive Arts, Summit University (1993).

Natalie Rogers, Ph. D.,
Psychology & Expressive Arts, Summit University (1993).

Jonathan Rosenfeld, Ph. D.,
Clinical Psychology, Professional School of Psychology (1986).

Barbara Roush, M.A.,
Clinical Psychology: Drama Therapy, Antioch University West (1988).

Alan Ruskin, Ph.D.,
Psychology, Stanford University (1972).

Margaret Skinner, M.A.,
Psychology, JFK University (1975).

Vernice Solinar, Ph.D.,
East-West Psychology, California Institute of Integral Studies (1986).

Stuart Sovatsky, Ph.D.,
Mark Sullivan, Ph.D.,

Mary Tennes, Ph.D.,

Jacques Verduin, M.A.,

Joan Wager, M.S.W.,
Clinical Social Work,
University of Michigan (1967).

Bronwyn Warren, M.A.,
Psychology, Sonoma State University (1983);

Debbie Watson, M.A.,
Clinical Psychology and Transpersonal Psychology,
JFK University (1982).

Joel Wechsler, M.A.,
Clinical Psychology and Drama Therapy, Antioch University (1986); M.A.,
Cinema Studies, New York University (1977); M.A.,
English, Lehigh University (1964); Registered Drama Therapist, Marriage Family
and Child Counselor.

Debra Zilavy, Ph.D.,
Counseling Psychology,

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
Elizabeth Campbell earned an M.A. in World History (1966) at Claremont Graduate School and a Ph.D. in Human Behavior (1975) from the U.S. International University. She is the faculty leader for the School for Transformative Learning Integral Studies Doctorate program. Liz is a social psychologist, organizational consultant and educator who has taught at the secondary, undergraduates and graduate level and developed numerous life-long learning programs. She has for many years designed and implemented programs for adult learners, including working with distance learners assisted by computer networks. Her passion is for collaborative learning, developing learning communities, and exploring multiple ways to support creative responses to the complex and urgent issues of our time.

(Integral Studies Doctorate)

Pamela Colorado, Oneida Nation, received a Ph.D. (1982) in Social Policy/Social Welfare from Brandeis University. Pamela's life work has centered on the revitalization and continuation of Native knowledge and Native life. Recognizing that Native knowledge and the survival of the human species are inextricably related, Dr. Colorado co-founded the Worldwide Indigenous Science Network in 1989. The Network brings together master scientists from the Native community and leading Western scientists to form strong linkages between the systems of knowledge and to build on these understandings through collaborative, eco-centered projects. This work led to the formulation of the Traditional Knowledge program at CIIS in 1993.

(Integral Studies Doctorate; Traditional Knowledge)

Mary Curran, program director of the Organizational Development and Transformation program, received her Ph.D. (1972) from Case Western Reserve University. She has maintained a private practice in management consulting for the past 20 years, working with corporate and small businesses, government agencies, religious bodies, professional societies, non-profit organizations, and educational institutions. 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 conducting research in this area. Mary is also an artist.

(Organizational Development & Transformation)
Dean Elias, dean for the School of Transformative Learning, earned an Ed.D. in Adult and Continuing Education (1993) from Teachers College, Columbia University. He has been involved in experimental education for adults for 30 years. In the 1960s, he developed educational models for preparing leadership teams to develop new institutions, for Job Corps, and in the 1970s and 1980s, he led the Antioch University center in Seattle, guiding the development of the first programs in the Pacific Northwest in holistic health, transpersonal psychology, human systems design, and holistic education. From 1990-92 Dean served as dean for Goddard College. He has conducted research on the development of leaders for social transformation. His current research interests are in the areas of collaborative research and transformative learning.

(Integral Studies Doctorate; Organizational Development & Transformation)

David Fetterman, director of research in the School for Transformative Learning, earned his Ph.D. (1981) from Stanford University. He is president of the American Evaluation Association and has introduced ethnographic evaluation and the concept of empowerment to the intellectual landscape of evaluation. David has conducted evaluations on the national, state, and local levels in academic, business, and social service settings. He has received numerous awards for his evaluation work. David consults for a variety of federal agencies, foundations, corporations, and academic institutions.

(Integral Studies Doctorate; Master of Arts in Business)

Phil Gang earned his Ph.D. in Education (1987) from the Union Institute. A leading international proponent for holistic approaches in education, he is executive director of the Global Alliance for Transforming Education, a worldwide network of global-holistic educators. Phil is founder of the Institute for Educational Studies and serves on the board of directors for World Peace University. He is a contributing editor for Holistic Education Review, and author of Rethinking Education (Dagaz Press, 1989), a detailed view of education for the emerging paradigm; as well as Conscious Education: The Bridge to Freedom (Dagaz Press, 1992), in which he developed the idea of authentic learning environments. Phil developed a teaching system entitled Our Planet, Our Home (Zephyr Press, 1988), which is used throughout the world to help people become ecologically aware and recognize humanity's responsibility to our planet.
Ian Grand received his M.A. (1984) 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. Ian is coordinator for a pilot group of students exploring collaborative approaches to doctoral study in the School for Transformative Learning; he also teaches in the Somatics program in the School of Healing Arts. Ian has been a somatics educator and consultant for over twenty years and has led numerous workshops and seminars in the U.S. and Europe. 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-formation. 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.

Ian is also a painter, musician, and philosopher, and knows the field of multiple intelligences from experience as well as concept. He has been a leader in experimental education since the 1960’s when he was one of the first directors of the Experimental College at San Francisco State. He formerly worked with Stanley Kelemen, and edited a journal in the field of somatics.

Joan Halifax, Rockefeller faculty, received a Ph.D. in Anthropology (1973) from Union Graduate School. Joan has studied for many years with shamans and medicine people throughout the world. Her publications include Shamanic Voices, Shaman: The Wounded Healer, The Fructiferous Darkness: On the Ecology of Initiation, and The Human Encounter With Death (co-authored with Stanislav Grof). She is also a Dharmacarya (Buddhist teacher) in the Tiep 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.

Michael Kahn has been the director of one the Institute’s counseling centers since 1988. He is a clinical psychologist and has a private practice. He has long been interested in, and has written about, higher education. He received his Ph.D. from Harvard and has taught psychology at Harvard, Yale, The University of Texas, and The University of California, Santa Cruz where he is Professor Emeritus of Psychology.

(Bachelor of Arts Completion)
Elizabeth Kasl received a Ph.D. in Adult Education (1978) from Columbia University. Her special professional interests are in adult learning and adult development, group learning and collaborative inquiry, and in experimenting with methodologies within a constructivist research paradigm. She taught for ten years at Columbia University's Teachers College, primarily in a non-traditional doctoral program for experienced adult educators. She is a member of the Group for Collaborative Inquiry, a group of six scholar-practitioners from around the country who write and learn together and who share a commitment to finding new forms for collaboration in the academic workplace. (Integral Studies Doctorate)

Jürgen Kremer, co-director of the Traditional Knowledge Integral Studies Ph.D. program and director of the individualized Integral Studies Ph.D., received his Ph.D. in Clinical Psychology (1978) from the Universität Hamburg, Germany. He is the former academic dean of CIIS, the former program director of the East-West Psychology program at CIIS and previously served as dean of faculty and vice president for academic affairs at Saybrook Institute in San Francisco. Jürgen is the author of *Toward a Person-Centered Resolution of Intercultural Conflicts* (PAD Publishing, Germany, 1980). He recently guest edited two *ReVision* issues on culture and ways of knowing and one (together with Jean Achterberg) on trance and healing. Jürgen's current work is focused on the importance of traditional ways of knowing within Eurocentric cultures. His current writing is devoted to the revitalization of tribal mind for the future, the critique of the conventional Western evolutionary paradigm, traditional ecological knowledge, transformative learning and the critique of scientism. (Integral Studies Doctorate; Traditional Knowledge)

Alec MacLeod is director of the Bachelor of Arts Degree Completion program. He has more than ten years experience working with adult re-entry students. He himself is a former college drop-out with a passion for exploring alternatives to the mainstream educational system. His undergraduate education was at Hampshire College where he studied philosophy and fine arts. Alec also holds an M.F.A. in sculpture from Stanford University (1983) and has studied information science at the University of California at Berkeley. Alec is a practicing artist and has exhibited his work nationally. (Bachelor of Arts Completion)
Mutombo Mpana is originally from Zaire. He received most of his education in Belgium at the Free University of Brussels in the area of Management Engineering. He earned a Ph.D. from the School of Natural Resources at the University of Michigan (1982). Mutombo has worked with international development agencies in several African countries for over 20 years. He has served as coordinator of private volunteer organizations and activities at the Kellogg Institute of the University of Notre Dame from 1984 through 1989. He also recently served as director of the International Environmental Studies Program at World College West in Novato, California. (Bachelor of Arts Completion)

Elizabeth Robinson received her M.A. in Writing (1987) from Brown University. She is currently working toward her Master of Divinity at Pacific School of Religion in Berkeley. Elizabeth has published six books of poetry. Her work has been anthologized in poetry and poetics volumes entitled *Writing From the New Coast: Technique* (O. biek Press 1993), and *Writings From the New Coast: Presentation* (O. biek Press 1993). Her newest book is *lemanje* (Meow Press 1993). She has been a MacDowell Colony fellow, a recipient both of the Baxter Hathaway prize from *Epoch Magazine* and a grant from the Fund for Poetry. Elizabeth is interested in the connections between creativity, spirituality and community formation. (Bachelor of Arts Completion)

Bill Schmidt received an Ed.D. in Organization and Leadership and has an M.A. in philosophy and organization development and a doctorate in Organization and Leadership. He has 15 years of experience in management, eight years of consulting practice, and seven years teaching experience, primarily of executive M.B.A.s. His current consulting work is in managing future search conferences and working with organizations using the methodologies of Total Quality Management. (Master of Arts in Business; Organizational Development & Transformation)
Yongming Tang holds a Ph.D. in Systems Theory and Cybernetics in Organization and Management from Old Dominion University in Virginia (1993), an M.A. in Management from Antioch University, and a B.S. in Biology from Shenyang University of Agriculture in his native People’s Republic of China. In China, he taught at the college level and worked in government administration as an international educational exchange official. Yongming has consulted to health care organizations in the U.S., has worked on identifying directions for structural reform at both the provincial and national level in China, and has consulted to Chinese companies on the cross-cultural transfer of management and organizational practices. His current research interests range from using systems methodologies to engineer effective change in organizations to the exploration of intercultural synthesis of organizational theories and practices.

