California Institute of Integral Studies

Academic Catalog
2008-2009
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California Institute of Integral Studies provides an integral education for a changing world, embodying a creative synthesis of global traditions and exploring the interplay of mind, body, and spirit. The Institute is dedicated to creating and integrating knowledge beyond the confines of traditional academic disciplines and to developing a reflective and innovative learning community.

The integral approach is a response to the growing need to synthesize the fragmentary aspects of contemporary thought and culture into a meaningful whole. The integral outlook, envisioned by the founders of CIIS, has grown to encompass the study of traditions and disciplines from around the globe, addressing all aspects of learning: the intellectual, the experiential, and the applied.

As a pioneer in integral education, CIIS is well positioned to meet the needs of a growing student body. In preparing students to work in the areas of psychology, religion, philosophy, social sciences, and the humanities, the Institute’s Ph.D., Psy.D., M.A., and B.A. Completion programs cultivate qualities needed for leaders of transformative change in fields of work and in society.

As you review the CIIS catalog, you will discover a university that advances its mission by offering courses on the frontier of knowledge, taught by faculty members who are scholars and student-centered teachers. For a spirited and meaningful education that will prepare you to engage in the positive transformation of our communities and our world, I welcome you to explore CIIS.
About CIIS
Mission
California Institute of Integral Studies is an accredited institution of higher education that strives to embody spirit, intellect, and wisdom in service to individuals, communities, and the Earth. The Institute expands the boundaries of traditional degree programs with interdisciplinary, cross-cultural, and applied studies in psychology, philosophy, religion, cultural anthropology, transformative learning and leadership, integrative health, and the arts. Offering a personal learning environment and supportive community, CIIS provides an extraordinary education for people committed to transforming themselves and the world.

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

Practice an integral approach to learning and research
The Institute facilitates the integration of body-mind-spirit. It values the emotional, spiritual, intellectual, creative, somatic, and social dimensions of human potentiality. Students are encouraged to take an interdisciplinary approach to learning by complementing their specialized program of study with courses in other departments.

Affirm spirituality
The Institute is committed to the study and practice of multiple spiritual traditions and to their expression and embodiment throughout all areas and activities of the Institute community.

Commit to cultural diversity
Promoting a dialogue of difference, the curriculum reflects a commitment to the diversity of the world's cultures and spiritual traditions while seeking their holistic integration.

Foster multiple ways of learning and teaching
The Institute honors many learning modalities and ways of knowing: intuition, body knowledge, creative expression, intellect, and spiritual insight.

Advocate feminism and sustainability
The Institute embraces intellectual, cultural, and spiritual traditions that further the effectiveness of emancipatory movements such as feminism, social and political liberation, cultural self-expression, and ecological activism.

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

Strive for an integral and innovative governance
The Institute recognizes the importance of a mode of governance that would eliminate, or at least reduce, the polarities and fragmentation that typically plague institutions. Like other ideals, integral governance is difficult both to formulate and to practice. This ideal stands among the seven as a constant challenge and encouragement to try new forms, procedures, criteria, and language as aids to a more shared and collaborative decision-making process.

Accreditation
In 1981, the Institute was accredited by the Commission for Senior Colleges and Universities of the Western Association of Schools and Colleges (WASC), 985 Atlantic Avenue, Suite 100, Alameda, CA 94501; 510.748.9001.

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

History
CIIS and the organizations from which it emerged have been at the center of the San Francisco Bay Area discussion on spirituality and East-West cross-cultural issues since 1951. At that time, businessman Louis Gainsborough and Stanford professor Frederic Spiegelberg created the American Academy of Asian Studies, bringing together Eastern and Western scholars to study the fundamentals of Eastern culture, philosophy, yoga, psychology, and literature. On the recommendation of Sri Aurobindo, the renowned Indian philosopher and yogi, Dr. Haridas Chaudhuri was invited to join the faculty.

The Academy was alive with the excitement of new ideas and a dazzling mix of scholars and artists. According to Alan Watts, a foremost interpreter of Eastern philosophies for the West who served as dean, the Academy “was one of the principal roots of what later came to be known, in the early sixties, as the San Francisco Renaissance. . . . The weekly colloquium of the Academy’s faculty. . . . became an event increasingly attractive to San Francisco artists and intellectuals.”
From these beginnings, in 1968 Haridas Chaudhuri founded the California Institute of Asian Studies (CIAS), which functioned as the educational arm of the Cultural Integration Fellowship he established with his wife, Bina. He wrote of his vision for education in his book *The Evolution of Integral Consciousness*:

Humankind can no longer be divided into exclusive segments so that the fortune of one will not affect the fortune of the other. We live in a world of shrinking dimensions with people of different cultural, religious, and racial backgrounds coming together. As it is commonly phrased, either we swim together or we sink together. . . . Therefore, all those who think about our present-day situation are convinced that global peace is not a pious wish; rather it is a vital necessity for the survival of the human race . . .

It is with regard to this matter that many people feel education plays a vital role—not only in our ways of thinking, in our outlook on life, and in our sense of values, but also in our actual behavior. This is the meaning of integral education—education which is based upon the concept of the total human and education which is based upon the concept of the total human situation, the global situation.

In 1974, CIAS was incorporated separately as a private, nonsectarian, nonprofit graduate school. In 1980, the name was changed to California Institute of Integral Studies (CIIS) to reflect the expanding scope of integral studies at the school, as its original emphasis on Asian religions and cultures has evolved to include comparative and cross-cultural studies in philosophy, religion, psychology, counseling, cultural anthropology, organizational studies, health studies, and the arts.

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

### Students
Approximately 1,300 students attended CIIS during the 2007-08 academic year, 92% in graduate programs and 8% in the undergraduate program. Seventy-one percent of the student population was female, and 29% male.

### Academic Calendar

<table>
<thead>
<tr>
<th>Semester</th>
<th>Registration Opens</th>
<th>Classes Begin</th>
<th>Classes End</th>
<th>Make-Up Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fall 2008</td>
<td>May 7, 8, 9</td>
<td>Aug 21</td>
<td>Dec 8</td>
<td>Dec 9, 10</td>
</tr>
<tr>
<td>Spring 2009</td>
<td>Dec 9, 10, 11, 12</td>
<td>Jan 20</td>
<td>May 11</td>
<td>May 12, 13</td>
</tr>
<tr>
<td>Summer 2009</td>
<td>March 10, 11, 12, 13</td>
<td>Jun 1</td>
<td>Aug 7</td>
<td>Aug 10, 11</td>
</tr>
</tbody>
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### Holidays
- Labor Day: September 1
- Thanksgiving: November 27–28
- Winter Holidays
- Martin Luther King, Jr. Day: January 19
- President’s Day: February 16
- Spring Break (buildings open): March 23–27
- Memorial Day: May 25
- Independence Day Observed: July 3

**Commencement 2009**
- Sunday, May 17
Schools, Departments, Programs, and Degrees

School of Undergraduate Studies
- Bachelor of Arts (B.A.) in Interdisciplinary Studies

School of Professional Psychology

Clinical Psychology Department
- Doctor of Psychology (Psy.D.) in Clinical Psychology

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

School of Consciousness and Transformation

East-West Psychology Department
- Master of Arts (M.A.) in East-West Psychology
- Doctor of Philosophy (Ph.D.) in East-West Psychology
- Certificate in East-West Spiritual Counseling (doctoral level)

Integrative Health Studies Department
- Master of Arts (M.A.) in Integrative Health Studies

Philosophy and Religion Department

Asian and Comparative Studies Program
- Master of Arts (M.A.) in Philosophy and Religion with a concentration in Asian and Comparative Studies
- Doctor of Philosophy (Ph.D.) in Philosophy and Religion with a concentration in Asian and Comparative Studies

Philosophy, Cosmology, and Consciousness Program
- Master of Arts (M.A.) in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness
- Doctor of Philosophy (Ph.D.) in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness

Women’s Spirituality Program
- Master of Arts (M.A.) in Philosophy and Religion with a concentration in Women’s Spirituality
- Doctor of Philosophy (Ph.D.) in Philosophy and Religion with a concentration in Women’s Spirituality

Social and Cultural Anthropology Department
- Master of Arts (M.A.) in Cultural Anthropology and Social Transformation with an emphasis in Gender, Ecology, and Society
- Doctor of Philosophy (Ph.D.) in Social and Cultural Anthropology

Transformative Inquiry Department
- Master of Arts (M.A.) in Transformative Leadership
- Master of Arts (M.A.) in Transformative Leadership with a concentration in Partnership Studies
- Doctor of Philosophy (Ph.D.) in Transformative Studies
- Doctor of Philosophy (Ph.D.) in Transformative Studies with a concentration in Integral Studies

Writing, Consciousness, and Creative Inquiry Department
- Master of Fine Arts (M.F.A.) in Creative Inquiry/Interdisciplinary Studies
- Master of Fine Arts (M.F.A.) in Writing and Consciousness
School of Undergraduate Studies
B.A. in Interdisciplinary Studies

(Bachelor of Arts Completion Program)

Director
Michelle Eng, M.A.

Core Faculty
Alec MacLeod, MFA
Sonya Shah, MFA
Cindy Shearer, D.A.

Adjunct Faculty
Kris Brandenburger, Ph.D.
Susan G. Carter, Ph.D.
Fernando Castrillon, Psy.D.
Lael Fon, M.A.
Kirstin Henninger, M.A.
Keiko Lane, M.A.
Genny Lim, M.A.
Kathy Littles, Ph.D.
Targol Mesbah, Ph.D.
Amanda Morrison, M.A.
Patricia Rojas-Zambrano, M.A.
Charlotte Saenz, M.A., MFA
Helene Vosters, M.A., MFA

About the Program
The School of Undergraduate Studies aids adult learners in degree completion by offering them interdisciplinary study, an integral approach to learning, a supportive learning community, and weekend and online course offerings.

Our degree in interdisciplinary studies prepares adult students to think, act, write, and perform and relate to others well in the world. Our degree prepares students for graduate studies in fields ranging from psychology and sociology to public health, law, social work, writing, and the visual arts. Students who graduate with a B.A. in interdisciplinary studies have successfully developed careers in a wide variety of businesses and nonprofits, including government, education, community service, creative arts, human resources, and social services.

Learning Objectives
The goals of the B.A. program are for its graduates to be able to do the following:
1. Examine themselves personally, culturally, and globally through an interdisciplinary approach to learning.
2. Think and articulate their thoughts critically (meaning to define, analyze, and synthesize/integrate) using a variety of methods and technologies (information literacy).
3. Demonstrate academic skills—critical reflection, reading, writing, listening, speaking, and inquiry—to an appropriate level for degree completion.
4. Develop the capacity to engage multiple perspectives.
5. Work effectively in a group environment, and understand the complexity and diversity of the group/cohort.
6. Demonstrate how they take responsibility for their learning.
7. Critically reflect on their assumptions, articulate new learning and shifts in perspectives, and demonstrate awareness of the semester’s themes.

Curriculum Overview
The primary tenet of the School of Undergraduate Studies is that learning leads to the development of personal and social agency. The curriculum of the Bachelor of Arts Completion program supports this by offering students a core curriculum that focuses on three themes: Self (Semester One), Culture and Community (Semester Two), and Global Studies (Semester Three). In Semester One, the curriculum offers students the chance to look at the meaning of “perspectives” that drive their lives, with an emphasis on developing skills for critical reflection. In Semester Two, they explore questions such as “How do I know what I know?” and “What responsibility do I have?” In Semester Three, students examine a variety of global issues and develop an integrative project that allows them to explore making a difference in the world. Each semester builds on the next, deepening the critical frameworks through which students examine themselves and their relationship to the world.

Students also explore their relationships to themselves and others. They become aware of two things: (1) the learning process, and (2) how they respond to and work with others. As they learn, students reflect on their learning so that they not only acquire new knowledge, skills, and capacities, but learn how to learn. Students also explore their relationship to others in a variety of forms. They look within and learn to critically...
reflect on their beliefs and experiences. They examine how to relate to and learn from other others by participating in a cohort, a group of peers that works together over the three-semester sequence. Students learn not only from the faculty, but—as important—from one another. They ask: How and when does learning occur in groups? The cohort creates an environment of support and mutual commitment. Some students also explore other working relationships, such as small groups or online communities, by taking electives or online classes.

In the first semester, the focus is on “self,” and students explore “who we are.” They reflect as individuals, as integral learners, as contemporary citizens on perspectives of the self, and ask questions such as these: What definitions and models of the self are employed in contemporary society? What gives us our identity? How do our relations with others tell us who we are? How can we know our own “selves”? Students learn how to define and describe themselves by exploring the diverse perspectives on self that a variety of disciplines and media provide. They explore the “self” through self-reflection and by becoming more aware of how they relate to, work with, and learn from others. Students also become aware of their relationship to learning and get the chance to “unlearn” what prevents their growth and development. Semester One offers students skills in critical reflection, ways of relating, and perspectives on self that allow them to become aware of and initiate change within themselves.

In the second semester, students explore how culture shapes their understanding of the world; consider what knowledge is and how we acquire it, ranging from definitions of knowledge to information literacy; and work on a research project. To move beyond self-reflection to action in the world, students learn that they need to know what it means to engage, define, and describe “culture.” They also explore the culture of their cohorts as a way to look at and become aware of how they are relating to themselves and cohort members. They conduct inquiries, become aware of a variety of research methods, and explore how they come to “know” from diverse interdisciplinary perspectives.

In the third semester, students examine the relationship between personal responsibility and social change, explore and discuss global studies, and produce an integrative project. For example, students may learn about social change movements, paradigms of violence and nonviolence, and the role of grief and suffering in a study of war, peace, globalization, and ecology. Students approach subject matter from both the personal and global, allowing each to inform the other. Students consider what inspires them to act in the world, and the correlation between personal responsibility and social change.