(Master of Arts in Business; Organizational Development & Transformation)

Kathryn Washington completed an M.A. in Somatic Psychology (1991) from Antioch University. She has taught at New College of California and currently works as a counselor at Skyline Community College. Her work emphasizes a somatic literacy based on the interplay of culture, body, and psyche. She is passionate about sleep.

(Bachelor of Arts Completion)

Claude Whitmyer, B.A., Psychology, University of Nevada at Las Vegas (1972), completed two years of graduate study in psychology at the University of Washington. He is the interim program director of the Master of Arts in Business program and an internationally known writer, teacher, and consultant on values-focused business management.

In 1984 Claude co-founded the Noren Institute to teach ethical, socially responsible business practices. Since 1984 he has been the coordinator of the Briarpatch, a worldwide network of several hundred small-businesses that practice right livelihood and simple living. Claude currently directs the Center for Good Work, a for-profit consulting business he started to provide resources, training, and guidance to small businesses and individuals who want to integrate their personal values into their work life. His special fields of interest include the anthropology of work, the application of Taoist philosophy to business practices, community organizing for social change, computer facilitated learning, and the impact of telecommunications on group behavior to which he applies the qualitative research tools of ethnographic auditing and empowerment evaluation. Claude is author of Running A One-Person Business, (2nd Edition, 10 Speed Press, 1989). He edited and contributed to In the Company of Others: Making Community in the Modern World (J.P. Tarcher, 1993), and Mindfulness and Meaningful Work: Explorations in Right Livelihood (Parallax Press, 1993).

(Master of Arts in Business)
ADJUNCT AND VISITING FACULTY, SCHOOL FOR TRANSFORMATIVE LEARNING

John Adams, Ph.D.,
Organizational Behavior,
Case-Western Reserve
University (1969).

Ann Berlak, Ph.D.,
Instructional Process,
Washington University,
St. Louis (1971).

Gillian Brown, M.S.,
Education, Temple University
(1969)

Diane DiPrima,
poet, prose writer, playwright, teacher.

Rose Frances, M.F.A.,
University of Miami, Florida
(1979).

Gil Friend, M.S.,
Ecosystem Management,
Antioch University (1978).

Mary Gelinis, Ed.D.,
University of Massachusetts.

Thomas J. Hargadon, L.L.B.,
Harvard (1962), M.A.,
Economics, Massachusetts
Institute of Technology.

Mary Holscher, Ph.D.,
Educational Psychology,
University of Washington

Roger James, Ed.D.,
University of Massachusetts.

Sam Kaner, Ph.D.,
Clinical Psychology, California
School of Professional Psychol-

Howard Lamb, Ed.D.,
Human Development and
Educational Administration,
University of Maryland, Post
Doctoral work, NTL, Institute
for Applied Behavioral Science,

Sue Ries Lamb, M.A.,
Counseling, American
University, Washington, DC
(1972).

DeLee Lantz, Ph.D.,
Clinical Psychology, Harvard
University (1963).

Joanna Macy, Ph.D.,
Religious Studies, Syracuse
University (1978).

Carol Menahan, M.A.,
Art, Conceptual Design,
San Francisco State University,
(1986).

Frances Peavey, M.A.,
San Francisco State College
(1976).

Donald Rothberg, Ph.D.,
Philosophy, Boston University
(1983).

Howard Schecter, Ph.D.,
Sociology, Northwestern
University (1971).

Richard Schramm, Ph.D.,
Economics, Carnegie Institute
of Technology (1966).

Stuart Sovatsky, Ph.D.,
Clinical Psychology, California
Institute of Integral Studies

Peter Tommerup, Ph.D.,
Folklore and Mythology,
University of California
at Los Angeles (1993).

Jeremy Warren, Ph.D., M.A.,
Education, University of
Pittsburgh (1976).
The Center for Ecology and Sustainability is a mobilizing, research, and outreach affiliate of the Institute. Because humanity is rapidly depleting critical resources and devastating the global ecology, new competencies are required to build a workable and meaningful future. To develop a sustainable future will require the involvement of individuals who understand the fundamentals of ecology, who are schooled in psychospiritual practices, and who are experienced in practical activism (e.g., running a non-profit organization, working with the media to publicize one's cause, etc.). The Center is a non-academic affiliate of the Institute, directed by Duane Elgin, that is undertaking a variety of activities in support of persons working to build a sustainable future. These activities include:

Resource Center
A resource center will be developed to support an ecological perspective and a sustainable future. The center will, for example, identify a network of key organizations, people, and projects, locally as well as nationally, that are working to build a sustainable and meaningful future.

Research and Publications
In collaboration with the academic resources of the Institute, the Center will research the steps required to build a sustainable future. Possible projects could include working with high school students to develop a curriculum for eco-literacy and sustainable lifestyles, and conducting research on the ecology of consciousness and the role of the mass media in transforming social awareness.

Activist Projects
The Center will develop practical projects rooted in a compassionate concern for a sustainable future. Projects could include working with local video producers to develop television programs on themes of sustainability, and developing a physical facility at the Institute that embodies principles of sustainability.

Public Outreach
The Center will develop public workshops, seminars, conferences, arts and media events, and other programs on the themes of ecological consciousness, sustainable futures, leadership skills, and practical activism. These programs will contribute to the integral vision of the Institute and will provide students and faculty with a vehicle for community involvement.

The wise man looks into space and does not regard the small as too little nor the great as too big; for he knows that there is no limit to dimensions.

Lao Tsu
The Center for the Story of the Universe develops and presents a scientifically grounded vision of the universe in order to guide ecological, social, and spiritual evolution.

Led by Director Dr. Brian Swimme who teaches in the Philosophy and Religion program's Philosophy, Cosmology and Consciousness concentration (see biographical information on page 166), 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 numinous and consciousness dimensions of the emergent universe from its primordial moment, is the work of the Center.

It is out of the fullness of joy in the heart of reality that the world springs into existence. In joy everything abides. Into joy, everything is fulfilled.

Upanishads
THE CENTER FOR TRADITIONAL KNOWLEDGE
The power is not lost – you are.

Rufus (1978)

The purpose of indigenous science has always been to integrate people into sustainable ecosystems rather than to transform nature to human use by industrial growth. It is therefore a science vital to industrial society's achievement of ecological sustainability.

Our increasing respect for and need of indigenous science makes it imperative that we assist indigenous people in preserving, documenting, and teaching their traditional knowledge. Facilitating their dialogue with other scientists and scholars will promote sustainable society for all humanity.

Toward these ends we have founded the Center for Traditional Knowledge at the California Institute of Integral Studies. Dr. Pamela Colorado and Dr. Jürgen Kremer are co-directors of the Center.

Center Projects

- Assisting native language research and revival.
- Developing computer networks and on-line resources for indigenous people,
- Establishing retreat weekends with indigenous teachers for people in industrial design and management, health care, and other professions.
- Creating a scholarship/sponsorship program for indigenous peoples who are not eligible for other funding.
- Providing programs to help managers, scientists and scholars remember and develop their own indigenous minds.

The Institute is a uniquely appropriate environment for the Center for Traditional Knowledge because of its commitment to integralism, which seeks to express a unifying vision of humanity, nature, world and spirit while respecting and honoring the distinctiveness and diversity of traditions. There can be no true integralism without a place for the traditional knowledge of indigenous cultures.

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As we light this fire, let it rekindle the ancient knowledge in all cultures and let the fires we start burn out poisons not only in ourselves but in our society.

Bokara Legendre
WORKSHOPS & LECTURE PRESENTERS & TOPICS, 1992-94

Angeles Arrien
Psychological Implications of the Tarot & I Ching

Michael Baugh
Sufi Tales and Psychotherapy

Carol Christ
Odyssey with the Goddess

Corey Fischer
The Soul's Theater

Elinor Gadon
The Hindu Goddess

Ramchandra Gandhi
Five Indian Sages

Alida Gersic
The Straw that Healed the Camel's Back

Leslie Gray
Woman as Shaman

Stan Grof & Ralph Metzner
Altered States of Consciousness

Joan Halifax
Shamanism in Cross-Cultural Perspective

Vincent & Rosemarie Harding
Spirituality, Social Responsibility & the African-American Movement

Michael Harner
Way of the Shaman

Andrew Harvey
The Renaissance of the Sacred Feminine

Edward Hoffman
The Kabbalah

Joanna Macy
Waking Up in Indra's Net

Deena Metzger
Women, Spirit & Story

Ilse Middendorf
The Meaning of Breathing

Jacob Needleman
Great Questions of Life

Hi-ah Park
Korean Shamanism

Jill Purce
The Healing Voice

Charlene Spretnak
Embodiment & Embeddedness in Ecofeminism

M.C. Richards
Creativity in Clay, Color & Words

Marion Rosen
The Rosen Method

Malidoma & Sobonfu Some
Ritual Healing & Community

William Irwin Thompson
The Cultural Ecologies of Consciousness

John & Jennifer Welwood
Journey of the Heart

Colin Wilson
Consciousness at the Threshold

Marilyn Youngbird
Ceremony of Purification
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.*

**Leslie Gray**, Native American clinical psychologist who has studied and trained with medicine people and elders from various tribal backgrounds.