Our electives and general education courses complement the core curriculum, and speak to the students’ own interests in disciplines such as psychology, writing, environmental science, and visual and creative thinking.

**Prior Learning or Life-Experience Units**

Students with appropriate experience have the opportunity to petition to receive up to 21 units of undergraduate credit. This can be a fundamental component in the educational plan, as many of our students have significant life and professional experience. Students may demonstrate that they have achieved theoretical understanding of a given subject through development of a prior learning portfolio, which includes a narrative discussion and documentation. Prior learning portfolios are evaluated by faculty or outside experts with expertise in the petitioned subject area.

**Residency Requirement**

To earn a B.A., students must successfully complete 120 units of coursework, 36 units of which must be taken in the core curriculum at the Institute.

**Admission to the Program**

Applicants must meet the general admissions requirements of the Institute, as well as specific requirements for the program. These include the following:

1. Transferable units of a minimum of 60 semester units up to 84 semester units
2. A completed application form
3. A five- to seven-page typed personal essay
4. Official transcripts from all previously attended colleges and universities
5. Two letters of recommendation
6. A pre-admissions interview with either the director or a faculty member

In addition, applicants who intend to petition for life-experience units will need to demonstrate potential to document their life experience for college credit.

**Dual Admissions**

The dual admissions program allows a limited number of highly qualified students to apply to CIIS graduate programs of their choice at the same time they apply to the undergraduate studies program. If these students are accepted as dual admissions students by the graduate schools, once they successfully complete their undergraduate degree and have met all of the program requirements, they are assured a seat in their selected graduate program.

The benefits of dual admissions are as follows:

- Simplified admissions process with one application for both undergraduate and graduate programs
- Reserved seat for students in the graduate school of their choice
- Coordinated advising and course planning
- The pressure for admission into graduate/professional schools is minimized, leaving students the opportunity to pursue a diversity of
interests outside of their intended career goals

- Dedicated scholarship upon enrolling in the graduate program

The following CIIS graduate programs accept admissions applications for those concurrently applying to the B.A. in Interdisciplinary Studies:

- School of Professional Psychology
  - M.A. in Counseling Psychology with a concentration in Community Mental Health

- School of Consciousness and Transformation
  - M.A. in Cultural Anthropology and Social Transformation with an emphasis in Gender, Ecology, and Society
  - M.A. in East-West Psychology
  - M.A. in Integrative Health Studies
  - M.A. in Philosophy and Religion with a concentration in Asian and Comparative Studies
  - M.A. in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness
  - M.A. in Philosophy and Religion with a concentration in Women’s Spirituality
  - M.A. in Transformative Leadership

**Curriculum**

**B.A. in Interdisciplinary Studies - 120 units**

I. General Education Courses - 36 units

36 units equivalent in the following areas:

- 3 units of Art (hands-on creative art)
- 6 units of Expository Writing
- 9 units of Humanities
- 3 units of Mathematics
- 6 units of Natural Sciences
- 9 units of Social Sciences

II. Electives - 48 units in any combination of the following:

1. CIIS courses
2. Transfer units
3. BIS 1000 Prior Learning Portfolio (up to 21 units maximum)

III. Interdisciplinary Core Courses - 36 units

The following must be completed at CIIS:

- BIS 1211 Modern Perspectives
- BIS 1212 Integral Learning
- BIS 1213 Self and Society
- BIS 1221 Culture and Community
- BIS 1222 Knowledge and Inquiry
- BIS 1223 Research Writing and Development
- BIS 1231 Global Studies
- BIS 1232 Personal Responsibility and Social Change
- BIS 1233 Integrative Project

**Course Descriptions**

**BIS 1000: Prior Learning Seminar (1 unit)**

This seminar assists students in finding and developing skills for the production of a Prior Learning portfolio. Students will have the chance to discover themselves as writers as well as ways to generate ideas, get started in the writing process, organize their work, match content and expectations, find documentation, and integrate theory into their writing. Students will also receive information on the formatting of the portfolio and information about the review and evaluation process.

**BIS 1017: Scholar's Toolkit (3 units)**

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

**BIS 1211: Modern Perspectives (4 units)**
This course allows students to gain multiple perspectives on life in the modern world. Drawing from a wide variety of resources (such as literature; art; spiritual texts; and cultural, psychological, or social theory), students have the chance to examine critically and reflectively the ways in which we live in contemporary society. Students write critical papers and engage in experiential projects.

**BIS 1212: Integral Learning (4 units)**
This course provides students the chance to read texts on the learning process and to explore for themselves (and their cohorts) what an “integral” education can be. Students also participate in group discussions, activities, and exercises that allow them to reflect on life-changing learning experiences and provide them chances to learn and “unlearn” in new ways. Students write and share critical reflections.

**BIS 1213: Self and Society (4 units)**
This course provides students with the opportunity to examine the nature of selfhood and themselves as individuals and as persons in society. Students will participate in various activities (such as writing and drawing projects and doing experiential exercises) to understand themselves with more awareness and their relationships to others more deeply. Questions explored include the following: What are the aspects of self? What is my relationship to my self? My relationship to others?

**BIS 1221: Culture and Community (4 units)**
In this course, students learn the ways in which culture shapes their understanding of the world. Culture is engaged theoretically, such as through the study of ethnography and through methods such as exercises in participation-observation. Students explore what it means to engage, define, and describe a culture, and look at the value and limits of inquiry. Students reflect experientially and in writing on the culture of their cohort, the Institute, and academia itself.

**BIS 1222: Knowledge and Inquiry (4 units)**
This course provides students the opportunity to explore multiple perspectives on acquiring knowledge and conducting inquiry. A companion to the research writing course, this course provides students with conceptual frameworks (such as systems theory) and allows them to use these frameworks as tools in interdisciplinary learning. Students look at how multiple perspectives can help us understand and gain insights when working with diverse experiences, information, and phenomena through reading and participatory exercises.

**BIS 1231: Global Studies (4 units)**
In this course, students have the opportunity to engage and explore issues that affect us globally and personally with an emphasis on looking at them from environmental, political, psychological, and spiritual perspectives. Environmental issues, for example, may be explored from environmental justice and ecopsychological perspectives. Students may do fieldwork and research. Activities may also include writing and preparing reflections and reports, presentations or performances, and experiential or arts-based exercises.

**BIS 1232: Personal Responsibility and Social Change (4 units)**
This course provides students with the opportunity (1) to engage in an exploration of relationships between personal philosophical perspectives and choices and actions in the world, and (2) to engage questions of the process of personal change in the context of community. Reflections on ethics, spiritual belief, and the relationship between individuals and community are at the heart of this curriculum. Students draw on readings, original writings, interviews, and other experiences to support and challenge their perspectives.

**BIS 1233: Integrative Project (4 units)**
In this course, students design and complete a project that integrates their work and learning in the BAC program. Students will use skills developed in the Knowledge and Inquiry course and from the BAC curriculum to complete the project. The project includes a written document and bibliography and an experiential presentation within the cohort.

**BIS 1300: Ethnomathematics (3 units)**
This course approaches mathematics as the study of patterns, asking how different cultures have developed systems of thoughts to study nature, to track social processes, and to develop art and technology. Mathematics of the West as well as the mathematics of traditional cultures in Africa, Asia, Europe, the Americas, and the Pacific Islands will be considered.

**BIS 1301: Symmetry in Nature and Design (3 units)**
This course discovers patterns in nature and the way these patterns have influenced the development of patterns in art and design in a range of cultures, through analysis of symmetry patterns using mathematical, visual, musical, and kinesthetic tools.

**BIS 1330: Ecology of Food Systems (3 units)**
Food is a part of our daily lives that influences our society in every way, from cultural and spiritual practices to economies and politics. This course will examine the complex interrelationship between humans and food, with a focus on the ecology of food systems. Topics include organic versus conventional farming, mass versus localized food production, genetically modified crops and political processes that govern agro-ecosystem productivity.
BIS 1331: Urban Gardens: Ecosystems and Food (3 units)
This course will take an ecosystem approach to the study of urban gardens, with a focus on organic food production. Topics include local food crop adaptations, principles of horticulture, soil fertility, pest management, and urban garden ecosystem services. Social benefits of urban gardening will also be explored, as well as field trips for experiential understanding of these topics.

BIS 1335: Ecological Footprint: Exploring Our Personal Relationship with Natural Resources (3 units)
This course will use experiential exercises to help us better understand the scientific and ethical factors related to our individual and collective impact on the planet. Students will gain knowledge about environmental science as it relates to our daily lives in the Bay Area, and use that knowledge to ultimately shrink our ecological footprint.

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

BIS 1360: Visual Thinking (3 units)
In this class, students will work primarily at seeing the world around them more clearly as well as trying to understand what information their eyes are bringing to them. Through visual pieces and by looking at those created by others, they will deepen this understanding. Students will explore ways in which they can engage with and explore the nature of visual experience.

BIS 1362: (Re)presentations of Self (3 units)
This class will provide an experiential exploration of the ways in which we, as human beings, construct and present ourselves. We will use frameworks from psychology and cultural studies to understand the presentation and performance of self in the public world. We will look at the traditions of self-portraiture, autobiography, memoir, and diary keeping as forms of self-description and self-presentation. We will explore contemporary forms of these activities that have arisen on the Internet, including blogging, social networking, chat, massive multiplayer online games, and more.

BIS 1365: The Mechanics of Memory (3 units)
This course chronicles the role that photographs and documentaries play in constructing personal and collective memory. Students will explore the personal portrait, photojournalism, diary films, cinéma-vérité films, and current social documentaries through class screenings, group discussion, exhibitions, and readings. The final project will include both a critical paper and a visual project.

BIS 1366: The Creativity Workshop (3 units)
This is an intensive participatory and studio-based course. Students will explore creativity through writing, performance, visual art, and media—“playing” and “trying on” techniques across disciplines as we investigate the creative moment. Emphasis is on producing creative work in class, individually and in collaboration with other students.

BIS 1367: (Re)presentations of Self (3 units)
In this class, students will work primarily at seeing the world around them more clearly as well as trying to understand what information their eyes are bringing to them. Through visual pieces and by looking at those created by others, they will deepen this understanding. Students will explore ways in which they can engage with and explore the nature of visual experience.

BIS 1368: Ecological Footprint: Exploring Our Personal Relationship with Natural Resources (3 units)
This course will use experiential exercises to help us better understand the scientific and ethical factors related to our individual and collective impact on the planet. Students will gain knowledge about environmental science as it relates to our daily lives in the Bay Area, and use that knowledge to ultimately shrink our ecological footprint.

BIS 1370: Lifespan Development (3 units)
This course provides students with an overview of development through the lifespan, including childhood, adolescence, adulthood, and aging experiences. Physical, social, emotional, and cognitive issues are covered, as well as the expected developmental milestones during each of these phases of development.

BIS 1375: Abnormal Psychology (3 units)
This course is a critical introduction to the diagnosis of what are currently referred to as “mental disorders.” Historical, cultural, and political issues in the identification and understanding of “deviant” and dysfunctional human experience and behavior are explored. A broader overview of historical, cultural, and political issues in the identification and understanding of “deviant” and dysfunctional human experience and behavior are explored. A broader overview of theoretical approaches to the understanding and treatment of psychological suffering and dysfunctional behavior is also presented. Theoretical perspectives to be considered will include psychoanalytic, psychodynamic, schizoanalytic, post-structuralist, cognitive-behavioral, biological/neurological, ecopsychological, indigenous, and humanistic-transpersonal. Issues of social class, culture, ethnicity, gender, and sexuality will take front stage in our exploration.

BIS 1375: History and Systems of Psychology (3 units)
This course is a critical introduction to the history and systems of psychology both within and outside of the Western world. As opposed to most histories of psychology that champion a few key figures and their contributions, this class will treat the “discipline” of psychology as a series of conflictual discourses and social movements involved in the production of knowledge that privilege or deconstruct the larger assemblages of power that exist in the society. Particular emphasis will be given to feminist and other marginalized discourses within psychology.

BIS 1380: Abnormal Psychology (3 units)
This course is a critical introduction to psychopathology, or what is currently referred to as “mental or emotional disorders.” Economic, historical, cultural, and political issues in the identification and understanding of “deviant” and dysfunctional human experience and behavior are explored, and the development of the DSM-IV system of categorization is critically reviewed in light of these issues. A transdisciplinary overview of theoretical approaches to the understanding and treatment of psychological suffering is also presented.

BIS 1380: Theories of Personality (3 units)
This course will examine the history of the major theories and theorists in psychology and developmental theory through an examination of the lives of the major players and how their life experiences are reflected in their contributions to the developing theories of psychology and in their own writings. Freudian, neo-Freudian, social learning, behaviorist, humanistic, and cognitive-behavioral theories will be covered in this course.
BIS 1450: Cross-Cultural Psychology (3 units)
Examining a selection of the theoretical, empirical, and applied issues in the field of cross-cultural psychology, this course intends to sensitize students to a multicultural approach to psychology and its implications in the study of human behavior. Students will explore what is cross-cultural psychology and how it relates to constructs such as culture, ethnicity, race, social class, and identity among others. The course will proceed with a discussion around aspects of human behavior that are universal and those that are culture specific as part of developing an understanding of the basic dimensions of cultural variations and cultural influences on psychological processes.

BIS 1455: Ecopsychology (3 units)
This course is an introduction to the relatively new, but in some ways ancient, field of ecopsychology. Also known as green psychology or ecological psychology, ecopsychology is a vast transdisciplinary movement that encompasses a wide variety of practices, including but not limited to ecotherapy, social/ecological/cultural analysis, eco-activism, and theoretical considerations. The course will trace the beginnings of ecopsychology to shamanism, deep ecology, and transpersonal psychology. Ecopsychology's close alignment with ecofeminism will be explored in depth, along with the ancient and continuing articulations of ecopsychology that are present in the indigenous world.

BIS 1500: A Writer’s Perspective: How Writers Read, Reflect, Create, and Write—and Why (3 units)
This course introduces students to writing practice—by allowing them to use critical reflection as a way to help them think and read as writers. They pay special attention to the important elements of writing (such as voice, perspective, structure, and theme, and the awareness that writers have of these elements in their work). Students use what they learn to create finished work of their own. Texts include novels, short fiction, poetry, film, and/or essays.

BIS 1503: Prose Writing: Narrative Approaches to Fiction and Nonfiction (3 units)
This course may be devoted to one kind of narrative (such as fiction) writing or to narrative writing in a variety of forms. May include fiction, nonfiction, poetry, film/video, and so on. Students will read narrative texts and will learn techniques for telling stories well (such as plot, perspective, and character development). Students will complete writing exercises and will develop original work.

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

BIS 1505: Interdisciplinary Writing (3 units)
This course will provide students the chance to write personally, critically, and reflectively from an interdisciplinary perspective. It will show them how to effectively make use of interdisciplinary inquiry and research in their writing. It focuses on helping students write from an interdisciplinary perspective what they care passionately about.

BIS 1506: Writing as Art (3 units)
Much contemporary teaching about writing focuses on the writing process as a tool for self-discovery and personal growth or on writing as a process of effective communication. We will examine the relationship between word and image work in writing—and you will complete projects that allow you to develop writing as art objects and writing pieces that actively make use of aesthetic elements. Students develop and create various writing as art objects—such as postcards, visual/written maps, illustrated “books,” and boxes built from text and image.

BIS 1507: Keeping It Short: Writing Short Fiction and Nonfiction (3-4 units)
The course will focus on the writing of short stories and short pieces ranging in length from a few hundred words to 25 pages.

BIS 1508: Poetry of Use (3 units)
This is a poetry class for anyone interested in the poetics of engagement. We will look at poetry across time and cultures to understand how poetry is used to resist and rejoice. This is not a technique class. It is a class for both poetry lovers and poetry haters. It is an opportunity to understand why and how poetry matters.

BIS 1509: Writing from the Soul (3-4 units)
Philip Zaleski offers the view that valuable spiritual writing “addresses, in a manner both profound and beautiful, the workings of the soul.” This statement defines what it means to write not only about important spiritual experience, but also about all subjects that deeply engage the soul—spiritual, psychological, historical, cultural, political, and/or autobiographical. In this class, students will have the opportunity to define the key components of writing from the soul and to develop passionate writing that has meaning for them and will artfully engage others. Students will read contemporary texts, create original work, and complete a portfolio of writing exercises.

BIS 1510: Developing the Writing Portfolio (4 units)
This course aids students in putting together a portfolio of writing in one or more genres that they can then take out into the world when they graduate. This course allows them to analyze genres, features of narrative writing, editing techniques for various genres, and aspects of the writing life.

BIS 2222: Special Topics (1-3 units)
A course of study not currently encompassed in the curriculum but relevant to the evolving topic of interdisciplinary studies.
School of Professional Psychology
School of Professional Psychology

The School of Professional Psychology balances traditional training in clinical and counseling psychology with a concern for contemporary social, cultural, and spiritual issues. Programs of study encourage integration of new and alternative approaches to psychological health and well-being with scholarship, research, and practice. Academic studies in the School’s degree programs are complemented by elective coursework from the Institute’s rich palette of disciplines from the School of Consciousness and Transformation, including philosophy and religion, women’s spirituality, East-West psychology, integrative health studies, and anthropology. Many students train in one of the school’s five counseling centers, drawing upon the rich opportunities for clinical experience in the diverse San Francisco Bay Area.

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

**Clinical Psychology Department**

- Doctor of Psychology (Psy.D.) in Clinical Psychology

**Counseling Psychology Department**

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

Doctor of Psychology in Clinical Psychology

Department Chair
Katie McGovern, Ph.D.

Director of Clinical Training
Andrew Harlem, Ph.D.

Core Faculty
Mera Atlis, Ph.D.
Carolina Bacchi, Psy.D.
Frank Echenhofer, Ph.D.
Esther Nzewi, Ph.D.
Janis Phelps, Ph.D.
Kaisa Puahkan, Ph.D.
Benjamin Tong, Ph.D.
Douglas A. Vakoch, Ph.D.
Leland van den Daele, Ph.D., ABPP
Tanya Wilkinson, Ph.D.

Adjunct Faculty
Ann Bernhardt, Ph.D.
Andrew Bertagnoli, Ph.D.
Kent Drescher, Ph.D.
Mark Fromm, Ph.D.
Erika Goldstein, Ph.D.
Nathan Goodlow, Ph.D.
Cheryl Jacques, Psy.D.
Patrick Miles, Ph.D.
Kevin Moser, Ph.D.
Peter Van Oot, Ph.D.
Alan Vaughan, J.D., Ph.D.
Ursula Young, Psy.D.

About the Degree
Training in the Psy.D. program offers an APA-accredited curriculum that prepares graduates for licensure in clinical psychology. The primary objective of the program is to produce competent, well-rounded psychologists whose practice of professional psychology is rooted in a depth of self-knowledge, a breadth of worldview, and an abiding commitment to honoring and exploring the diverse dimensions of human experience. The Psy.D. program describes its clinical orientation as psychodynamic-transpersonal, a descriptor that conveys concern for the personal developmental histories of individuals together with curiosity about the transpersonal context of human experience.

The program utilizes the practitioner-scholar training model that emphasizes excellence in clinical practice supplemented and enriched by an ability to comprehend and make use of contemporary clinical research. Through coursework, practica and internships, dissertation research, and personal psychotherapy and psychospiritual projects, students develop knowledge, skill, and attitudes in several core areas:

1. Scientific foundations and contemporary research methods in psychology
2. Clinical intervention
3. Therapeutic relationship
4. Assessment and diagnosis
5. Self-awareness and knowledge regarding clinical work with diverse groups
6. Supervision and consultation
7. Personal and professional integration of psychology and spirituality

Students entering the doctoral program with a bachelor’s degree will embark on a program leading to the Psy.D. degree. In recent years, students have taken approximately five years to complete degree requirements. (See below for students entering with a master’s degree.) Graduates of the program will have completed all predoctoral educational requirements necessary for licensure as a psychologist in California and most other states. (Students seeking licensure outside California are urged to review licensing requirements for the state in which they will seek licensure, as they vary by state.)

Elective coursework in the many programs in the School of Professional Psychology and in the School of Consciousness and Transformation enables students to broaden their individual programs of study. In consultation with their faculty advisors, students formulate and complete an
individualized program plan that allows them to create a unique skill set to meet their professional goals. A sequence of supervised practicum experiences completed in community mental health settings allows students to develop therapeutic skills under the mentorship of Psy.D. faculty and other professionals. Training culminates in a one-year predoctoral internship that may be completed in settings throughout the United States.

Clinical Training
The clinical training component of the Institute’s Psy.D. program is fully integrated with the academic component. After completing qualifying first-year courses, each student gains two years of practicum experience in community agencies. (Students who enter with an M.A. and appropriate prior supervised experience may waive one year of practicum.)

The typical supervised practicum experience requires about 20 hours a week at the training site. A minimum of one hour per week of individual supervision by a licensed psychologist, group supervision, and didactic trainings are offered at these off-campus sites. At the same time, students complete companion proseminar courses at CIIS with a core faculty member; “prosems” support integration of theoretical and clinical materials from classroom learning with the challenges of applying interventions in actual clinical settings. Prosem is the heart of clinical training in the Psy.D. program. Here students receive intensive, individually focused training and mentorship in small yearlong groups.

When all required coursework has been completed, students may begin the clinical internship at an approved training site. The internship may be one year of full-time or two years of half-time work and must be completed within two and a half years from the beginning date. Through supervised professional work in different service settings located in the San Francisco Bay Area and elsewhere in the United States, students deepen their skills in working with a variety of intervention strategies and psychological services across the spectrum of psychopathologies as they are presented in diverse populations.

Support for the process of selecting, applying for, and completing practicum and internship experiences is offered by the Psy.D. Training Director, Assistant Director of Clinical Training, and Placement Coordinator. The program maintains a database of training sites and their offerings. Students choose training sites based on their own goals and interests, with the assistance of the Psy.D. placement team.

Research Training
The Psy.D. curriculum includes courses in research design and statistics. The research sequence offers an introduction to both quantitative and qualitative modes of investigation, and concludes with the dissertation research seminar to assist students in developing the dissertation proposal. Research training in the Psy.D. program is distinctive in the attention given to psychospiritual issues, applied program evaluation studies, and underserved populations, and in the breadth of research methodologies employed in addition to more traditional clinical topics.

Academic Standards
All students must maintain satisfactory progress toward the degree and comply with all Psy.D. program policies. Academic performance in all courses in the Psy.D. program is evaluated on a letter grade basis. Program policies and curricula are subject to ongoing review and revision. Please check with the Psy.D. Program office for current requirements. A more detailed description of the program and its policies appears in the Psy.D. Program Student Handbook, available from the program office.

Psychotherapy Requirement
The Psy.D. program requires, as a condition of completing the doctorate, a minimum of 45 hours of personal psychotherapy from a non-faculty licensed psychotherapist. Personal therapy is very useful when it accompanies academic studies, but previous therapy experience will be accepted toward meeting the requirement if completed within five years of admission. At least one-half of these hours must be in individual therapy. Personal therapy complements clinical training and promotes self-knowledge and self-awareness. Additional details about this training requirement appear in the Psy.D. Program Student Handbook.

Psychospiritual Project
The psychospiritual project is a 30-hour non-credit project, designed by the student and approved by the student's advisor. The project is one way in which students master the psychology and spirituality integration competency: by acquiring direct personal experience of formal practices of the world’s wisdom traditions, by exploring the role of spirituality in clinical practice broadly defined, and by reflecting on the personal and professional impact of that experience. Psychospiritual projects may include community service, specific psychospiritual practices newly undertaken, or any new experience that promotes personal reflection and learning at the psychology-spirituality boundary. Community service projects are especially encouraged, both because they reflect the Institute's historic interests in reaching out to the wider community and because the experience of service is valued and encouraged in most wisdom traditions.
Psychological Services Center

The Psychological Services Center, the clinic of the Psy.D. program, provides low-fee mental health services to the community and to the CIIS student body. Located at CIIS at Fox Plaza, the Center offers counseling and psychotherapy to individuals, couples, and groups with general emotional and psychological concerns as well as specific problems in areas such as life transitions; relationships; anxiety; depression; psychospiritual issues; HIV/AIDS; alcohol and chemical dependency; gay, lesbian, bisexual, and transgender issues; and grief and loss.

The Center is one of the training facilities available to Psy.D. students for practicum experience. Trainees at PSC are supervised by CIIS faculty members and other licensed psychologists. Trainees are accepted in the summer and fall. The required commitment is 20 hours a week, including direct services to clients, supervision, didactic training, staff development, and staff meetings.

Admissions Requirements

Psy.D. program applicants are asked for the following:

1. Evidence of completion of a B.S. or B.A. in psychology or a B.S. or B.A. in another area with a minimum of 12 semester units of psychology coursework. Coursework must include courses in (a) introductory psychology, (b) abnormal psychology, (c) developmental psychology, and (d) statistics or a psychological research or experimental psychology course that includes statistics.

2. Minimum grade point averages of 3.1 for regular-standing admissions and 3.3 for advanced-standing admissions.

3. A sample of written work such as a recent academic paper, article, or report that reflects scholarly abilities.

4. Two letters of recommendation: one from the academic advisor or someone very familiar with the applicant’s academic work, and one from the supervisor in the most recent professional work or volunteer setting. Students seeking entry who wish to transfer from another graduate program must, in addition, provide a letter of recommendation from the previous program’s department chair or clinical training director.

5. A statement of professional goals.

6. An autobiographical essay (six pages maximum).

7. An in-person interview for those applicants who pass the preliminary screening of materials.

GRE scores on verbal and quantitative subtests are gathered once applicants have been admitted, for descriptive purposes.

Transfer of Credit

Applicants who have been active students during the past two years in another doctoral program in clinical psychology but have not earned the master’s degree for this work may transfer up to 15 semester units of graduate coursework completed elsewhere to their CIIS Psy.D. program plan. This decreases the total number of units required to complete the doctoral degree at CIIS by a corresponding amount. All grades received in transferred courses must have been at least B or P (pass).

Admission with Advanced Standing (M.A. level)

Admission with advanced standing is available to a limited number of students who have completed a master’s degree in psychology or a minimum of 40 semester units in psychology or counseling. Students admitted with advanced standing must complete 60 units of coursework, one year (rather than two years) of practicum training, the predoctoral internship, and the dissertation at CIIS. Students must meet with the advisor for transcript review to determine which previous coursework may be applied to the course of study at CIIS. Advanced-standing students complete only one year of practicum training rather than the required two years, provided that effective documentation of one year of acceptable supervised practicum training was completed during M.A. training.

Required preliminary coursework from M.A. studies must include the following: (1) all prerequisite courses for admission (unless such coursework was already completed during undergraduate studies), and (2) 500 hours of supervised clinical or counseling experience in a professional work setting (practicum experience). This experience must include substantial one-to-one supervised counseling.

In completing the 60-unit advanced-standing curriculum, the student and his or her advisor review previous coursework, and Psy.D. program courses whose content has been covered elsewhere are waived. Students must complete all remaining required courses in addition to other degree requirements described above.