**Susan Griffin**, writer and social thinker, her works include *Woman and Nature, The Roaring Inside Her, Pornography and Silence,* and *A Chorus of Stones, The Private Life of War.*


**Joanna Macy**, author of *Despair and Personal Power in the Nuclear Age, Dharma and Development and World as Lover, World as Self.*

Jacob Needleman, philosopher and writer, author of *The New Religions, Lost Christianity, The Heart of Philosophy, and Money and The Meaning of Life.*

Jill Purce, author of *The Mystical Spiral.*

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.*

John Welwood, author of *Awakening the Heart, Challenge of the Heart: Love Sex and Intimacy in Changing Times, and Ordinary Magic: Everyday Life as Spiritual Path.*
RENAISSANCE OF THE SACRED FEMININE CONFERENCE
JUNE 2-4, 1994

In an effort to increase awareness about the Sacred Feminine, presenters from diverse spiritual and cultural traditions invoked the presence of the Divine Mother through song, movement, dance, poetry, images, prayer, meditation, and creative dialogue.
PRESENTERS
Minou Alexander
Lauren Artress
Rachel Bagby
Anne Baring
Sandy Boucher
Judith Cornell
Meinrad Craighead
David Darling

Elinor Gadon
China Galland
Andrew Harvey
Joan Hertzberg
Jane Hirshfield
Lex Hixon
Gloria Karpinski
Eva Leveton
Frederique Apffel-Marglin
Vasndha Narayanan
Kim Oswalt

Karen Peoples
Jim Ryan
Starhawk
Richard Tarnas
Robert A.F. Thurman
Karolyn van Putten
Zuleikha
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.
ADMINISTRATIVE GUIDELINES
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 congruence of applicant's 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
Applicants should have a B.A. from an accredited institution. Exceptions are those applying for Advanced Standing Ph.D. programs, who should have an M.A. or the equivalent amount of graduate coursework in the appropriate discipline, and individuals applying to the B.A. Completion program. A grade point average of 3.0 or higher is required, 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 additional specific program requirements.

Application Deadlines
Deadlines for applying for admission to programs at the Institute are listed below. Note that the Admissions office must receive all required application materials on or before the date listed.

Quarter of Intended Enrollment

<table>
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<tr>
<th>Program</th>
<th>Fall</th>
<th>Winter</th>
<th>Spring</th>
<th>Summer</th>
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<tr>
<td>FOUNDRATIONAL SCHOOL FOR INTEGRAL STUDIES</td>
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<tr>
<td>East-West Psychology, MA &amp; PhD</td>
<td>Aug. 1</td>
<td>Nov. 1</td>
<td>Feb. 1</td>
<td>June 1</td>
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<tr>
<td>Philosophy &amp; Religion, MA &amp; PhD</td>
<td>Aug. 1</td>
<td>Nov. 1</td>
<td>Feb. 1</td>
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<td>Social &amp; Cultural Anthropology, MA</td>
<td>Aug. 1</td>
<td>Nov. 1</td>
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<td>Women's Spirituality, MA</td>
<td>Aug. 1</td>
<td>Nov. 1</td>
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<td>SCHOOL OF HEALING ARTS</td>
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<td>Drama Therapy (Psychology), MA</td>
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<tr>
<td>Expressive Arts Therapy, Certificate</td>
<td>Aug. 1</td>
<td>Nov. 1</td>
<td>Feb. 1</td>
<td>June 1</td>
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<tr>
<td>Integral Counseling Psychology, MA</td>
<td>Apr. 1</td>
<td>Sept. 1</td>
<td>Feb. 1</td>
<td>Apr. 1</td>
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<tr>
<td>Integral Health Studies, MA &amp; Certificate</td>
<td>Aug. 1</td>
<td>Nov. 1</td>
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<td>June 1</td>
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<tr>
<td>Psychology, PhD &amp; PsyD</td>
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<td>Regular</td>
<td>Jan. 15</td>
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| Advanced                                     | Jan. 15 | Sep. 1 | Sep. 1 | (*On space available basis only)
| Somatic Psychology, MA                      |      |        |        | May. 1 |
| SCHOOL FOR TRANSFORMATIVE LEARNING           |      |        |        |        |
| Bachelor of Arts Completion Program         | Aug. 1 |      |        | Feb. 15 |
| Integral Studies, PhD                        |      |        |        |        |
| Individualized                               | Aug. 1 | Nov. 1 | Feb. 1 | June 1 |
| Traditional Knowledge Learning & Change in Human Systems | Aug. 1 |      |        | June 15 |
| Women's Spirituality                         |      |        |        |        |
| Master of Arts in Business, MA              |      |        |        | Dec. 1 |
| Organizational Development & Transformation  |      |        |        |        |
| MA & Certificate                             | July 1 |      |        | Oct. 15 |
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 personal history and a discussion of why the applicant has particularly chosen to apply to the California Institute of Integral Studies and to their program of choice.
- 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, an interview by telephone 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 14 days of the date on 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. 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) previous graduate work grade point average was below the minimum required by the program.

Full admission would be granted upon receipt of 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.

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
In the case of some programs, 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 to 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. 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 International Student office 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, process groups, American health insurance information, a student handbook guide, a newsletter, and American Friends of International Students, a volunteer service which supports the International Student office in its efforts to provide special services and introduce the students to experiences in the American way of life.

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 in the amount of approximately $22,000 minimum of (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. on an F-1 student visa must maintain full-time student status by carrying a minimum of nine units per quarter.

Information concerning language skills and transcripts from institutions outside the United States can be found on page 231 in the Academic Guidelines section of this Catalog.
FINANCIAL AID

The purpose of financial aid is to provide financial assistance to students attending CIIS. Financial assistance is awarded on the basis of merit and/or need. Financial aid consists of scholarships, loans, 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 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 Free Application for Federal Student Aid (FAFSA); international students should complete a “Certification of Finances.”
5) request financial aid transcripts forms 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

Undergraduate Programs
Bachelor of Arts Completion Program Scholarship: Incoming undergraduate students are eligible to apply for a Bachelor of Arts Completion program scholarship. Awards are based on financial need.

Pell Grant: CIIS is not currently funded under this program, but intends to be in the future.

Graduate Programs
Institute Scholarships: Each year the Institute offers a limited number of scholarships to outstanding continuing students. Students who have been enrolled for one complete academic year are eligible to apply. Notice of availability and application procedures are available once a year during the Fall quarter. Contact the Financial Aid office for deadline information.

Lois Kellog Duncan Scholarship: This scholarship is awarded each year to an outstanding new applicant in the Philosophy and Religion program. After the Fall quarter has ended, the Philosophy and Religion Program Committee meets to review the scholarship applications of matriculated students who have completed less than one year. The scholarship has in the past averaged $1,000.

Minority Scholarship: Awards are for tuition credit only and are awarded to under-represented minority students who meet specific need criteria. Applicants must be either a U.S. Citizen or Permanent Legal Resident.

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 and International Scholarship Application must be filled out and submitted to the Financial Aid office. Only full-time students are 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 the 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.

Employment
Although CIIS does not offer work-study, a small number of part-time positions are available to allow qualified students to work for the Institute. These positions are not need-based. Students may work in exchange for tuition credit at a predetermined hourly rate or may elect to receive a paycheck if they meet other qualifications. In order to apply, the student must contact the Human Resources office.

Loans
Perkins Direct Student Loan (Formerly National Direct Student Loan): The 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 $8,500 per year up to a maximum of $65,000 for graduate and undergraduate studies combined. Undergraduate students can borrow between $3,500 and $5,500 per year, depending on their class level. 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 a less than half-time basis. The interest rate for new borrowers is variable at 3.15% above the Prime Rate with a 9% cap. The full amount borrowed must be paid back in full within ten years.

Stafford loans can be either subsidized or unsubsidized, depending on the student’s need as determined by the Federal Government. (If a loan is subsidized it means that the government pays the interest while the student is in school at least half-time and during the grace period.) No interest will accrue until six months after one leaves school. If the loan is unsubsidized, interest is paid by the student. Monthly interest payments can be made while one is in school, or let the interest be capitalized and added to the principle.

As of July 1, 1994, with the discontinuance of the SLS loan (see below) the Stafford loan program annual limit will be $18,500 including both subsidized ($8,500) and unsubsidized ($10,000). Contact the Financial Aid office for current information.
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 Free Application for Federal Student Aid (FAFSA).
4) provide financial aid transcripts from all post-secondary schools attended.
5) provide verification of information as required by the Financial Aid office.

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 the 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):
As of July 1994, the federal SLS program is discontinued. Terms and conditions of federal loans made prior to July 1, 1994 will continue to apply.

Prior to that date, students could borrow a maximum of $73,000. The interest rate is variable at 3.25% above the Prime Rate with a cap at 11%. The SLS loan is not subsidized and the student is responsible for all interest that accrues. Unlike the Stafford Loan, there is no grace period.

The Financial Aid office must first determine a student’s eligibility or ineligibility for a Stafford Loan before certifying the SLS. (Students must borrow the maximum Stafford Loan before they can become eligible for the SLS.) Loan arrangements can only be made with banks which participate in the program. Depending on when the SLS was first borrowed, students must maintain either half or full-time status to keep their loans in deferment. The repayment period for these students begins immediately upon dropping below that status. Contact the Financial Aid office to see which rule covers a specific loan. 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.