Courses that cannot be waived by advanced-standing students: Foundation Clinical Skills, the Clinical Proseminar II sequence, Introduction to Dissertation Research, and Dissertation Research. For courses to be waived, equivalency must be demonstrated and approved by the student’s faculty advisor.

Student Outcome Data

As recommended by APA, the Clinical Psychology program maintains data on student outcomes, including attrition, internships, and completion times. This information is also available on the CIIS website at [http://www.ciis.edu/academics/psyd_outcomes.html](http://www.ciis.edu/academics/psyd_outcomes.html).
Curriculum

Doctor of Psychology - 90 units

I. Scientific and Professional Psychology - 17 units

- PSY 5401 Research Design and Statistics I
- PSYL 5401 Research Design and Statistics I Lab
- PSY 5402 Research Design and Statistics II
- PSY 5703 Professional Ethics for Psychologists
- PSY 6503 History and Systems of Psychology
- PSY 6900 Introduction to Dissertation Research
- PSY 7000 Dissertation Proposal Writing (not required - two semesters maximum)
- PSY 7900 Dissertation Research (three semesters maximum)
- PSY 9999 Dissertation Continuance (if necessary)

II. General Psychology Core Courses - 16 units

A. Biological Bases - 4 units
   - PSY 5001 Biological Bases of Clinical Practice
   - PSY 5105 Psychopharmacology

B. Cognitive-Affective Bases - 3 units
   - PSY 6301 Cognitive and Affective Foundations of Behavior

C. Social Bases - 3 units
   - PSY 6102 Social and Cultural Foundations

D. Individual Bases - 6 units
   - PSY 5601 Psychopathology
   - PSY 6201 Lifespan Development

III. Clinical Specialization Requirements - 44 units

- PSY 5101 Diversity Issues in Clinical Practice
- PSY 5501 Theories and Practice of Psychotherapy: Transpersonal
- PSY 5502 Theories and Practice of Psychotherapy: Psychodynamic
- PSY 5503 Theories and Practice of Psychotherapy: Cognitive-Behavioral
- PSY 5602 Treatment of Alcoholism and Chemical Dependence
- PSY 5704 Foundational Clinical Skills: Adult: Individuals and Couples
- PSY 5705 Foundational Clinical Skills: Child and Family
- PSY 5706 Foundational Clinical Skills: Group Intervention
- PSY 6601 Psychological Assessment I: Cognitive and Intelligence Testing
- PSYL 6601 Psychological Assessment I: Cognitive and Intelligence Testing Lab
- PSY 6602 Psychological Assessment II: Objective Personality Measures
- PSY 7603 Psychological Assessment III: Projective Personality Measures
- PSY 6726 Professional Seminar I: Case Formulation and Treatment Planning A
- PSY 6727 Professional Seminar I: Case Formulation and Treatment Planning B
- PSY 6728 Professional Seminar II: Advanced Clinical Skills A
- PSY 6729 Professional Seminar II: Advanced Clinical Skills B
- PSY 6776 Practicum I (three semesters)
- PSY 6777 Practicum II (three semesters)
- PSY 7033 Supervision and Consultation

IV. Integral Studies Core Electives - 6 units

Sample electives offered in recent years include the following:

- ICP 6700 Trauma: An Introduction to Treatment
- PSY 7810 Child Health and Psychopathology
- PSY 6711 Advanced Assessment Seminar
- PSY 7575 Buddhism and Psychotherapy
- PSY 7906 Neuropsychological Assessment
- PSY 8410 Fantasy and Dreams in Psychotherapy
V. General Electives - 7 units

7 units from any CIIS program

VI. Internship - 0 units

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

Skills Building in Community Mental Health Counseling

Students have the opportunity, by choosing the following courses as their electives, to enhance their skills in community mental health:

- CMH 5006 Case Management and Treatment Planning in Community Mental Health
- CMH 5007 Theories and Practice in Community Mental Health
- CMH 5008 Dual Diagnosis
- CMH 5010 Treatment of Persons with Severe and Persistent Mental Illness

Together with existing Psy.D. courses, practica, and internship training, these constitute a minimum preparation necessary for otherwise well trained clinical psychologists to work in public mental health settings.

Course Descriptions

**CMH 5006: Case Management and Treatment Planning in Community Mental Health (2 units)**
This course will provide information and skills development in the fundamentals of case management, including strategies to help clients plan and navigate complex public health and social services systems. Students will be equipped to help clients create case plans, which include options for graduation from public services when the client is ready to do so. This aspect of training will enable the therapists to assist their clients in navigating “the system,” enabling them to access needed services across multiple service systems.

**CMHW 5007: Theories and Practice in Community Mental Health (2 units)**
This course will provide practical information on the challenges and opportunities faced by therapists working in publicly funded settings. Topics include the following: appropriate therapeutic models for use in public health settings; the integration of medical and mental health services; the continuum of care models of social services and mental health, ethics, and confidentiality in public settings. This curriculum feature will also equip therapists to assume positions in public and community agencies as managerial and administrative leaders.

**CMH 5008: Dual Diagnosis (2 units)**
The interrelationships between mental, emotional, behavioral, and chemical dependency problems in the lives of clients will be examined. Effective clinical skills will be presented in the context of issues related to diagnosis, treatment, and treatment compliance of dually diagnosed clients.

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

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

**PSY 5101: Diversity Issues in Clinical Practice (3 units)**
The course covers theories, historical and contemporary research, and clinical findings on diversity and multiculturalism and the impact of culture and difference on psychotherapy. It provides the necessary level of knowledge and understanding of cultural, sociopolitical frameworks and multicultural issues related to race and ethnicity for beginning clinical practice with ethnic minorities, gay/lesbian/bisexual/transgender-identified persons, persons with disabilities, and others.

**PSY 5105: Psychopharmacology (1 unit)**
This course examines the range of contemporary psychopharmacological interventions for various DSM-IV diagnostic categories, including antidepressants, anti-anxiety drugs, mood stabilizers, and anti-psychotics. Neurobiological mechanisms underlying psychopathology and pharmacological interventions are discussed.
PSY 5401 and PSYL 5401: Research Design and Statistics I (3 units)
This course focuses on statistical methods of analysis used in the conduct of quantitative research. Students develop analytical skills and critical thinking to guide interpretation and critical appraisal of the psychological research literature, including understanding of probability and hypothesis testing, power and effect size, co-relational and regression analysis (including multiple regression), ANOVA and factor analysis, and chi-square methods. The laboratory section is devoted to using SPSS software to conduct statistical analysis of class-generated data.

PSY 5402: Research Design and Statistics II (3 units)
This course is the second in the Psy.D. research sequence. It offers a review of research designs and strategies for quantitative approaches involving groups and single subjects. Research and issues related to evidence-based practice of psychology are addressed. The course includes an introduction to qualitative research and data reduction methods, program evaluation, research ethics, guided practice in interviewing, and consensual coding.
Prerequisite: PSY 5401.

PSY 5501: Theories and Practice of Psychotherapy: Transpersonal (3 units)
One of the Theories and Practice sequence in Psy.D., this course offers an overview and critical appraisal of contemporary theory and practice of transpersonal and spiritually informed psychotherapies, in terms of direct work with individuals as well as relevant philosophical interface with social issues.

PSY 5502: Theories and Practice of Psychotherapy: Psychodynamic (3 units)
One of the Theories and Practice sequence in Psy.D., this course offers an overview of classical and contemporary psychodynamic theories and practice, using social, clinical, cultural, and historical examples to illustrate concepts. Theoretical perspectives include the following: Classical (Freudian) theory, Ego-Psychology (Neo-Freudian), Object Relations Theory, Self Psychology, Analytical Psychology (Jungian), Interpersonal Psychoanalysis, Attachment Theory, and Feminist Psychoanalysis.
Prerequisite: PSY 5501.

PSY 5503: Theories and Practice of Psychotherapy: Cognitive-Behavioral (3 units)
One of the Theories and Practice sequence in Psy.D., this course examines cognitive-behavioral methods, with an emphasis on understanding and managing behavior through appropriate selection of techniques. Core concepts are derived from classical behaviorism and recast in terms of contemporary empirically supported cognitive-behavioral practice.
Prerequisite: PSY 5502.

PSY 5601: Psychopathology (3 units)
In this course, students learn the DSM-IV-TR system of diagnosis as well as various critiques of this approach. Students come to understand varying approaches to psychopathology, including cognitive-behavioral, psychodynamic, humanistic/existential/transpersonal, family and systems, and sociocultural perspectives.

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

PSY 5703: Professional Ethics for Psychologists (2 units)
In this course, students will learn how to apply the American Psychological Association's Ethical Principles of Psychologists and Code of Conduct to the practice of psychologists and psychologists-in-training over a broad spectrum of professional roles and responsibilities, as well as learn how to make decisions about ethical practice as psychologists in complex or difficult situations. Learning is guided by the APA Ethics Code Preamble, which identifies core ethical principles: Beneficence and Nonmaleficence, Fidelity and Responsibility, Integrity, Justice, and Respect for People's Rights and Dignity.

PSY 5704: Foundational Clinical Skills: Adult: Individual and Couples (3 units)
This course is one of three foundation clinical skills courses in Psy.D., offered in the first semester of graduate work. Students master basic clinical skills needed to begin working with adult clients, individually and in couples, through classroom role-plays and other experiential methods. Core topics include, among others, clinical interview and interview formats, empathy and establishing rapport, basic diagnosis and development of treatment targets, history taking, and stages of change.

PSY 5705: Foundation Clinical Skills: Child and Family (3 units)
One of three foundation clinical skills courses in Psy.D., this course offers an introduction to child and adolescent psychotherapy in the context of the family: theoretical orientations, conceptualizing common presenting problems, developmentally appropriate practices, diagnostic and treatment strategies, and ethical issues. Emphasis is put on developmental, familial, and cultural factors relevant to treatment.

PSY 5706: Foundational Clinical Skills: Group Intervention (2 units)
This course, one of three foundation clinical skills courses in Psy.D., exposes students to the dynamics and processes of intensive small-group interaction, grounded in a socio-psychological perspective. Experience-based learning of principles of group process using a T-group format involves here-and-now communication and learning through interpersonal interaction. The course offers an introduction to group facilitation and leadership skills with application to group psychotherapy and other varieties of groups.
PSY 6102: Social and Cultural Foundations (3 units)
In this foundation course, students master current theory and research in social psychology, including interpersonal processes, identity development, attitudes and influence, prejudice, stereotypes, diversity, peace and conflict, and social cognition. The course fulfills APA accreditation expectations and state licensing requirements by providing a broad and general overview of social psychology.

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

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

PSY 6503: History and Systems of Psychology (1 unit)
This course reviews the origin and evolution of psychology as a discipline, emphasizing philosophic influences, schools of thought and “three streams” in psychology, and interdisciplinary crosscurrents. Consideration is given to the evolution of clinical psychology theory, practice, and training through the 20th century.

PSY 6601: Psychological Assessment I: Cognitive and Intelligence Testing (3 units)
The course offers an overview of theories of intelligence, followed by an introduction to standard scores and intelligence test development and practice in administering, scoring, and interpretation of widely used tests for assessing child and adult intelligence and learning disabilities. Tests receiving special attention are current versions of WISC and WAIS.
Corequisite: PSYL 6601.

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

PSY 6602: Psychological Assessment II: Objective Personality Measures (3 units)
The course is designed to provide knowledge on theoretical perspectives on personality and psychopathology as well as to provide necessary levels of understanding of psychometric properties of psychological tests, major issues, and debates concerning ethical, multicultural, and cross-cultural applications of psychological tests. Theory and practice of administration, scoring, interpretation, and application of objective measures of personality, including the MMPI-2, MCMI-III, 16 PF, NEO-PI-R, PAI, and Myers-Briggs.
Prerequisite: PSY 6601.
Corequisite: PSYL 6602.

PSYL 6602: Psychological Assessment II Lab (0 units)
The experiential portion of Psychological Assessment II.
Corequisite: PSY 6602.

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

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

PSY 6728: Professional Seminar II: Advanced Clinical Skills A (3 units)
The objective of this course is to promote the continuing development of advanced clinical skills in five broad areas: treatment planning, case formulation, understanding of therapeutic relationships, development of a therapeutic sensibility, and case discussion/consultation skills.
Prerequisite: PSY 6727; third-year standing; approval of instructor.
Corequisite: PSY 6777.
PSY 6729: Professional Seminar II: Advanced Clinical Skills B (3 units)
The objective of this course is to promote the continuing development of advanced clinical skills in five broad areas: treatment planning, case formulation, understanding of therapeutic relationships, development of a therapeutic sensibility, and case discussion/consultation skills. Prerequisite: Third-year standing and concurrent second-level practicum; approval of the instructor. Prerequisite: PSY 6728. Corequisite: PSY 6777.

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

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

PSY 6900: Introduction to Dissertation Research (2 units)
In this course, students begin work on the doctoral dissertation process by developing their dissertation proposal. The course provides support for problem selection, review and critical appraisal of relevant literature, design of appropriate research methodology, plans for data analysis, and locating and beginning work with their dissertation chair.

PSY 7000: Dissertation Proposal Writing (2 units)
Only students who have not advanced to candidacy by the fall of their second year should register for this course. PSY 7000 allows students to continue writing the dissertation proposal. Cannot be taken more than twice, after which the student must advance to candidacy. Prerequisite: PSY 6900.

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

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

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

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

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

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

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

PSY 8480: Sexual Experience and Sexual Counseling: Asian and Western Perspectives (1 unit)
Personal, interpersonal, and transpersonal dimensions of human sexuality: awareness, values, beliefs, physiology, development, and the evolving meaning of sexual experience from both Asian and Western perspectives. Overview of treatment approaches to common sexual problems and dysfunction for couples and individuals, with emphasis on enhancing healthy sexual functioning.
PSY 8511: Object Relations (3 units)
This seminar covers history, development, and critical appraisal of object relations models of psychotherapy, with emphasis on early character formation and borderline psychopathology. The works of Klein, Mahler, Kernberg, the ego psychology school, and the British school (Fairbairn, Winnicott) are examined.
Prerequisite: PSY 5502.

PSY 8513: Psychotherapy of Trauma and Abuse (3 units)
This seminar covers psychotherapy of individuals who have been emotionally, sexually, or physically traumatized. Diagnosis, dynamics, and assessment of trauma from a developmental/psychodynamic perspective are examined, using social, clinical, cultural, and historical examples in conjunction with myth and fairytale to illustrate concepts.
Prerequisite: PSY 5502.

PSY 8514: Taoist and Existential Approaches to Psychotherapy (2 units)
This course is an intensive seminar on the Taoist and existentialist perspectives on the human predicament and the means to its resolution, particularly in terms of theory and practice in psychotherapy.
Prerequisite: PSY 5704.

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

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

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

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

PSY 9110: Advanced Theory Seminar (2-3 units)
The seminar allows intensive and advanced consideration of established bodies of clinical theory and therapeutic approaches, as well as emerging theories. Topics will vary from year to year.

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

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

PSY 9799: Pre/Post Practicum (0 units)
Required of MFT trainees who wish to accrue hours toward licensure and who are not enrolled in Supervised Clinical Practicum.

PSY 9999: Dissertation Continuation (0 units)
Students who have completed 6 units of PSY 7900 may register for Dissertation Continuation until they complete work on their dissertation.
Prerequisites: 7900; consent of instructor.
Counseling Psychology

M.A. in Counseling Psychology with a concentration in Community Mental Health
M.A. in Counseling Psychology with a concentration in Drama Therapy
M.A. in Counseling Psychology with a concentration in Expressive Arts Therapy
M.A. in Counseling Psychology with a concentration in Integral Counseling Psychology
M.A. in Counseling Psychology with a concentration in Somatic Psychology

About the Program
The M.A. in Counseling Psychology is founded on the premise that the problems of the psyche can be addressed only if we adopt an integral point of view. We must address not only mind but also body, human relationships, our relationship to the environment, and our deep interconnection with that which has been called spirit.

In order to accommodate the scope of the integral perspective, the M.A. degree has 60 semester units that provide unusually thorough training in psychological theory and training that deepens and expands psychotherapeutic methods and practices.

First and foremost, the M.A. is grounded in rigorous clinical training. It includes coursework in individual psychotherapy with children and adults, in marriage and couples counseling, in family therapy, and in group therapy. It includes coursework in basic counseling skills, diagnosis and assessment, cross-cultural issues, human sexuality, alcohol and substance abuse, research, and the ethics and laws related to counseling. It meets and exceeds national norms for training in counseling because it was designed to fulfill the educational requirements of California’s Marriage and Family Therapy License, one of the most exacting state licenses for counselors in the country.

There is a balance of types of learning. Students experience psychotherapeutic methods by practicing being “therapists” with each other in dyads and small groups. Additionally, all students are required to complete a minimum of 45 hours of personal therapy.

Finally, the degree includes a full year of practicum, working with clients while being supervised by a licensed professional. The practicum can be at one of the Institute’s four counseling centers, or at one of the more than 60 clinical agencies and schools coordinated through the Institute’s Field Placement Office.

The curriculum in Counseling Psychology is divided into three groups of courses: (1) common core courses, (2) concentration courses, and (3) electives.

The common core courses are required by all concentrations in Counseling Psychology. They address the theory, technique, and knowledge that apply to the general practice of counseling psychology. While all of the core courses cover the core material, some, in addition, are enriched by concentration perspectives.

The concentrations are Community Mental Health, Drama Therapy, Expressive Arts Therapy, Integral Counseling Psychology, and Somatic Psychology. The concentration coursework continues the focus on current psychotherapy practice, and also integrates perspectives, methods, and techniques unique to each program’s field. Each concentration offers psychotherapeutic skills and methods that can be integrated in individual, couple, family, and group psychotherapy.

MFT Licensure
The M.A. in Counseling Psychology prepares a student for licensure as a Marriage and Family Therapist (MFT), and the curriculum is designed to meet the California Business and Professional Code Section 4980.37 for academic training of MFT graduate students. MFT is a recognized and regulated mental health service profession in California. The requirements of the California MFT license include completion of a specified program of coursework and training that leads to a master’s degree, 3,000 hours of supervised counseling (of which at least half must be completed after receipt of the master’s degree), and passage of the state of California’s written examination.

MFT and mental health counselor programs are offered in 49 states. The California MFT requirements are among the most rigorous in the United States, and are likely to meet requirements for similar licenses in other states. Nevertheless, applicants should determine the requirements of a particular state to establish whether California MFT preparation satisfies the state’s requirements.

MFT Requirements Met Through CIIS Public Programs
Licensure for the MFT requires the student to successfully complete 15 hours each of:
• Aging and Long-Term Care
• Child Abuse Assessment and Reporting
• Human Sexuality
• Spousal Abuse Assessment and Report
Students may meet these requirements through either: (1) a classroom course; (2) an online course; or (3) a workshop. The training must meet the specific requirements outlined in the BBS’s Licensing Laws and Regulations, and the participant must receive a transcript credit or a certificate of completion.

With the exception of Human Sexuality, which is a required course in the Community Mental Health, Drama Therapy, and Expressive Arts Therapy concentrations, these requirements are not included in the M.A. in Counseling Psychology degree program, and CIIS does not offer them as courses. CIIS Public Programs Department, however, does offer all of them as workshops that meet the standards set forth by the BBS. Students are not required to take these workshops through Public Programs to earn the M.A. in Counseling Psychology from CIIS or to earn the MFT license. Students may find other venues.

Public Programs is a department of CIIS that offers non-credit workshops and seminars to the general public on subjects that are closely aligned with CIIS’ mission. For more information about the MFT workshops, please consult with Public Programs and the Counseling Psychology Department.
COMMUNITY MENTAL HEALTH

M.A. in Counseling Psychology with a concentration in Community Mental Health

Program Chair
Steven Tierney, Ed.D.

Adjunct Faculty
Fernando Castrillon, Psy.D.
Douglas Cyr, M.A., MFT
Gisele Fernandes, M.A., MFT
Gena Castro Rodriguez, M.A.
Deborah Yarock, M.A., MFT

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

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

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

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

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

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

The program represents an important collaboration between the academic and public mental health sectors. Community and public agencies have indicated their interest in working with CIIS to develop and implement the program. An advisory council helps ensure that the program design continues to meet the needs of these agencies and will help strengthen the ties CIIS has to organizations that are the potential employers of our graduates.

Many professionals were consulted during the planning stage of the community mental health initiative. They were asked for their input regarding the need for a community mental health program and the training it would require. Clinics and treatment programs are now seeing clients who have severe psychopathology, dual and triple diagnosis, and substance abuse; who belong to the Asian and Latino communities; and who may be impoverished and homeless. Therefore, directors and clinicians who were interviewed expressed unanimous support for the new program based on their experience of the level and type of therapy now required to serve an increasingly diverse community of clients.

Directors and clinicians indicated that they look forward to working with CIIS graduates who will intern at their clinics or be hired as new staff. Having already received core course training in areas such as cultural competence and case management, the graduates will eliminate the need for clinic staff to spend valuable time training them in essential areas of client need. They will also enter the field with a greater level of expertise and be able to offer quality treatment to clients.
Program Format
The courses are taught in a combination of weeklong intensives (at the start of each fall semester), weekends, evenings, weekend intensives, and online. The curriculum facilitates and supports working men and women in achieving maximum educational outcomes while maintaining a healthy work-life balance.

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

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

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

Admissions Requirements
Applicants must meet the general admissions requirements of the Institute. These include academic transcripts, an autobiographical statement, a statement of goals, and two letters of recommendation.

This program has been designed for those with experience in the public and community mental health environments. In selecting candidates for admission, the program considers the following factors to be desirable: a background, interest, and demonstrated commitment to public and community mental health; and evidence of a commitment to achieving positive health outcomes in these settings. Experience in community planning, community organizing, and/or social justice in a paid or volunteer position will be helpful. The candidate should have sufficient personal stability and energy to become an effective helper, and should have present interests and past academic records that indicate probable success in completing graduate studies. The statement of professional goals and objectives submitted with the application form should address these issues.

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

Curriculum

M.A. in Counseling Psychology with a concentration in Community Mental Health - 60 units

I. Counseling Courses - 16 units
   MCP 5101 Professional Ethics and Family Law
   MCP 5105 Psychopharmacology
   MCP 5603 Psychopathology
   MCP 6101 Human Sexuality
   MCP 6102 Alcohol and Chemical Dependency Counseling
   MCP 6201 Psychological Assessment
   MCP 6401 Research Methods
   MCP 6502 Child Therapy

II. Counseling Courses with an emphasis in Community Mental Health - 24 units
   These courses have equivalencies in the Drama Therapy, Expressive Arts Therapy, Integral Counseling Psychology, and Somatic Psychology concentrations. These equivalent courses cover the same content, but from the perspective of their own concentrations.
   MCPC 5201 Human Development and the Family
   MCPC 5501 Psychodynamics
   MCPC 5602 The Clinical Relationship
   MCPC 5604 Group Dynamics
   MCPC 5605 Family Dynamics and Therapy
   MCPC 610 Therapeutic Communication
   MCPC 6103 Cross-Cultural Counseling and the Family
   MCPC 7602 Supervised Clinical Practicum (minimum of three semesters)
MCPC 7603 Pre/Post Practicum

III. Community Mental Health Concentration Courses - 17 units
These courses do not have equivalencies in the other concentrations.
- CMH 5006 Case Management and Treatment Planning in Community Mental Health
- CMH 5007 Theories and Practices in Community Mental Health
- CMH 5008 Dual Diagnosis
- CMH 5009 Mental Health, Addiction, and the Philosophy of Recovery and Resiliency
- CMH 5010 Treatment of Persons with Severe and Persistent Mental Illness
- CMH 5011 Therapy Across Difference
- CMH 6605 Sociocultural Approaches to Family Therapy
- CMH 7701 Integrative Seminar: Final Project

IV. Electives - 3 units

V. Workshops - noncredit
The following are offered through CIIS Public Programs, but needn’t be taken there.
A. Must be taken before completing the M.A.: Spousal Abuse Assessment and Reporting
B. May be taken after completing the M.A. but before applying for MFT licensure. Aging and Long-Term Care, Child Abuse Assessment and Reporting

Course Descriptions

CMH 5006: Case Management and Treatment Planning in Community Mental Health (2 units)
This course provides the skills and knowledge necessary to work in teams, provide effective mental health interventions, and document the outcomes.

CMH 5007: Theories and Practices in Community Mental Health (2 units)
This course will provide practical information on the challenges and opportunities faced by therapists working in publicly funded settings. Topics include the following: appropriate therapeutic models for use in public health settings; the integration of medical and mental health services; the continuum of care models of social services and mental health; and ethics and confidentiality in public settings.

CMH 5008: Dual Diagnosis (2 units)
The interrelationships between mental, emotional, behavioral, and chemical dependency problems in the lives of clients will be examined. Effective clinical skills will be presented in the context of issues related to diagnosis, treatment, and treatment compliance of dually diagnosed clients.

CMH 5009: Mental Health, Addiction, and the Philosophy of Recovery and Resiliency (2 units)
This course will present a new approach to mental health services—a holistic view of mental illness that focuses on the person, not just the symptoms. An emphasis on consumer rights, advocacy, and social change will be presented. Applications and adaptations to issues of human diversity will be discussed.

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

CMH 5011: Therapy Across Difference (2 units)
Issues of race, class, sexual orientation, gender identification, and disability will be integrated into clinical practice models for students working in community and public settings.

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

CMH 7701: Integrative Seminar - Final Project (3 units)
This culminating course provides an opportunity for students to reflect on their processes of personal and academic integration in the CMH program. Students will demonstrate the following: key learning from theoretical and conceptual standpoints; and knowledge of community and public mental health systems and clinical experiences.
MCP 5101: Professional Ethics and Family Law (2 units)
Ethical standards for the practice of counseling and psychology. Review and discussion of ethical and legal aspects of marriage and family therapy and practice.

MCP 5105: Psychopharmacology (2 units)
Study of the range of current psychopharmacological interventions in terms of mental disorder diagnostic categories, including antidepressants, anti-anxiety drugs, mood stabilizers, and antipsychotics. Neurobiological mechanisms of mental disorders are reviewed in terms of current research. Interaction of psychopharmacological and psychotherapeutic interventions is discussed, including medication response and side effects.

MCP 5603: Psychopathology (3 units)
Comparative historical and contemporary views of the development of adult psychopathology and the categorization system of the Diagnostic and Statistical Manual.

MCP 6101: Human Sexuality (1 unit)
This course explores personal, interpersonal, and transpersonal dimensions of sexual experience, including awareness, attitudes, meaning, expression, response, sexual counseling, and integration with personal development.

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

MCP 6103: Cross-Cultural Counseling and the Family (2 units)
This course provides an overview of cross-cultural counseling through exploration of ethnic, social, and cultural mores and values of representative social groups and special populations.

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

MCP 6401: Research Methods (3 units)
Overview of research methodologies with special focus on qualitative approaches, comparative ways of knowing, and the creation of an integral inquiry research project.

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

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

MCPC 5501: Psychodynamics (3 units)
Presents a history of psychodynamic ideas and their application in clinical settings. Offers a historical perspective beginning with Freudian theory through the development of object relations theory. Covers basic theoretical and clinical concepts; clinical theories about the self and self-development; and the topics of transference, countertransference, and defense. Examines relationships between psychodynamic and other clinical theories.