NOTE: A loan origination/guarantee fee of approximately 4% of the principle amount of the Unsubsidized Stafford Loan, and 3% (origination fee) + up to 1% (guarantee fee, depending on the guarantor) of the subsidized Stafford Loan will be deducted by the lending institution (the bank).
Temporary Tuition Waiver

Student are 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 receive a Temporary Tuition Waiver form to submit with other materials at the time of registration. The registration fee is due at the time of registration. Tuition in full is due when the student receives the loan check. 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 contact their lender or loan holder to determine if they need to maintain full or half-time status. Students who have not exhausted their grace periods, i.e., have not been required to begin repayment on their loans, need only be enrolled as half-time in order to get those loans deferred. 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 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 Financial Aid from the Federal Family Education Loan Programs, e.g., Stafford Student Loan or Supplemental Loan for Students, for any loan period other than the initial one, the student must maintain satisfactory progress. 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 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 toward 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, contact the Financial Aid office.

Other Resources

Religious and ethnic groups often provide assistance in the form of scholarships, grants or loans. Examples of such groups are the following: Swiss Scholarship Fund, American Scandinavian Foundation, the Kosciuszko Foundation, and the Makarios Scholarship Fund. These are only some of the resources that might be available to qualifying students. Minimum qualifications generally require descent from the ethnic group or membership in the religion. Students and prospective students are encouraged to research whether their religious or cultural/ethnic group provides any financial assistance. Information on private scholarships such as the above can be found in the reference section of your local public library.
**Financial Aid Consumer Information**

**Student Rights**
A student has the right to:

- Know all available 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 re-applications for financial aid.
- Know and comply with the Institute’s refund policies.

*Words exist because of meaning; once you’ve got the meaning, you can forget the words. Where can I find one who has forgotten words so that I can have a word with him.*

-Chuang Tzu
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 viewpoint, 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 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 D. Scott Rogo Memorial Collection includes approximately 300 volumes on parapsychology and the occult.

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 the Institute community with 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 field placements appropriate to their background, training, theoretical orientation, goals, and interests.

Staff facilitates students' self-assessment and exploration, provides resources and practical information, and offers assistance with career anxiety. Particular emphasis is placed on translating educational experience into meaningful work and training situations. The Placement office identifies practicum and internship sites for counseling and clinically-oriented programs, as well as 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; handouts on effective resume writing, interview preparation, and job search strategies; and employment-related resource directories.

A library is maintained with materials related to vocation, right livelihood, internships, and passing licensure examinations. The staff offers periodic workshops, class presentations in all academic programs, and individual consultations. The Placement office is committed to supporting students in acquiring experience and training congruent with their unique career paths, thus bringing the integral vision into the world.

REGISTRATION & 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.

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 School director or 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.

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 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, one must pay for that course in advance at the time of 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. Any course which does not attain the minimum enrollment during the regular registration period may be canceled. Students enrolled in a course that is subsequently canceled 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/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. No more than 12 units taken as a special student may be applied toward a CIIS degree.

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, however, do not appear on a student's transcript; Continuing Education certificates may be obtained as proof of attendance. Graduates of the Institute who are current Alumni Association members may audit a regularly scheduled course at fifty percent off the regular audit tuition rate.
Drop and Withdrawal

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 fifty 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 225 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 I (Incomplete) or X (not yet submitted) grades 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 ten days to produce. 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.
TUITION & 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 nine units in order to be considered full-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,
STUDENTS WITH DISABILITIES

The California Institute of Integral Studies is aware of and is complying with the provisions of the American with Disabilities Act (ADA) of 1990 and with Section 504 of the Rehabilitation Act of 1973. The associate provost is the officer responsible for overseeing the Institute’s compliance with equal opportunity policy, and the Dean of Students office is responsible for working toward equal access.

Admissions

The Admissions office identifies applicants who meet the Institute’s academic and admissions requirements and show promise of contributing to the Institute community and to the world at large. The Institute seeks applicants with diverse interests, backgrounds, and abilities. The academic program admissions committees, in coordination with the Admissions office staff, carefully consider each applicant’s academic and non-academic credentials and readiness in making admissions decisions.

The Institute welcomes and encourages physically and perceptually disabled students with otherwise appropriate qualifications to apply. Reasonable accommodations will be made to ensure that students with disabilities are able to pursue educational degrees at the Institute.

Disabled Student Services

The office of the associate provost is responsible for equal opportunity policy and compliance.

The office of the Dean of Students coordinates non-academic student services, serves as the primary advocate for enrolled disabled students, and oversees the Access Center. The Access Center, located in the Dean of Students office, coordinates services for disabled students, including providing notetakers, readers, and library assistance. A professional assessment of a student’s disability is required before the following services can be engaged. If such an assessment is needed, the Access Center has a list of referrals where such assessments can be obtained.

Classroom Assignment

Classrooms are assigned by the facilities assistant. Disabled students are requested to give their class schedules to the facilities assistant as soon as they are known. On the basis of this information, the most accessible classroom space will be assigned to the courses elected by disabled students.

Access Committee

Disabled students have the option of meeting twice monthly with a committee which includes the dean of students, the dean or director of one of the three schools, the facilities manager, the associate registrar, and the international student advisor. This committee raises concerns and makes recommendations regarding facilities, programs, and students’ special needs.

Examinations and Special Arrangements

Special arrangements such as extra time for taking examinations or writing papers can be made. Students should discuss their special needs with the instructor at the beginning of each course. The Dean of Students can also help to notify faculty of special needs.

Note-taking and Reader Services

Help with note-taking can be arranged either with someone in the class, or by special arrangement through the Access Center. Blind and visually impaired students may receive reader assistance, whose efforts are coordinated by the Dean of Students.

Equipment, Facilities and Other Resources

The Institute’s goal is to make facilities, programs, and experiences accessible to all members of the community. The Institute works individually with disabled students to determine how individual needs can best be met. Currently the facilities do not adequately meet the needs of all disabled people.

More Information

Disabled students interested in applying to the school should request an application from the Admissions office. Specific questions about access and facilities should be directed to the Dean of Students office.
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 & Certificates**

**Foundational School for Integral Studies**
- East-West Psychology (EWP), M.A. and Ph.D.
- Philosophy and Religion (PAR), M.A. and Ph.D.
- Social and Cultural Anthropology (SCA), M.A.
- Women’s Spirituality (WSE), M.A.

**School of Healing Arts**
- Drama Therapy (Psychology) (PDT), M.A.
- Expressive Arts Therapy (EXA), Certificate
- Integral Counseling Psychology (ICP), M.A.
- Integral Health Studies (IHS), M.A., Certificate
- Psychology, Clinical (PSY), Ph.D., Psy.D.
- Somatic Psychology (SOM), M.A.

**School for Transformative Learning**
- Bachelor of Arts Completion (BAC), B.A.
- Integral Studies (ISD), Ph.D.
  - Individualized (ISD)
  - Traditional Knowledge (TKN)
  - Learning & Change in Human Systems (TLR, TLM)
  - Women’s Spirituality (WSD)
- Master of Arts in Business (MAB), M.A.
- Organization Development and Transformation (ODT), M.A., Certificate

**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 activities. 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:

<table>
<thead>
<tr>
<th>Grade (Explanation)</th>
<th>Points per Unit</th>
</tr>
</thead>
<tbody>
<tr>
<td>A (Outstanding)</td>
<td>4.0</td>
</tr>
<tr>
<td>A-</td>
<td>3.7</td>
</tr>
<tr>
<td>B+</td>
<td>3.3</td>
</tr>
<tr>
<td>B (Good)</td>
<td>3.0</td>
</tr>
<tr>
<td>B-</td>
<td>2.7</td>
</tr>
<tr>
<td>C+</td>
<td>2.3</td>
</tr>
<tr>
<td>C (Passing)</td>
<td>2.0</td>
</tr>
<tr>
<td>C-</td>
<td>1.7</td>
</tr>
<tr>
<td>D (Poor)</td>
<td>1.0</td>
</tr>
<tr>
<td>F (Failing)</td>
<td>0.0</td>
</tr>
<tr>
<td>P (Pass)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>does not contribute to GPA</td>
</tr>
<tr>
<td></td>
<td>(Grade Point Average)</td>
</tr>
<tr>
<td>NP (No Pass/Fail)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>does not contribute to GPA</td>
</tr>
<tr>
<td>W (Authorized Withdrawal)</td>
<td>does not contribute to GPA</td>
</tr>
<tr>
<td>WN (Unauthorized Withdrawal)</td>
<td>does not contribute to GPA</td>
</tr>
<tr>
<td>I (Incomplete)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>does not contribute to GPA</td>
</tr>
<tr>
<td>IP (Permanent Incomplete)</td>
<td>no credit earned</td>
</tr>
<tr>
<td>AUD (Audit)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>no units earned or grade points assigned</td>
</tr>
</tbody>
</table>

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 *Schedule of Classes*, 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 218 ("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 who have completed all required thesis or dissertation units but who have not yet completed the writing of the thesis or dissertation must enroll for thesis or dissertation maintenance each quarter until the project is completed. Tuition for thesis or dissertation maintenance is equivalent to two units at the program's tuition rate. No unit credit is awarded for thesis or dissertation maintenance.

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 school director or dean. All sanctions are subject to appeal as outlined in the student grievance procedure.

Probation

Students 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 School director or 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 School director or 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 School director or dean.

Program committees may establish criteria for student suspension or dismissal in accordance with specific professional or disciplinary standards, subject to review by the School director or 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 School director or 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) 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 School director or dean will appoint 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 School director’s or dean’s grievance committee is final and binding without further appeal, subject to review by the School director or dean for conformity with Institute regulations and policy.

Either party can request that the School director or 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 it is 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 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 program director 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.

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 208). 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 on 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 197 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.L.E.P. examination in order to demonstrate proficiency in the subject area. A student seeking admission to the Doctoral Psychology program may be asked to demonstrate the expected proficiency by taking the G.R.E. examination.

A student who seeks to have a required program course waived must show on 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 School 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 that 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 com-
mittee members should hold a faculty position at another graduate institution. If not, he or she must hold a Ph.D. and be 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 243); 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). 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 Dean of Students 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 Student 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. 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 Schedule of Classes. Each academic program has a program assistant who can give further information, if needed.

**International Students**

The Institute welcomes applications from international students. 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 whose native language is not English 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 make arrangements 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 does not receive credit toward his or her degree program at the Institute.

Additional information concerning immigration forms and Institute resources for international students can be found on page 208 in the Administrative Guidelines section of the Catalog.
EDDA ARNDAL, a student in the Somatic Psychology M.A. program, is from Reykjavik, Iceland. After graduating from the University of Iceland with a B.Sc. degree in nursing, she worked as a registered nurse in the psychiatric field for several years and completed training in hypnotherapy. Edda is interested in philosophy, creativity, nature, and cross-cultural issues, and is the mother of an eight-year-old daughter, who lives with her in San Francisco.

Edda wished to integrate her interest in Eastern healing methods such as yoga and meditation with academic study, and the Institute's integrative perspective captured her attention. She was awarded a Fulbright Travel Grant in order to attend the Institute. She feels the Institute's Somatic Psychology program provides the opportunity to expand her nursing training toward mind/body/spirit integration and therapy. Following graduation, Edda plans to return to Iceland with her daughter and establish a practice as a Somatics therapist.

BOBBI CARRINGTON, now in her fifth year of study in the Clinical Psychology Ph.D. program, has worked for 15 years as a social worker with the chronically mentally ill and with various organizations for children and adolescents. She is an infant parenting specialist at Through the Looking Glass of Berkeley, a home-based program for retarded mothers and their babies. The mother of three sons herself, she is especially interested in working with children and underrepresented populations.

Bobbi was drawn to the Institute for the spiritual base it provides for her clinical work, and she continues to seek new avenues for personal and spiritual growth. She feels that the Institute shares her dream of a world community committed to the betterment of humankind, wherein differences in culture and ethnicity will be viewed as an opportunity for enrichment and creativity.
PETER-MARC DAMIEN is a first-year student in the Integral Counseling Psychology M.A. program. With a B.F.A. and M.A. in Art from the University of Wisconsin, Peter taught art in the public schools of Wisconsin, Oregon, and Oakland, California, where his sense of racism and ethnic misalignment in the United States was awakened. After completing his Ph.D. in Art Education at the University of Oregon in Eugene, Peter taught art for 19 years at California State University, Los Angeles.

After a gradual loss of vision, Peter became legally blind in 1991. He trained with a guide dog, learned Braille and how to take notes on voice output computer. His interest in counseling encompasses a desire not only to work with clients with disabilities, but on broader issues of human psychology as well.

Peter has completed a certificate program in Rehabilitation Teaching for the Blind at San Francisco State University, and has been instrumental in founding the Access Center at the Institute. The Access Center aids in issues of access to the school and services for those students with disabilities. He serves on the Access Committee and has initiated a series of Disability Awareness Days at the Institute, which heighten mindfulness in the broader community of the challenges facing those among us with disabilities.

ED FERRAN, a student in the Bachelor of Arts Completion program, was drawn to the Institute by a key interest in his life experience: helping individuals and organizations in the inner city improve the quality of life in their communities. Today, Ed works as a program associate at the Urban Strategies Council in Oakland, a nonprofit organization addressing issues of persistent poverty. There he takes part in local efforts at improving public education, as well as coordinating the work of a 21-city national coalition of like-minded agencies. Over the past few years, Ed has worked side-by-side with respected professionals in the field, most of whom have completed graduate-level studies, and he felt it was time to get the formal education to back up his learning on the job.

At the Institute, Ed — a product of the inner city streets of Brooklyn, New York — has felt an affinity with people whom he ordinarily might not have gotten to know. He sees the B.A.C. cohort group as a family, learning with, rather than at the hands of, the faculty. He values the idea of evolving, exploring options, and taking new directions, and has found the Institute to be open to inquiry, humor, irreverence, and people of diverse backgrounds.

Also a fiction writer, Ed plans to write a fictional treatment of organizational development issues built from his work experience as a culminating project for the B.A.C. program. He then plans to go on to graduate school, continue to consult and work with nonprofit groups, and write fiction.
RUSSELL LONG enrolled in the Integral Studies Ph.D. program because he wanted to integrate his interest in spirituality with his business practice. With a B.A. from Harvard University in Liberal Arts, Russell worked successfully for 12 years as an entrepreneur in the fields of communication technology and real estate. He owned an AM/FM radio station in Key West, Florida, where he was also a founding director of Hospice of the Florida Keys.

After earning an M.B.A. from Columbia University, Russell moved to San Francisco, where for the past six years he has operated a small, socially-responsible real estate development company which specializes in offering energy efficient housing. He is also the founder of a local coalition which promoted a tough new anti-smoking ordinance for San Francisco recently passed by the city's Board of Supervisors.

Russell found that the practice of business alone was not completely fulfilling, and sought to integrate his work experience with a spiritual practice. In the ISD program, Russell studies religion with a broad, multidisciplinary approach and an intercultural perspective. His dissertation topic will be Religion and Social Activism. Russell is working on a book on the divine mother Amritanandamayi (Ammachi). He is inspired by Amma's great sense of commitment and devotion to the Institute because of the opportunity for growth it offers.
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 870 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.

**Susan Berger** (M.A., ICP '82) is a psychologist with a private practice who works with adult individuals and couples, specializing in chronic illness and personality disorders. She teaches an intensive seminar at the University of California at Berkeley Extension, Counseling and Psychotherapy as a Career Option. She also leads a training and consultation group in self-psychology, and is in the supervision study program at the Psychotherapy Institute in Berkeley.

**Jerry Collins** (Ph.D., PSY '92) is the Assistant Medical Director for the Tom Smith Substance Abuse Treatment Center at San Francisco General Hospital. Inspired by attendance at the World Congress for Social Psychiatry in New Delhi in November 1992, he and colleagues from the United States and India are forming the International Neurobehavioral Institute in Chandigarh, India, to provide long-term care and facilities to patients with neurobehavioral impairment. Jerry is an active member of the Alumni Association board.

**Bernie Santa Coloma** (M.A., ICP '76) works with an “At Risk” program for ninth through twelfth graders with low-level reading skills. He completed his M.Ed. and is working toward an Ed.D. A professional licensed counselor since 1983 and M.F.C.C. since 1992, he counsels individuals, couples, groups and families with the Family Effectiveness and Development Program as well as youth in crisis through Teenage Crisis Hotline in Brownsville, Texas.

**Rosalind Diamond** (M.A., ICP '75) teaches dispute resolution to groups and couples, and trains volunteers at the Berkeley Dispute Resolution Service. Continuing her transpersonal perspective, she completed teacher training in the Ridhiwan School. She is a frequent contributor to various journals, and has served on the boards of the San Francisco Community Boards and the Shenoba Retreat and Learning Center. Rosalind is a psychotherapist in private practice.

**Edie Farwell** (M.A., SCA '90) is the liaison director of the Association for Progressive Communications, a nonprofit international computer network for peace and environmental activists, which provided much of the telecommunications services at the 1992 Earth Summit and was the principal provider of these services at the 1993 Human Rights Summit.
Yuko Franklin (Ph.D., EWP '92) has taught Japanese language for the past twenty years at the Center for Japanese-American Studies in San Francisco; she also teaches the course Japanese-American Personality in the Asian-American department at San Francisco State University as well as courses in multiculturalism at the Institute. Yuko is an active member of the Alumni Association board. Yuko did her fieldwork at Noburu-kai (Japanese Newcomer Services), providing services in the Women’s Self Development Project. She currently serves as President of the Board of Noburu-kai. During her graduate studies, she wrote a manual for Japanese peer counseling.

Dan Hamburg (M.A., PAR '92) was elected to the United States House of Representatives from California’s First Congressional District in November 1992. An outspoken environmentalist, Dan co-sponsored the Headwaters Forest Act, a bill which is designed to preserve the world’s last stands of unprotected ancient redwoods. President Clinton has given strong support to the bill. With a long history of teaching and public service, Dan founded Mariposa School in Ukiah, California, and later served on the Ukiah City Planning Commission and the Mendocino County Board of Supervisors. He and his wife Carrie established and directed a language and culture studies program in China.

Eugene Herrington (Ph.D., PSY ‘89) is an assistant professor in the department of Counseling and Human Development at Clark Atlanta University in Atlanta. He runs the student internship program and has a private psychotherapy practice in downtown Atlanta.

Michael Hutton (Ph.D., EWP '92) is the assistant executive director of Youth and Family Assistance in Redwood City, assistant editor of the Journal of Transpersonal Psychology, and teaches as an adjunct faculty at JFK University in Orinda, California. He has served several terms as chair of the California Child, Youth and Family Coalition.

Toby Johnson (Ph.D., PSY '73), a former Roman Catholic monk, is a gay activist, novelist, and religious writer. As a practicing psychologist, he helped to establish the concept of gay-oriented psychotherapy. He founded the San Antonio Gay Alliance, the Alamo Business Council, and San Antonio’s first AIDS programs. A friend and correspondent of Joseph Campbell, Toby has published The Myth of the Great Secret: An Appreciation of Joseph Campbell, which, through stories from Toby’s life, recounts the wisdom of Campbell’s approach to religious truth. He serves on the board of governors of the Joseph Campbell Archives and Library at Pacifica Graduate School near Santa Barbara, California.