MCPC 5602: The Clinical Relationship (3 units)
The relationship between therapist and client is one of the central concerns of contemporary theories of therapeutic change. This course explores the relationship between therapist and client from the perspectives of contemporary psychoanalysis, humanism, and self-psychology. Provides various perspectives on transference and countertransference, and how to work with these dynamics in the clinical setting.

MCPC 5604: Group Dynamics (2 units)
Review of basic theories of group process. Exploration of group process through group interaction, didactic analysis, and synthesis. A special section is offered using creative arts therapy modalities (dance/movement, music, art, poetry, and drama therapies) in group work.

MCPC 5605: Family Dynamics and Therapy (3 units)
Covers the family life cycle, as well as the theories and methods of many of the major family theories, including strategic, brief strategic, systemic, narrative, solution-focused, family of origin, structural, and symbolic-experiential family therapy. Includes experiential learning processes and instructor-demonstrated family of origin interviews.

MCPC 5610: Therapeutic Communication (2 units)
This course provides an overview of key concepts and methods in therapeutic communication, integrating psychodynamic, humanistic, and other approaches. Experiential portion includes role-play and simulations.
MCPC 7602: Supervised Clinical Practicum (2 units)
Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

MCPC 7603: Pre/Post Practicum (0 units)
Required of MFT trainees who wish to accrue hours toward licensure and who are not enrolled in Supervised Clinical Practicum (either Individual or Group).
DRAMA THERAPY

M.A. in Counseling Psychology with a concentration in Drama Therapy

Program Chair
Renée Emunah, Ph.D., RDT/BCT

Core Faculty
F. Antonio Ramírez-Hernández, Psy.D.
Gary Raucher, M.A., RDT, MFT

Adjunct Faculty
Deborah French Frisher, M.A., MFA, RDT
Sylvia Israel, M.A., MFT, RDT, TEP
Randy McCommons, M.A., RDT
Susan Coto McKenna, M.S., ADTR
Marty Mulkey, M.A.
Sheila Rubin, M.A., MFT, RDT/BCT
Nina Strongylou, M.A., MFT, RDT/BCT
Armand Volkas, MFT, RDT/BCT, MFA

About the Degree

“Drama therapy invites us to uncover and integrate dormant aspects of ourselves, stretch our conception of who we are, and experience our intrinsic connection with others.”

—Renée Emunah, Acting for Real

Freedom and possibility . . . these are key words that begin to describe the essence of drama therapy. Life is finite; there are only so many experiences we can have. But in drama, the opportunities and options are endless, enabling us to dive deeper into the richness of life. And when the dramas are authentic and “real,” they have the power to affect, and even alter, our real lives profoundly. How therapeutically adapted dramatic processes work over time to heal wounds, make lasting changes, and help people reach their highest potential is something we have been investigating over the past 24 years. Our program is still one of only two approved M.A.-level programs in drama therapy in the United States, and one of only a handful worldwide.

The primary sources of drama therapy include dramatic play, theater, role play, psychodrama, and dramatic ritual. As drama therapy is one of the creative art therapies, we believe that artistic expression can bring clarity, mastery, meaning, and hope. In drama therapy, we choose from a wide array of therapeutically adapted dramatic processes, including storytelling, improvisation, self-revelatory performance, life review, playback theater, physical theater, creative drama, and puppetry, and we tailor the work to the needs of a specific group or individual. Drama therapy also encompasses the other arts: Music, dance/movement, art, poetry, and photography/video are selectively incorporated to enhance the therapeutic or aesthetic nature of the work.

Our aim in the program is to take people on a challenging and compelling personal and intellectual journey toward deeper levels of understanding and developing competence in drama therapy. Our commitment is to provide a rigorous, multilayered training in using this potent medium ethically, respectfully, and skillfully. Faculty and students delve into the complexities, subtleties, and possibilities in drama therapy. Coursework is sequenced and progressive. Theoretical, practical/clinical, and experiential formats are incorporated. Small, action-oriented classes within a cohort model support students’ personal development and sense of community. While many people who come to our program are already familiar with the transformative power of drama (on themselves and others), even the first semester of the program reveals new dimensions to the field and gives a glimpse of the vast range of exploration ahead.

The field of drama therapy, which was founded in 1979, has a solid theoretical basis. Many models and methods (including Emunah’s Integrative Five Phase Model of Drama Therapy, Johnson’s Developmental Transformations, and Landy’s Role Method) are studied. Clinical issues are examined from multiple perspectives. Naturally, we use role-play and enactment in training, making learning more engaging, embodied, and interactive. We believe that learning can and should be relevant, exciting, and transformative.

The burgeoning field of drama therapy offers a huge range of work opportunities, and we encourage students to pursue their individual passion. The unique combination of a solid background in counseling psychology and specialized training in drama therapy, along with facility in leading groups (a skill that mental health facilities highly value), are some of the qualifications that have led our graduates to obtain satisfying jobs readily. Alumni work in private practice, psychiatric settings, community mental health, schools, prisons, and substance abuse treatment programs; they work with children, at-risk adolescents, seniors, veterans, and polarized groups in the community. Some use action methods and role-play in corporate consulting, diversity training, and small- and large-scale community projects. Others are engaged in research, teaching, publication, performance, or doctoral and postdoctoral pursuits. Faculty members are experienced practitioners, many of them pioneers in the field of drama therapy.
The program follows the guidelines set forth by the National Association for Drama Therapy and meets the academic requirements that enable a student to qualify as a Registered Drama Therapist (RDT). The program also meets the academic requirements for Marriage and Family Therapy (MFT) licensure in the state of California.

**Drama Therapy Prepracticum and Practicum/Supervision**
During the first year of the program, students complete a prepracticum of 40 hours in drama therapy. In the prepracticum, the student works as a participant-observer in a clinical setting with an experienced drama therapist. No academic credit is earned.

Beginning the second year of the program, students complete one academic year of practicum, involving a minimum of 17 hours per week on-site in a clinical setting. Students take MCP 7602 concurrently with the first-, second-, and third-semester practica. Students receive on-site supervision by a licensed clinician, as well as small-group supervision at the Institute by a registered drama therapist. A list of placements is provided. Proposed facilities for practica include settings with children, adolescents, adults, and seniors in hospitals, day treatment centers, schools, and outpatient clinics. Work is conducted with groups as well as with individuals and families.

Students who wish to be eligible for MFT licensing must fulfill specific internship requirements (intern registration, minimum and maximum hours within a range of categories, and licensed supervision). Information about MFT licensing is continually being updated by the Institute’s Placement Office.

**Integrative Seminar in Drama Therapy: Final Project**
This 4-unit seminar integrates two years of study in the process, theory, and practice of drama therapy. The student produces a final project that may include either a self-revelatory performance; a theoretical paper or article; an edited videotape documenting the progression of a drama therapy treatment with clients; or a therapeutic performance that the student directs.

**Personal Psychotherapy**
Forty-five (45) hours of individual, group, family, or couples therapy are required to be completed before graduation. Recent therapy experience that meets guidelines may fulfill this requirement with the advisor’s approval.

**Plan of Study**
Courses are generally scheduled on two days to meet the needs of students who work part-time. Students may complete the program in two or three years. (Two years would include attending two summers.) Further information about course sequencing is available from the Drama Therapy program.

**Admissions Requirements**
Applicants must meet the general admissions requirements of the Institute, as well as specific requirements for the program. These include academic transcripts from all previously attended universities and colleges; an autobiographical paper; a statement of professional and academic goals; two letters of recommendation; and a listing of theater, psychology, creative arts therapy, and human service experiences. Individual and group interviews are conducted.

The program seeks highly motivated, creative, and mature students who have already demonstrated a strong interest in the integration of theater and therapy. Personal integrity, emotional maturity, and self-direction are essential attributes. Applicants must have a background in drama and theater (the program does not offer theater training). A bachelor’s degree in one of the following is generally required: drama or theater, psychology, educational theater, or education. A minimum of two undergraduate psychology courses is required, and volunteer or paid work experience in human services is strongly recommended. The program is designed for fall semester entry.

**Curriculum**

**M.A. in Counseling Psychology with a concentration in Drama Therapy - 60 units**

I. Counseling Courses - 11 units
   - MCP 5101  Professional Ethics and Family Law
   - MCP 5105  Psychopharmacology
   - MCP 5603  Psychopathology
   - MCP 6101  Human Sexuality
   - MCP 6102  Alcohol and Chemical Dependency Counseling
   - MCP 6502  Child Therapy

II. Counseling Courses with an emphasis in Drama Therapy - 25 units
   These courses have equivalencies in the Community Mental Health, Expressive Arts Therapy, Integral Counseling Psychology, and Somatic Psychology concentrations. These equivalent courses cover the same content, but from the perspective of their own concentrations.
   - MCPD 5201  Human Development and the Family
III. Drama Therapy Concentration Courses - 22 units
These courses do not have equivalencies in the other concentrations.

PDT 5501 Drama Therapy Theory
PDT 5602 Drama Therapy Process and Technique
PDT 5603 Drama Therapy Practice
PDT 5604 Theater Lab: Advanced Improvisation and Group Process
PDT 5605 Psychodrama
PDT 5607 Special Methods in Drama Therapy I: Developmental Transformations
PDT 5614 Theater Lab: Playback Theater
PDT 6604 Theater Lab: Drama Therapy and Social Change
PDT 6607 Special Methods in Drama Therapy II: Advanced Developmental Transformations
PDT 7700 Integrative Seminar in Drama Therapy: Final Project

IV. Electives - 2 units
2 units from any CIIS program

V. Workshops - noncredit
The following are offered through CIIS Public Programs, but needn’t be taken there.

A. Must be taken before completing the M.A.:
   Spousal Abuse Assessment and Reporting

B. May be taken after completing the M.A. but before applying for MFT licensure.
   Aging and Long-Term Care
   Child Abuse Assessment and Reporting
   Psychological Assessment

Course Descriptions

MCP 5101: Professional Ethics and Family Law (2 units)
Ethical standards for the practice of counseling and psychology. Review and discussion of ethical and legal aspects of marriage and family therapy and practice.

MCP 5105: Psychopharmacology (2 units)
Study of the range of current psychopharmacological interventions in terms of mental disorder diagnostic categories, including antidepressants, anti-anxiety drugs, mood stabilizers, and antipsychotics. Neurobiological mechanisms of mental disorders are reviewed in terms of current research. Interaction of psychopharmacological and psychotherapeutic interventions is discussed, including medication response and side effects.

MCP 5603: Psychopathology (3 units)
Comparative historical and contemporary views of the development of adult psychopathology and the categorization system of the Diagnostic and Statistical Manual.

MCP 6101: Human Sexuality (1 unit)
This course explores personal, interpersonal, and transpersonal dimensions of sexual experience, including awareness, attitudes, meaning, expression, response, sexual counseling, and integration with personal development.

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

MCP 6105: Spousal Abuse Assessment and Reporting (1 unit)
Course content covers spousal or partner abuse assessment, detection, and intervention strategies including community resources, cultural factors, and same-gender abuse dynamics. The course will combine didactic materials with clinical case discussions, role-plays, and video to illustrate the clinical applicability of the concepts presented.
MCP 6201: Psychological Assessment (2 units)
A survey of the clinical process of testing; students clinically analyze and interpret assessment instruments, including diagnostic tests.

MCP 6401: Research Methods (3 units)
Overview of research methodologies with special focus on qualitative approaches, comparative ways of knowing, and the creation of an integral inquiry research project.

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

MCP 7603: Pre/Post Practicum (0 units)
Required of MFT trainees who wish to accrue hours toward licensure and who are not enrolled in Supervised Clinical Practicum (either Individual or Group).

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

MCPD 5604: Group Dynamics Using Creative Arts Therapies (2 units)
Review of basic theories of group process. Exploration of group process through group interaction, didactic analysis, and synthesis. A special section is offered using creative arts therapy modalities (dance/movement, music, art, poetry, and drama therapies) in group work.

MCPD 5605: Family Dynamics and Therapy (3 units)
Covers the family life cycle, as well as family therapy theories and methods, including strategic, brief strategic, systemic, narrative, solution-focused, family of origin, structural, and symbolic-experiential. Includes experiential learning processes and instructor-demonstrated family of origin interviews.

MCPD 5608: Theories of Individual and Family Therapy (2 units)
A theoretical survey of the major psychotherapy orientations that complement and inform family therapy theories. Students are encouraged to analyze and critique these major theories and develop an integrative framework using an interpersonal, feminist, and systemic approach.

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

MCPD 6103: Cross-Cultural Counseling and the Family (2 units)
This course provides an overview of cross-cultural counseling through exploration of ethnic, social, and cultural mores and values of representative social groups and special populations.

MCPD 6605: Advanced Family Therapy: Action-Oriented Approaches (2 units)
Approaches and techniques to couples and family therapy that employ action-oriented processes will be examined and practiced in simulations. Key practitioners in the field of family therapy who have developed action methods will be reviewed.

MCPD 7602: Supervised Clinical Practicum/Case Seminar in Drama Therapy (2 units)
Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

PDT 5501: Drama Therapy Theory (3 units)
An examination of the major drama therapy theorists and methods within the field, as well as key drama therapy concepts, such as play, ritual, distancing, and role. The interface of drama therapy and other forms of psychotherapy will be explored, as well as the effectiveness of drama therapy with different populations and disorders.

PDT 5602: Drama Therapy Process and Technique (3 units)
An experiential course demonstrating the process and progression of a drama therapy series, from the establishment of a playful, creative environment to the development of in-depth personal and interpersonal work. Students will experience Emunah’s Integrative Five Phase Model of Drama Therapy and be introduced to self-revelatory performance.