Dennis Harness (Ph.D., PSY '88) is director of the Institute of Vedic Astrology in Mill Valley, California and assistant professor of diagnostic science at the University of the Pacific in San Francisco. He has a private practice in astrology, and teaches workshops on Vedic Astrology and Transpersonal Psychology throughout the United States. Dennis serves as president of the Alumni Association board. He has published many articles, research papers, and book chapters in the fields of astrology, psychology, and medicine.
Sandra Lewis (Ph.D., PSY '84) is a licensed psychologist in private practice, specializing in life transitions and teaching communication and conflict resolution skills to her clients. She served on the Institute board of trustees from 1979 through 1990, first as a student representative and later as president. Sandra is a co-founder of Women's Quest, a network supporting Bay Area women in their spiritual journeys, and of Growing Community Associates, which conducts workshops, trainings, and consultations to help individuals and groups create a deeper sense of community by building on existing relationships. She has organized two Bay Area Growing Community Conferences and helped plan the Alumni Association's annual symposiums.

Haruhiko Murakawa (M.A., EWP '90) returned to Japan after graduation and took a position in Japan's largest information service company, working at transforming the company's corporate culture for two years before moving on to a more clinical setting. He currently has a counseling practice with a somatic orientation in a private psychiatric clinic.

Amy Schwartz Rudd (M.A., ICP '78) received her M.F.C.C. in 1979 and has worked for the Sacramento Superior Court in Family Court Services since 1981. In 1990, she became supervisor of Child Mediation Services, which uses conflict resolution approaches in child custody disputes.

Alexander Shaia (Ph.D., PSY '91) has practiced psychotherapy for over 13 years. With additional degrees in education and spirituality, he seeks to blend psychotherapy and spirituality for healing. Using a sandtray and hundreds of different figures, his therapy ranges from treating grief to problems of sexual orientation, childhood abuse, and HIV. He volunteers with the Valley of the Moon AIDS Project as a counselor, is working on a book, and has released audiotapes that discuss psychospiritual initiations.

Karolyln van Putten (Ph.D., EWP '92) has an extensive background in clinical psychology, education, media, music, and meditation. Karolyln is a member of Musica Divina and a founding member of Bobby McFerrin's Voicestra. She facilitates a circle in exploring, experiencing, and expressing spirituality through inner sound, resonance and harmonics, and is a frequent performer as a soloist and in instrumental and vocal ensembles. Karolyln also presents diversity awareness training and consults on diversity issues in organizations. She is an active member of the Alumni Association board.

The goal is not to lose oneself in the Divine Consciousness. The goal is to let the Divine Consciousness penetrate into matter and transform it.

The Mother
Theses & Dissertation Titles
Listed below are examples of theses and dissertations completed at the Institute in recent years by M.A. and Ph.D. students.

DRAMA THERAPY
(Psychology)
Basson, Jackie

Brawner, Brandy
Therapeutic Use of Video (Language and Techniques) in the Treatment of Adolescents (M.A., 1993)

Mitchell, Janna
Recovery Theater: Drama Therapy in the Healing of Addictions (M.A., 1993)

Styles, Douglas E.
Transformations and Post-Traumatic Stress Disorder: Creating a Playspace with Vietnam Combat Veterans (M.A., 1993)

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)

Coren, Bonnie
A Qualitative and Quantitative Study of the Effects of Trance and Meditation (M.A., 1990)

Elite, Ourania
On the Experience of Being Voluntarily Silent for a Period of Four or More Days: A Phenomenological Inquiry (Ph.D., 1993)

Fish, C.C.
How Gender Myths Regarding Beauty and Body-image Affect the Intimacy in Love Relationships (M.A., 1993)

Gribben, Diane R.
Typologies of Spiritual Emergence (M.A., 1990)

Katz, Shawn H.
Through the Eyes of Our Future: An Educational Ethnography of a Waldorf School (M.A., 1990)

Kehoe, Sharon

Parry, Glen R.
Sleep, Dreams and Death: A Case Study of an Elderly Man with Life-threatening Illness (M.A., 1993)

Peng, Therese
Meditation and Psycho-spiritual Transformation: A Phenomenological Study of Ch’an (Zen Buddhism) and Christian Mysticism (Ph.D., 1993)

Rowland, Nancy Decius
The Experience of Terminally-Diagnosed Meditators: A Phenomenological Investigation (M.A., 1991)

Slanina, Stanislav (Standa) J.
Spiritual Awakening and Human Development (Ph.D., 1993)
ORGANIZATIONAL DEVELOPMENT & TRANSFORMATION

Bensman, Sara Beth

Downs, Margaret E.

Fahrenkamp, Sibylle
Self as Tool in Organization Transformation: Consulting from the Inside Out (M.A., 1991)

Fonville, Carley

Matthaci, Amy

Michaels, Barbara Ostrowski

Peters, Tamra J.
Environmental Responsibility Within Organizations (M.A., 1989)

Terry Thoen

PHILOSOPHY & RELIGION

Landenhamer, Monika
Personality in Theravada Buddhism (M.A., 1990)

Mertz, Diane
The Happiness in Ch’eng Ming-tao’s Mind (M.A., 1990)

Rosencrantz, Ann R.
Being in Time’s Monk: Learning to Die While Living (M.A., 1990)

Rowland, Nancy Decius

Sweeney, Patricia A.
Healing the Earth Through an Awareness of the Goddess (M.A., 1990)

Tao, Yuc Hua
Transition from Xu Zi (hun T)’s “Division of Heaven and Mankind” to Dong Zhong Shen (Tung Chung Shen)’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

Berman, Barbara
Symbols in the Sand: An Exploration of the Initial Sand Worlds of Female Incest Survivors (Ph.D., 1993)

Bremer, Jeffrey J.
Predicting the Employment Stability of Recovering Alcoholics (Ph.D., 1990)

Dreifuss, Alan R.
A Phenomenological Inquiry of Six Psychotherapists Who Practice Buddhist Meditation (Ph.D., 1990)

Easterlin, Barbara L.
Buddhist Vipassana Meditation and Daily Living: Effect on Cognitive Style, Awareness, Affect and Acceptance (Ph.D., 1993)

Farley, Lin
Secret World of Men: Attitudes, Beliefs, Fantasies, and Desires with Regard to Women and Children (Ph.D., 1993)

Green, William M.
Therapeutic Effects of Distant Intercessory Prayer and Patients’ Enhanced Positive Expectations on Recovery Rates and Anxiety Levels of Hospitalized Neurosurgical Pituitary Patients: A Double Blind Study (Ph.D., 1993)

Grove, Clark S.
Sex Role Typing and Defensive Structure in Male Spouse Abusers (Ph.D., 1991)

Grynbaum, Gail A.
The Relationship Between Compulsive Overeating and Jungian Psychological Types (Ph.D., 1991)

Keaney, Joanne Carter
Dissociation in Adult Females with Experiences of Childhood Sexual Abuse (Ph.D., 1991)
Larkin, Mariah  
Exploring the Integration of Autonomy and Affiliation in Older Women Artists: A Case Study Approach (Ph.D., 1990)

Miller, Beth  
Fostering Resiliency in Women Who Can Identify with the Feeling of Being a Victim/Scapegoat (Ph.D., 1993)

Mitchell, Barbara M.  
An Exploratory Study to Examine the Observed Relationship Between Childhood Sexual Abuse and Obesity in Adult Females (Ph.D., 1990)

Mitlying, Selene Louise  
The Relationship Between Bulimia and Perfectionism, Self-Esteem, and the Ability to Identify Feelings: A Self-Psychological Perspective (Ph.D., 1991)

Parent, Garnita  
Psychosocially Maladjusted Deaf Persons and the Wilderness as Therapy (Ph.D., 1990)

Rabinoff, Michael David  
Psychological and Psychosocial Correlates of Preterm Labor (Ph.D., 1993)

Rosen, Judith  
Changes in Self-Esteem and Spirituality After Participation in an Alcoholics Anonymous-Based Inpatient Substance Abuse Treatment Program (Ph.D., 1991)

Rowe, Nanette P.  

Shoenberger, Brian W.  
Affective Traits of Battering Spouses as Related to Physical Symptoms Described by Traditional Medicine (Ph.D., 1991)

Uffman, Bonnie  
Living With Dying: A Qualitative Study of Hospice Volunteers (Ph.D., 1993)

Wall, Catherine Elizabeth  
Battered Women and Their Battering: Personality Variables and Attitudes Toward Violence (Ph.D., 1993)

Weininger, Radhule Barbara  
The Effect of Therapist Intervention in a Time-Limited Incest Survivor Group (Ph.D., 1991)

Zilavy, Debra Lynn Scott  
An Investigation of Clinician and Lesbian Cross-Gender Sex-Role Stereotyping and Lesbian Self-Concept (Ph.D., 1991)

SOCIAL & CULTURAL ANTHROPOLOGY

Blair, Teresa L.  

Carolyn, Lynn T.  

Chambliss, Judith A.  
"Asi es la Vida (Thus is Life)?: Health and the Experience of Suffering Among Elderly Mexican-American Women (M.A., 1990)

Farwell, Edith F.  
Interactions Between Women and Minority Businesses and Dominant Culture Corporations in the San Francisco Bay Area (M.A., 1990)

Henson, Bob  
Cultural Issues of Deforestation: A Study with the Garungs of Nepal (M.A., 1993)

Lewis, Lucy  
The Life/Art Process: Rituals of Change (M.A., 1991)

Picker, Anne Paule  
ACADEMIC CALENDAR

FALL 1994

September 6-13  Registration
September 16   Classes start (Friday)
Note: Due to the Yom Kippur and Thanksgiving holidays,
all Thursday classes during Fall 1994 will meet for 11 weeks;
each class will run for 2 hours and 45 minutes, i.e., an extra
15 minutes per class.

September 16-30 Add/Drop period. No changes after this date.
September 30   Birth of Mahatma Gandhi observed (classes will be held).
October 10     Columbus Day
November 24-25  Thanksgiving holiday. School closed.
November 29-December 6 Registration for Winter 1994
December 5-9   Last week of classes
December 24-January 1 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 1994 graduation.
February 20    President’s Day
March 13-20    Registration for spring 1994
March 20-27    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 1994 graduation.
May 29        Memorial Day
                (Administrative offices closed; classes will not be held.)
June 16-23    Registration for Summer 1994
June 19-23    Last week of classes. Monday classes end June 26
June 24       Commencement

SUMMER 1995

July 5         Classes begin (Wednesday)
July 5-18     Late registration
                (late fee assessed for continuing degree students).
July 5-18     Add/Drop period. No changes after this.
August 1      Deadline to apply for Fall 1994 graduation.
August 9-15   Last week of six-week courses. Monday classes end August.
September 4   Labor day
September 5-12 Registration for Fall 1994

1995-96

The academic calendar for 1995-96 is under institutional review as this Catalog goes
to press. It is possible that the Institute will convert to a semester schedule beginning
in Fall 1995. Please call (415) 756-6100 for the latest information.
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  Irene Young
  Page 198

June 1994
CALIFORNIA INSTITUTE OF INTEGRAL STUDIES

CATALOG ADDENDUM

ADDITIONS & CORRECTIONS TO THE 1994-1996 CATALOG
Dr. Karine Schomer was appointed Provost in Fall 1994. The Institute's chief academic and administrative officer is a distinguished scholar, teacher, and academic administrator and has experience in both the public and private sectors of California higher education. Involved professionally with India since 1965, she earned her Ph.D. in South Asian Languages and Civilization (1976) from the University of Chicago. She has served as Dean of Humanities, Social Sciences, and Human Services at Merritt College in Oakland (1988 -1990), and as Dean of Arts and Sciences at Golden Gate University (1990 -1994). Karine has received numerous grants and fellowships, including Fulbright and American Institute of Indian Studies fellowships for research in India and a U.S. Office of Education grant to conduct a collaborative, interdisciplinary project on the Rajasthan region of India, which culminated in the two-volume work, *The Idea of Rajasthan: Explorations in Regional Identity* (South Asia Publications, 1994). Among her other published writings are *The Sants: Studies in a Devotional Tradition of India* (with co-editor W.H. McLeod; Berkeley Religious Studies Services, 1987) and *Mahadevi Varma and the Chhayavad Age of Modern Hindi Poetry* (University of California Press, 1983), textbooks for the study of Hindi language, and numerous scholarly articles and literary translations. She also served as a consultant to the Smithsonian Institution for the 1985 Festival of India. She is a frequent reviewer of National Endowment for the Humanities proposals on Indian culture and religions and has led educational and photographic tours to India with her husband, photographer-writer Raphael Shevelev. She is fluent in Hindi, and has a reading knowledge of Urdu, Sanskrit, Marathi, and Rajasthani.
FOUNDATIONAL SCHOOL FOR INTEGRAL STUDIES

Alfred Collins, Ph.D., is a clinical psychologist and scholar of Indian culture and thought who holds doctorates in both fields; he studied at the Universities of Chicago, Texas, and Madras. A practicing psychotherapist, he has written and lectured extensively on Jungian and psychoanalytic self psychology, and on Indian psychological thought. Al’s intellectual work centers on the self in its personal and suprapersonal manifestations. Recently, his study of the self has extended to gender studies, and he applies a feminist-psychological perspective to systems of Indian philosophy. As a result of the success of his new book *Fatherson*, which shows how the individual self of patriarchy rests on a deeper basis of male-male and female-male reciprocity, he lectures and offers workshops on men’s psychospiritual growth. Al has studied Zen Buddhism in Japan and Vedanta in India. He also has a deep affection for the indigenous peoples, cultures, and land of Alaska, where he lived for 13 years. (East-West Psychology)

Brendan Collins, Ph.D., began his doctoral studies at The California Institute of Asian Studies in 1974 in order to study with Haridas Chaudhuri. After Dr. Chaudhuri’s death, he earned his Ph.D. in Clinical Psychology in a program developed by Carl Rogers at United States International University in San Diego. He recently completed an M.A. in Theology at the Graduate Theological Union, Berkeley. Prior to his career in psychology, he was a member of a contemplative monastic community for 12 years, and he was the founding editor of a journal of Western spirituality. Two of his teachers, Thomas Merton and Bede Griffiths, were frequent collaborators on the journal project. He has taught psychoanalytic self psychology, British object-relations theory, gender psychology, and Jungian psychology at JFK University since 1981. Brendan is particularly interested in the relationship between contemporary psychology and the Western mystical and contemplative traditions. He has been a clinical psychologist since 1978 and has a private practice in Berkeley. (East-West Psychology)

Rose Wognum Frances, program director for the Women’s Spirituality M.A. program, received her M.F.A. in 1979. Since 1985, she has made her home in San Francisco, working as an independent studio artist.

For Rose, artwork is a spiritual practice – she awakens through the work of her “wise hands.” Her art has been shown throughout the U.S. and Canada, in such locations as the Museum of Contemporary Craft, New York City; the Corcoran Gallery and the Smithsonian Institution in Washington, DC; the Museum of Art in Calgary, Alberta; and the Royal Palace in Monte Carlo, Monaco. She founded and was head of the Fibre Arts Program at Florida International University for nine years. Her teaching and research, which is centered on the unfolding of the sacred creative process, led her to California where she currently teaches at both CIIS and New College of California. Rose’s current courses include visual art, the creative process, sacred texts, sexuality, and gender. (Women’s Spirituality M.A.)

NEW FACULTY

(Note: The program in which each faculty member teaches is indicated in parentheses at the end of each profile.)
Amadeo P. Giorgi received his Ph.D. in Psychology from Fordham University in 1958. He is a distinguished visiting professor of epistemology, methodology, and human science research who has taught psychology at the University of Quebec, Montreal, offering courses in phenomenological research and theory of human science. He has also been affiliated with Saybrook Institute in San Francisco since 1986. A founding figure of human science research and epistemology, Dr. Giorgi taught for two decades at Duquesne University. He is the author of over 80 publications including *Psychology as a Human Science: A Phenomenologically Based Approach*. As the editor of the Psychological Series of Duquesne University, he has been responsible for publication of over 15 other major works as well. Dr. Giorgi has taught over 400 courses and workshops worldwide and has held numerous professional and honorary positions. (East-West Psychology)

Sophia Reinders earned her Ph.D. (1989) from Saybrook Institute with a dissertation entitled “A Phenomenological Inquiry into the Experience of Artistic Creativity.” She is a Jungian psychotherapist in private practice in San Francisco and Marin County, and a certified Iyengar yoga teacher. Sophia is interested in the body as expressive of the psyche, and in body/mind integration through yoga and through symbolic processes. Her research interests include dimensions of psychospiritual awareness and transformation from the perspective of Eastern traditions, and Western (primarily Jungian) approaches to the creative forces of the psyche. (East-West Psychology)
SCHOOL OF HEALING ARTS

Mahnaz (Naz) Motayar holds an M.A. in Public Health from San Jose State University. With over 10 years experience in health education and health services, she has been instrumental in designing, implementing, and evaluating numerous programs, conferences, and workshops. She has a background in the field of sexuality, particularly in issues relating to HIV infection. As a teacher of Health Education who uses an interactive teaching style and values a team approach to learning and problem solving, Naz encourages future health professionals to think with their hearts and feel with their minds. (Integral Health Studies)

Robert F. Morgan, director of the Psychology program, earned his Ph.D. (1965) in Psychology from Michigan State University, with post-doctoral a postdoctoral internship in Clinical Psychology at Hawaii State Hospital. He is a Fellow of the American Psychological Association's divisions on Clinical Psychology and Psychotherapy, and was founding president of the International Association of Applied Psychology's Geropsychology division. Recent publications are on temporal psychology, life span development, biopsychology, longitudinal clinical case history, international and multicultural psychology, iatrogenics, and innovations. He is on the Scientific Program Committee through the American Psychological Association for the first World Congress of Psychology to be held in the United States in the summer of 1998. (Psychology)