PDT 5603: Drama Therapy Practice (3 units)
An examination of clinical and practical issues in drama therapy, including working with resistance, making interventions within the dramatic mode, 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 5604: Theater Lab: Advanced Improvisation and Group Process (1 unit)
Focus on refining acting, improvisation, movement, sociodrama, and performance skills. Use of the theater ensemble as a laboratory in group dynamics to increase awareness of self and to practice communication skills.
PDT 5605: Psychodrama (3 units)
Theory and practice of psychodrama as a therapeutic tool with groups, families, couples, and individuals. Participants will experience the roles of protagonist, auxiliary, and director. The efficacy of various warm-ups and techniques with different populations will be examined.

PDT 5607: Special Methods in Drama Therapy I: Developmental Transformations (1 unit)
An exploration of the relationships 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. David Johnson’s “DvT” model of drama therapy will be introduced.

PDT 5614: Theater Lab: Playback Theater (1 unit)
An experiential study of the Playback Theater form, which transforms personal stories told by audience members into improvised theater pieces on the spot, incorporating music, movement, ritual, and spoken improvisation. Playback performances will be conducted in the community.

PDT 5604: Theater Lab: Drama Therapy and Social Change (2 units)
An exploration of the transformative power of drama therapy in the social context, and of the role of the drama therapist as agent of social change. Four approaches are examined: the Acts of Reconciliation Project, Sociodrama, Theater of the Oppressed, and World Work. A focus on how change occurs in groups, organizations, societies, and nations.

PDT 6607: Special Methods in Drama Therapy II: Advanced Developmental Transformations (1 unit)
Experiential course focusing on transformation processes within drama therapy, emphasizing individual imagery work, free association (within improvisation), and elucidation of inner metaphors.

PDT 7700: Integrative Seminar in Drama Therapy: Final Project (4 units)
A seminar integrating two years of study in the process, theory, and practice of drama therapy, culminating in a final project that may include either a self-revelatory performance, a theoretical paper or article, a therapeutic performance that the student directs, or a documentary videotape.

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

PDT 8888: Special Topics (1-3 units)
A course of study not currently encompassed in the curriculum but relevant to evolving topics of growing importance in drama therapy.
Expressive Arts Therapy

M.A. in Counseling Psychology with a concentration in Expressive Arts Therapy

Program Chair
Shoshana Simons, Ph.D.

Core Faculty
Linda Hammond, M.A.
Jaime Nisenbaum, Ph.D.
Sherry Raley, Ph.D, FAMI, MT-BC
Jack S. Weller, M.A.

Adjunct Faculty
Sally Atkins, Ed.D., M.Ed.
Bonnie Bernstein, M.Ed.
Lauren Cunningham, MSW
Sandy Dibbell-Hope, Ph.D.
Kate Donohue, Ph.D.
John Fox, B.A., CPT
Lois Friedlander, M.A.
Maria Gonzalez-Blue, M.A.
Judith Jones, M.A.
Paolo Knill, Ph.D.
Deborah Koff-Chapin, BFA
Ellen Levine, Ph.D.
Stephen Levine, Ph.D.
Sanjen Miedzinski, Ph.D.
Delfina Piretti, M.A., MFT
Gwen Sanders, MFT
Patricia Sohl, M.D.
Jo Sopko, M.A., MFT
Debra Taube, M.A.
Armand Volkas, M.A.
Patricia Waters, M.A.

About the Degree
The Expressive Arts Therapy program integrates a thorough education in theories and methods of psychotherapy with intensive training in expressive arts therapy. It takes a multi-arts or multimodal approach, integrating different therapeutic arts processes, including painting, drawing, sculpture, dance/movement, music, drama, ritual, poetry, and prose, with therapy sessions as appropriate to a particular client or issue. This three-year program covers individual, group, couples, and family therapy and includes a yearlong practicum under the supervision of licensed mental health professionals who are also expressive arts therapists. The training meets the educational requirements for California’s Marriage and Family Therapy license and is designed to meet the educational requirements to become a Registered Expressive Arts Therapist with the International Expressive Arts Therapy Association.

Expressive Arts
There is, within the heart of each of us, a creative spirit. At times it is forgotten, but it can never be lost, for creative expression through the arts is our natural language. Each of us has the capacity to reawaken the language of image and metaphor and, through it, to reconnect with the deeper aspects of ourselves and our world. The arts are a gateway to our inner world, expressing senses, intuitions, memories, and feelings that are not always accessible through words. Through the arts we can balance the bias of contemporary culture toward linear ways of knowing and reclaim our wholeness.

Throughout most of human history, the power of the arts for personal and cultural transformation has been recognized. Each culture has had its tradition of sacred arts, ceremonies, and rituals through which the society reclaimed its wholeness and expressed its vital spirit. These societies knew that the process of art brings each individual into the present, into contact with the body and the senses, into experiencing the life flow. Through the arts we connect deeply with one another, and the community regenerates itself at the wellspring of creativity.

Central to an expressive arts approach is the belief that the artistic process is as important as the content it expresses. The creative process itself can be healing. Awakening the artist within themselves, clients bring the wisdom of the dreaming mind into the light of day. They reignite the creative spirit, see things in a new way, and contact the dynamism and power to confront life’s challenges. Even when struggling with painful or frightening issues, expression through art is often empowering, joyful, and beautiful in its truthfulness.
About the Program
The Expressive Arts Therapy program seeks to reawaken a true appreciation of the healing power of the creative and expressive arts. Its mission is to apply this ancient knowledge to our modern context and bring the power of the arts into our personal and professional lives. Integrating art processes into psychotherapy sessions, the expressive arts therapist helps the client to articulate his or her life concerns. The art work helps to build understanding between therapist and client, and serves as a bridge between the inner life of images and sensations and the world of words.

In addition to empowering clients and opening them to their own inner depths, expressive arts therapy is a powerful tool for deepening communication in couples, families, and groups. Expressing oneself and experiencing others through movement, music, or drawing helps people understand each other from inside out. As partners enter the imaginal world together, they can explore the roots of dysfunctional patterns of belief and behavior and experience new creative insights. Expressive arts therapy further embraces the wisdom of the family-systems perspective, which understands that this journey unfolds in the context of, and is profoundly influenced by, our relationships with others.

Expressive arts therapists draw upon the diverse therapeutic orientations of the contemporary psychoanalytic, cognitive-behavioral, and humanistic approaches to therapy while often viewing them within the context of a transpersonal orientation. Viewed from this perspective, all people are on a journey of self-actualization and self-realization, a journey that often involves confronting serious challenges along the way.

Expressive arts therapy processes are used successfully in almost all psychotherapeutic contexts, ranging from work with the severely disturbed to the facilitation of human growth and potential.

The Expressive Arts program is actively involved with a network of national and international expressive arts therapy training centers and with the International Expressive Arts Therapy Association. An agreement of cooperation and student exchange has been developed with the Expressive Arts Therapy program at the European Graduate School in Switzerland.

Program Requirements

1. Practicum
A year of experience is required working in an agency practicing expressive arts therapy with clients under the supervision of a CIIS faculty member who is both a licensed mental health professional and an expressive or creative arts therapist.

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

3. Personal Therapy
All students are required to complete 45 hours of individual psychotherapy with a mental health professional who is also an expressive or creative arts therapist. The program maintains a therapist referral book.

4. Ongoing Arts Practice
By the summer of their first year, students are required to be engaged in an ongoing practice in an arts modality of their choice, which continues until the end of their program. To encourage depth of involvement, students are required to complete at least one year of this time in one modality. This arts practice may involve taking instruction in a class or with a mentor and involves acquiring the appropriate materials and having access to sufficient space to work with them.

5. Expressive Arts Therapy Group
Expressive arts therapy is often conducted in groups, and the single course in group dynamics that is part of the curriculum does not provide sufficient experience in this important therapy mode. Students are required to participate in an expressive arts therapy group during the first two semesters. This group is not a credit class, and all experience in the group is confidential. An independent consultant runs this group, and students pay a fee each semester for the group experience.

6. Integrative Project
Toward the end of their third year, all students prepare and present a summary of their own personal journey through expressive arts therapy and the program, a final art project, a case study summarizing their expressive arts therapy work with a client, and an academic paper presenting their own approach to expressive arts therapy.

Admissions Requirements
Applicants must meet the general admissions requirements for the Institute and the admissions requirements for the Counseling Psychology division, as well as the requirements for the Expressive Arts program. Expressive Arts admissions requirements include a one-to-two-page statement on the applicant’s background in the arts (personal or formal), discussing any form of creative expression that has been important for the applicant, which may be submitted in place of the CIIS goal statement. Also required is a four-to-six-page autobiographical statement discussing the applicant’s psychological and spiritual journey, including any experience with psychotherapy and expressive arts therapy, as well as an academic writing sample.
Curriculum

M.A. in Counseling Psychology with a concentration in Expressive Arts Therapy - 60 units

I. Counseling Courses - 13 units
   MCP 5101   Professional Ethics and Family Law
   MCP 5105   Psychopharmacology
   MCP 5603   Psychopathology
   MCP 6101   Human Sexuality
   MCP 6102   Alcohol and Chemical Dependency Counseling
   MCP 6103   Cross-Cultural Counseling and the Family
   MCP 6502   Child Therapy

II. Counseling Courses with emphasis in Expressive Arts Therapy - 22 units
   The following courses have equivalencies in the Community Mental Health, Drama Therapy, Integral Counseling Psychology, and Somatic Psychology concentrations. These equivalent courses cover the same content, but from the perspective of their own concentrations.
   MCPE 5201   Human Development and the Family
   MCPE 5604   Group Dynamics
   MCPE 5605   Family Dynamics and Therapy
   MCPE 5610   Therapeutic Communication
   MCPEL 5610   Therapeutic Communication Lab
   MCPE 6401   Research Methods
   MCPE 6601   Marriage and Couples Counseling
   MCPE 7602   Supervised Clinical Practicum (minimum three semesters)

III. Expressive Arts Therapy Concentration Courses - 21 units
   These courses do not have equivalencies in the other concentrations.
   EXA 5501   Psychotherapy Theories and Practices I
   EXA 5502   Psychotherapy Theories and Practices II
   EXA 5600   Practice of Expressive Arts Therapy
   EXA 5610   Creative Arts Therapy I
   EXA 5611   Creative Arts Therapy II
   EXA 6501   Power of the Arts: Art, Mysticism, and Creativity
   EXAL 6501   Power of the Arts Lab/Studio
   EXA 6610   EXA Therapy Approach: Imagery in Movement
   EXA 6611   EXA Therapy Approach: Person-Centered
   EXA 6612   EXA Therapy Approach: Intermodal
   EXA 7701   Integrative Seminar in Expressive Arts Therapy

IV. Electives - 2 units
   2 units from any CIIS program

V. Workshops - noncredit
   The following are offered through CIIS Public Programs, but needn’t be taken there.
   A. Must be taken before completing the M.A.:
      Aging and Long-Term Care
      Spousal Abuse Assessment and Reporting
   B. May be taken after completing the M.A. but before applying for MFT licensure.
      Child Abuse Assessment and Reporting
      Psychological Assessment
Course Descriptions

EXA 5501: Psychotherapy Theories and Practices I (2 units)
Covers Wilber’s pre-egoic and egoic levels of wounding as understood through early psychoanalytic, object relations, ego psychology, and self-psychology theories. Includes therapeutic approaches to schizoid, borderline, narcissistic, histrionic, and obsessive-compulsive personality disorders integrating analytic perspectives with creative and expressive arts therapy methods. Covers therapies at Wilber’s later egoic and existential levels. Includes cognitive-behavioral approaches as well as humanistic theorists relevant to the creative and expressive arts: Rogers, Gestalt psychology, Reich, and Lowen.

EXA 5502: Psychotherapy Theories and Practices II (2 units)
Builds on the preceding course and introduces the existential and transpersonal perspectives in psychology. The existential therapies of Yalom and Bugental are covered. Wilber’s model of the spectrum of identity, the wounding at each level, and the therapies appropriate to that level is now explored in greater depth and contrasted with the work of Washburn. Theories of Grof, Jung, and Assagioli are covered, and case materials from expressive arts therapy are presented.

EXA 5600: Practice of Expressive Arts Therapy (1 unit)
For second-semester EXA students. Study of the creative process and the field of expressive arts therapy. Includes theory and practice in understanding how the different creative arts are effectively interwoven into an expressive arts therapy approach. Introduces different expressive arts therapy approaches and theoretical concepts that aid in developing multimodal fluency.

EXA 5610: Creative Arts Therapy I (3 units)
Part one: Visual arts therapy, practice and theory of major approaches, focusing on applications to psychotherapeutic practice and possibilities for integration into multimodal expressive arts therapy. Includes the power of imagery in healing. Part two: Drama therapy, practice and theory of major approaches, focusing on applications to psychotherapeutic practice and possibilities for integration into multimodal expressive arts therapy. Explores the roots of drama therapy in role-play, improvisational theater games, and professional drama training.

EXA 5611: Creative Arts Therapy II (3 units)
Part one: Music therapy, practice and theory of major approaches, focusing on applications to psychotherapeutic practice and possibilities for integration into a multimodal expressive arts therapy context. Part two: Dance/movement therapy, practice and theory of major approaches, focusing on applications to psychotherapeutic practice and possibilities for integration into a multimodal expressive arts therapy context. Covers contemporary approaches to the relationship between movement and the psyche.

EXA 5612: Expressive Arts Therapy Approach: Intermodal (2 units)
A “flow” approach to expressive arts therapy developed over the past 20 years in Europe and America. It is based on finding meaning through following different but interconnected elements of imagination, including images, movements, or sounds and rhythms. Presents a model of the therapist in dynamic, creative interaction with the client, where insight into the therapeutic relationship is stressed, particularly when experienced as an aesthetic response.