Bob Rosenbush received one M.A. (1967) in Latin American Area Studies from the School of International Service, Washington, D.C., in 1967 and another M.A. in Psychology from Antioch in 1978. For the last eight years he has been intensively studying a psychodynamic approach to spiritual development with A.H. Almaas which draws from object-relations theory, self psychology, Reichian breath work, Socratic inquiry, and the meditative traditions of Sufism, Buddhism, and Hinduism. Other significant influences have been Psychosynthesis, his own psychoanalytic psychotherapy, existential-phenomenological psychotherapy, professional consultation in psychodynamics, and E.M.D.R. His most formative adult learning experiences came from being a Peace Corps volunteer in rural Chile, the director of field research for the Addiction Services Agency of the City of New York, a monk in a Vedantic monastery, a practitioner of Vipassana meditation, and a professor of counseling and transpersonal psychology for ten years at Antioch University. He maintains a private practice in Berkeley, California. (Integral Counseling)
Leland van den Daele earned his Ph.D. (1967) in Clinical Developmental Psychology from Purdue University. He is a former David Ross Fellow; NIMH Senior Postdoctoral Fellow; and Fellow with the International Institute of Humanistic Studies. Leland is a graduate of the Karen Horney Psychoanalytic Institute in New York City where he served as supervising psychoanalyst in the Program in Psychotherapy. He is a current Fellow, Academy of Clinical Psychology, and Diplomate in Clinical Psychology, American Board of Professional Psychology. He is on the editorial board of the American Journal of Psychoanalysis, is director of psychological treatment for a nonprofit organization dedicated to the treatment of terminally ill patients, and maintains a private practice. With more than 30 published papers, several book chapters, 2 edited books, and a monograph, Leland conducts research in moral judgment and values, cognition and logic, dreams and adaptation, music and psychological development, and psychoanalysis. (Psychology)
Constance A. Jones received her Ph.D. (1977) in Sociology from Emory University and has served as teacher and administrator in higher education for women for over two decades. She has been on the faculties of several graduate programs of religion, has taught and conducted research in women’s studies and the sociology of religion, and has been a visiting scholar at the Graduate Theological Union, Berkeley and the Department of Religious Studies, University of California, Santa Barbara. Connie’s research addresses new religious movements in the United States, particularly Eastern movements, and the meeting of East and West in intellectual history. She is currently working on a narrative history of Hindu movements in the U.S. Her research in cross-cultural issues concerning women has been published in several venues. Currently she is investigating dimensions of transformative learning, including the adoption of Eastern beliefs and practices into Western systems, and the integration of feminist epistemology in the postmodern world. She has been awarded fellowships from the National Institutes of Health, the Ford Foundation, and the Council for the International Exchange of Scholars. As a recipient of a Fulbright award, she will be at Banaras Hindu University and Vasanta College, Varanasi, India in 1995 - 96. (Integral Studies Doctorate)

Victoria Rue earned her Ph.D. (1993) from the Graduate Theological Union in Berkeley. She is a feminist theologian, playwright, and theatre director. Victoria also teaches at the American Conservatory Theatre in San Francisco. Previously she has taught at New College of California, Starr King School for Ministry at the Graduate Theological Union, and the University of Long Island. Victoria was an artist in residence at Skidmore and at California Institute for the Arts. Her playwriting includes: “Ruffled Irises” (a play about women’s struggles with cancer); “Positive Women” (a play about HIV+ Women); “The Landscape of My Body” (a play about lesbian sexuality and spirituality); and “Ecstasy in the Everyday” (a play about spirituality and everyday life). Her directing work has been seen in theaters in Los Angeles, New York, and San Francisco. She was a founding member of the Women’s Project at the American Place Theatre (New York). For five years Victoria conducted workshops with Artists in Prison (Los Angeles), where her work at Terminal Island Federal Prison was made into a documentary entitled “Jump Street.” Most recently, she is the founder of the Institute for Religion and the Arts (IRA), which creates theatrical pieces for performance in houses of worship. The focus of Victoria’s work is how feminist theatre enacts feminist spirituality.

Jim Stuckey, director for the Master of Arts in Business and Organizational Development and Transformation programs, received his Ph.D. in Counselor Education from the American University. His academic emphasis was on learning theories and their application in education. He has taught at the American University and San Diego State University, and most recently served at Prescott College (Arizona) as professor, president, director of development, and director of liberal learning. His studies of business and management led him to create Prescott’s “Common Ground Project,” which brings together environmental and economic interests. He is working with a team of people in the Bay Area to open a new university focused on global sustainable development. (Master of Arts in Business and Organizational Development and Transformation)
Elizabeth Taylor-Gerdes
received her Ph.D. in
Management and Organizational Development (1988)
from the Union Institute.
Elizabeth’s work blends
business consulting and
training experience with
25 years study and practice in
metaphysical and behavioral
science. She works with diverse
groups – business leaders,
human resources personnel,
economically disadvantaged
groups, community and special
interest groups, youth, and
women – to enhance the
quality of organizational,
professional, and personal life.
Elizabeth speaks and writes on
personal and organizational
transformation topics. She
recently published a motiva-
tional book for African-
American youth entitled
Straight-Up! – Teens Guide
to Taking Charge of Your Life.
(Lindsey Publishing, 1994).
Elizabeth’s passion is teaching
to foster healing, lifelong
learning, and growth.
(Master of Arts in Business and
Organizational Development
and Transformation)

Corrections to
1994 - 96 Catalog

(Page 163)

Ralph Metzner directs the all
on-line project for the School for
Transformative Learning’s Integral
Studies Doctoral program; he also
teaches in the Foundational School’s
East West Psychology program.
PROGRAMS – Additional Information

SCHOOL OF HEALING ARTS

Expressive Arts Certificate Program:
Certificate in Expressive Arts
Consulting and Education

This Certificate (30 quarter units) is designed for those wishing to integrate the expressive arts into a variety of career paths. Applicants must have a B.A. or B.S. degree. In addition to the courses that comprise the Certificate, students must complete or have completed background or prerequisite courses. Based on career goals, 12 approved units or their equivalent are to be selected from among the following: Personality Theory and Therapy; Therapeutic Psychodiagnostics; Group Dynamics; and Organizational Development.

The Consulting and Education Certificate program begins with a two-quarter sequence, Practice of Expressive Arts Consulting and Education I and II, which explores the usefulness of each art medium and how to successfully interweave the media into effective expressive arts consulting and education methods. This sequence is greatly enriched by another two-quarter sequence, Applications of Expressive Arts in Consulting and Education, which offers seminars by pioneering individuals who are bringing the arts into a variety of professional and business settings.

Two more courses complete the core requirements: Powers of the Arts, which explores research and theory on the unique capacity of the arts to evoke physical, psychological, spiritual and cultural transformation and healing; and Diagnostic and Clinical Issues in Expressive Arts Consulting and Education, which explores the boundaries between expressive arts therapy and consulting/education.

Students next choose 6 units of courses in specific multimodal expressive arts approaches and six units of approved electives from CIIS’s many relevant course offerings. All students are then required to design and execute a fieldwork project within their area of expertise. After completing the design, they must complete 6 months work on this project.
SCHOOL FOR TRANSFORMATIVE LEARNING

Learning and Change in Human Systems track in the Integral Studies Doctoral (ISD) program

Note: Both Weekend and Distance Learning Community program options are now offered. Beginning in Fall 1995 the cohort curriculum is extended to a three-year cycle. Students in both program options study in a continuing cohort group for nine quarters for a total of 60 units. The remaining 30 units are completed as electives with no units being awarded for dissertation courses. A description of the revised curriculum is available at the ISD Learning and Change office.

Distance Learning
Community Curriculum
The distance learning cohort group begins with a six-day residential intensive in August of each year. The curriculum is the same as the weekend cohort groups. Courses are taught on-line and correspond to course content described for the weekend cohort groups. An interactive virtual campus supports both academic courses and community building among all students and faculty in the Integral Studies Doctoral programs.

A minimum of 10 days annual residency is required during the first two years of study, and 6 days of residency during the third year. The residency requirement involves attendance at semi-annual intensive seminars held in the Bay Area. Application requirements and deadlines are the same as for the weekend groups.
STAFF LIST  (Updated November 1994)

ACADEMIC PROGRAMS

FOUNDATIONAL SCHOOL OF INTEGRAL STUDIES (FIS)
Interim Dean  
Program Directors  
- East-West Psychology (EWP)  
- Philosophy & Religion (PAR)  
- Social & Cultural Anthropology (SCA)  
- Women’s Spirituality, M.A. (WSE)  
Interim Administrative Manager
Program Coordinators  
- East-West Psychology (EWP)  
- Philosophy & Religion (PAR)  
- Social & Cultural Anthropology (SCA)  
- Women’s Spirituality, M.A. (WSE)  

Jody Timms  
Larry Spiro  
Jim Ryan  
Lisa Faithorn  
Rose Wognum Frances  
Richard Russell  
Bahman Shirazi  
Lisa McCool  
David King  
Maureen Rhodin

HEALING ARTS SCHOOL (HA)
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Program Directors  
- Expressive Arts (EXA)  
- Integral Counseling (ICP)  
Integral Health Studies (IHS)  
- Drama Therapy (PDT)  
- Psychology (PSY)  
- Somatics (SOM)  
Administrative Manager  
Program Coordinators  
- Expressive Arts (EXA)  
- Integral Counseling (ICP)  
- Integral Health Studies (IHS)  
- Drama Therapy (PDT)  
- Psychology (PSY)  
- Somatics (SOM)  
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- Church Street Center Clinical Director  
- Church Street Center Manager  
Clement Street Center  
- Clement Street Center Clinical Director  
- Clement Street Center Operations Manager  
- Clement Street Center Intake Coordinator  
Pierce Street Center  
- Pierce Street Center Clinical Director  
- Pierce Street Center Manager  

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Jack Weller  
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LaVera Draisin  
Renee Emunah  
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Michael Korson  
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Maryanna Eckberg  
Edward King  
Terry Sims  
Michael Kahn  
Susan Weiss
SCHOOL FOR TRANSFORMATIVE LEARNING (STL)

Dean
Dean Elias

Program Directors
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Dean Elias
Jurgen Kremer
Elizabeth Campbell
Ralph Metzner
Jurgen Kremer
Jurgen Kremer
Victoria Rue
James Stuckey
James Stuckey
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Patricia Perrine
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Admissions Assistant
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Bookstore Assistant
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Maintenance Staff
Dan Carson
Staff Janitors
Robert Ransom
Production Assistants
Manuel Herrera
Ron Bruch (Ramanath)

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Systems Administrator
Robert Snyder
Micro-Computer Manager
Vincent Smith
Operations Coordinator
David Ferrera
ITC Lab Coordinator
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Loan Certification Specialist
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Gina Barnett
Associate Registrar
Stephanie Smith
Registration Assistant
Tina Fields
Registration Assistant
Barbara Joy
Registration Assistant
Kiki Hernandez

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Karen Hamilton
Assistant to the Director of Public Programs
Paul Fleischer