EXA 5614: Expressive Arts Therapy Approach: Movement-Centered (2 units)
A movement-centered approach to expressive arts therapy that includes drawing, writing, visualization, and dramatic enactments. The interplay between movements, images, and feelings is explored in relation to personal life themes. Theoretical principles are drawn from imaginal psychology, alchemy, and specific movement-centered expressive arts methodologies.

EXA 5615: EXA Therapy Approach: EXA and Narrative Therapy (3 units)
This class introduces students to the theories and practices of narrative therapy. We learn how to use collaborative arts processes as tools for deconstructing the “problem-saturated” stories people tell about themselves, co-producing empowering alternative narratives in written, visual, poetic, musical, and embodied forms.
EXA 6619: Expressive Arts Therapy: [Selected topic] (2 units)
Additional topics, including 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 7701: Expressive Arts Therapy Integrative Seminar (2 units)
Taken in the final semester, this course integrates personal, artistic, academic, and clinical elements of the program. Final project is completed, including a personal journal statement, arts presentation, integrative paper, and clinical case study. Integrative paper articulates each student's philosophy and approach to expressive arts therapy. Case study includes a clinical case presentation integrating expressive arts therapy and other clinical approaches.

EXA 8502: EXA in Brief Therapy (1 unit)
Because of the socioeconomic disparities and health insurance structure in the United States, long-term psychotherapy is not an option for many individuals. Therapists need an understanding of how to guide brief treatment. This course focuses on integrating expressive arts into brief therapy in service of optimizing therapeutic outcomes.

EXA 8601: Beginning Sandplay Therapy (1 unit)
Practice and theory of sandplay therapy, as developed by Dora Kalff and others. Focus on applications to psychotherapeutic practice with children and adults, and possibilities for integration into a multimodal expressive arts therapy context.

EXA 8604: Poetry Therapy (1 unit)
Class is used as a "laboratory" to work individually and as a group with poem making as a catalyst for healing and growth. Exploration of the devices of poetry and their value in the therapeutic process, and possibilities of integration into a multimodal expressive arts therapy practice.

EXA 8606: Touch Drawing (2 units)
Touch drawing is a visual arts process of drawing with your fingers and hands on a sheet of paper that has been placed over a smooth surface of oil paint. Lines and images come directly from the fingertips and hands and are seen upon lifting the page. This course teaches the process experientially and explores how it promotes expressions of creativity and deeply held feelings, and how it can be integrated into a multimodal expressive arts therapy practice.

EXA 8607: Vincent van Gogh and Creativity (2 units)
A close examination of Van Gogh's paintings and drawings, his letters, and his life in an effort to provide new insights into the power and appeal of his work, his life, and his intense creative process. An Eastern perspective is considered, including his involvement with Japanese art and religion. Part of the class is structured as a seminar, where students report on their research on a particular aspect of Van Gogh's life and work.

EXA 8609: Thich Nhat Hanh and Creativity (2 units)
Thich Nhat Hanh is a Vietnamese Buddhist teacher, nominated for the Nobel Peace Prize, who has written many books of poems, short stories, a play, and historical novels. A strong theme in his literary works is the healing power of creativity, particularly artistic creativity. Class focuses on this theme, and on related Buddhist and universal spiritual teachings.

EXA 8610: Intermediate Sandplay Therapy (1 unit)
Continued practice and theory of sandplay therapy as developed by Dora Kalff and others. For students already familiar with the basics of this psychotherapeutic modality.
Prerequisite: EXA 8601, or equivalent with consent of instructor.

EXA 8611: Healing and the Arts (2 units)
The arts have historically been known to help in healing physically, psychologically, and spiritually. Class explores how this healing can happen through experiential exercises and reviewing theory and research. Experiential exercises include work with drawing, movement, music, drama, poetry, and ritual. Lectures are given on imagery research, altered states of consciousness, psychosomatics, as well as theories of Jung, Grof, Almaas, and Wilber.

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

EXA 8888: Special Topics (1-3 units)
A course of study not currently encompassed in the curriculum but relevant to evolving topics of growing importance in expressive arts therapy.

MCP 5101: Professional Ethics and Family Law (2 units)
Ethical standards for the practice of counseling and psychology. Review and discussion of ethical and legal aspects of marriage and family therapy and practice.

MCP 5105: Psychopharmacology (2 units)
Study of the range of current psychopharmacological interventions in terms of mental disorder diagnostic categories, including antidepressants, anti-anxiety drugs, mood stabilizers, and antipsychotics. Neurobiological mechanisms of mental disorders are reviewed in terms of current research. Interaction of psychopharmacological and psychotherapeutic interventions is discussed, including medication response and side effects.
MCP 5603: Psychopathology (3 units)
Comparative historical and contemporary views of the development of adult psychopathology and the categorization system of the Diagnostic and Statistical Manual.

MCP 6101: Human Sexuality (1 unit)
This course explores personal, interpersonal, and transpersonal dimensions of sexual experience, including awareness, attitudes, meaning, expression, response, sexual counseling, and integration with personal development.

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

MCP 6105: Spousal Abuse Assessment and Reporting (1 unit)
Course content covers spousal or partner abuse assessment, detection, and intervention strategies including community resources, cultural factors, and same-gender abuse dynamics. The course will combine didactic materials with clinical case discussions, role-plays, and video to illustrate the clinical applicability of the concepts presented.

MCP 6201: Psychological Assessment (2 units)
A survey of the clinical process of testing. Students clinically analyze and interpret assessment instruments, including diagnostic tests.

MCP 7603: Pre/Post Practicum (0 units)
Required of MFT trainees who wish to accrue hours toward licensure and who are not enrolled in Supervised Clinical Practicum (either Individual or Group).

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

MCPE 5604: Group Dynamics (2 units)
Exploration of group process through group interaction, didactic analysis, and synthesis. Review of basic theories of group process, especially those used by creative and expressive arts therapists.

MCPE 5605: Family Dynamics and Therapy (3 units)
Covers the family life cycle, as well as the theories and methods of many of the major family theories, including the following: strategic, brief strategic, systemic, narrative, solution-focused, family of origin, structural, and symbolic-experiential family therapy. Includes experiential expressive arts processes and instructor-demonstrated family of origin interviews.

MCPE 5610: Therapeutic Communication (2 units)
This course provides an overview of key concepts and methods in therapeutic communication, integrating psychodynamic, humanistic, expressive arts, and other approaches. Experiential portion includes role-play, simulations, and aesthetic responses.
Corequisite: MCPEL 6510.

MCPEL 5610: Therapeutic Communication Lab (1 unit)
The experiential portion of Therapeutic Communication.
Corequisite: MCPE 6510.

MCPE 6103: Cross-Cultural Counseling and the Family (2 units)
This course provides an overview of cross-cultural counseling through exploration of ethnic, social, and cultural mores and values of representative social groups and special populations.

MCPE 6401: Research Methods (3 units)
Overview of research methodologies with special focus on qualitative approaches, comparative ways of knowing, and the creation of an integral inquiry research project. Includes research in the creative and expressive arts therapies.

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

MCPE 6601: Marriage and Couples Counseling (2 units)
Theoretical and therapeutic approaches to working with couples, including object relations, ego analytic, cognitive-behavioral, existential, and transpersonal perspectives, as well as family-system approaches. Students learn how to integrate the use of visual arts, music, movement, drama, and the language arts with these different theoretical approaches.

MCPE 7602: Supervised Clinical Practicum: Group (2 units)
Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, development of clinical skills, and integration of expressive arts processes.
M.A. in Counseling Psychology with a concentration in Integral Counseling Psychology

Program Chair
Brant Cortright, Ph.D.

Core Faculty
Alzak Amlani, Ph.D.
Philip Brooks, Ed.D.
Brendan Collins, Ph.D.
Lucanna Grey, M.A., MFT
Judye Hess, Ph.D.
F. Antonio Ramirez-Hernandez, Psy.D.

Adjunct Faculty
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Doris Bersing, Ph.D.
Greg Bogart, Ph.D.
G. Kenneth Bradford, Ph.D.
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Paul Ehrlich, M.A.
Mark Fromm, Ph.D.
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Alan Kubler, Ph.D.
Jack Morin, Ph.D.
Mary Paige, Psy.D.
Henry G.C. Poon, Ph.D.
John J. Prendergast, Ph.D.
Sylvia Randall, Ph.D.
Allan Regenstreif, M.A., MFT
Kirk Schneider, Ph.D.
Bahman A. K. Shirazi, Ph.D.
Margaret Skinner, M.A., MFT
Peter Van Oot, Ph.D.
Cathia Walters-Knight, Psy.D.
David Young, Ph.D.

About the Degree
Founded in 1973 on the recommendation of Dr. Haridas Chaudhuri, the Integral Counseling Psychology (ICP) program was the first transpersonally oriented, East-West psychology graduate program in the world. The program has evolved a vision of psychotherapy practice that draws upon the major spiritual traditions of the East and West, recent cultural and social sciences research, and the innovations made by contemporary psychoanalytic, humanistic, systemic, and transpersonal psychologies.

The Integral Counseling Psychology program is unique in that it adheres to the guidelines of the major professional organizations in the field, while at the same time incorporating the integral philosophy of the late Haridas Chaudhuri. Integral means “essential to wholeness.” According to this view, all aspects of a person’s being are important and to be valued. Integral psychology holds that the individual can and should turn inward in the search for wisdom and effective energy, and then share this wisdom with the broader community to advance the evolutionary process. The curriculum integrates a spiritual perspective with actual psychotherapy practice. The transpersonal orientation provides an overarching framework for clinical work, supporting an increased emphasis on training in depth therapy.

Key criteria for the selection of faculty are the quality of teaching, an ability to establish rapport with students, and a capacity to support students’ personal and professional development. In the context of a supportive community of faculty and students, the program offers rigorous clinical training and psychotherapy practice, and it integrates experiential and theoretical approaches to learning in order to promote deepening personal awareness. Graduates earn a Master of Arts in Counseling Psychology, and the degree program fulfills all academic requirements for Marriage and Family Therapy (MFT) licensure in the state of California.
Educational Goals
A general goal is for students to become sophisticated in the dynamics of transference and psychoanalytic theory as well as to have training in the more experiential therapies such as Gestalt and existential psychotherapy.

The program has three specific objectives. The first is to provide beginning students with a variety of learning experiences designed to develop the clinical skills necessary to be a psychotherapist. Basic courses impart foundational knowledge of behavior, consciousness, and the growth processes; courses and workshops foster personal development; and carefully supervised counseling experience at the practicum level provides an opportunity for skill development. The second objective is to advance a view that places psychological growth and healing into a larger context of spiritual unfolding. Classes explore the integration of spiritual and psychological approaches to development, personality, and society. The third objective is to participate in the work of the Integral Counseling Centers—the Institute-run community mental health services—where students at various levels of experience are given an opportunity to apply their counseling skills.

Personal Therapy Requirement
Students must complete at least one year of weekly individual therapy before graduation. Recent therapy experience that 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 work with students.

Integral Counseling Centers
Three Integral Counseling Centers serve as professional training facilities for students in the Integral Counseling Psychology program. The Centers offer growth counseling services to the local community based on an integral perspective. Using didactic and experiential training sessions and group process exploration, the Centers offer students the opportunity to explore different therapeutic modalities.

The staff of each Center is composed of a director, an administrative coordinator, and approximately 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 shifts, committee work, case notes, training, and general staff meetings.

Each student counselor works with a minimum of five clients (the mean is about seven) in individual, couple, family, or group counseling situations. Students work at the Centers for at least three consecutive semesters and may petition for a fourth. Licensed counselors and psychotherapists from the professional community and Institute staff provide supervision. Counselors adhere to the licensing laws of the state of California and the ethical practices of relevant professional organizations.

The Integral Counseling Centers are at the following San Francisco locations:
• 2140 Pierce Street (415.776.3109)
• 1782 Church Street (415.648.2644)
• 507 Polk Street, Suite 450 (415.561.0230)

Admission to Counseling Center Practicum
Due to the limited number of practicum openings, acceptance into the Integral Counseling program does not automatically guarantee admission to any of the Integral Counseling Centers. Students are admitted by semester based on the Centers’ available openings. Since typically only a limited number of openings are available, 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 Integral Counseling Centers.

Integral Counseling students become eligible for application to the Centers after completing three semesters of academic work at the Institute and the requisite coursework and after having been advanced to practicum status by the program committee.

About the Weekend Program Cohort Program
The Integral Counseling Psychology Program at CIIS offers a flexible weekend option designed for working adults and students who plan on completing the program within two and a half years. This option is based on a strict cohort model, which means that students enter and complete the program as a group. This creates not only a network of support that facilitates learning during study, but also one that continues when graduates transition into their counseling careers. Students attend 10 weekend sessions from September through May, and one weeklong retreat in August.

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

Pre-practicum and Practicum Phases of Work
Before beginning practica, students must fulfill the following five requirements:

1. Full admission to the M.A. in Counseling Psychology program; and
2. Four semesters successfully completed; and
3. Completion of all of the following courses with a passing grade:
Non-Weekend Cohort Program

ICP 5606 Gestalt Therapy
MCP 5101 Professional Ethics and Family Law
MCP 5603 Psychopathology
MCPI 5201 Human Development
MCPI 5501 Psychodynamics
MCPI 5602 The Clinical Relationship
MCPI 5604 Group Dynamics
MCPI 5605 Family Dynamics and Therapy
MCPL 5605 Family Dynamics and Therapy Lab
MCPI 5610 Therapeutic Communication
MCPL 5610 Therapeutic Communication Lab

Weekend Cohort Program

ICP 5606 Gestalt Therapy
MCP 5103 Professional Ethics and Family Law I
MCP 5104 Professional Ethics and Family Law II
MCP 5603 Psychopathology
MCPI 5201 Human Development
MCPI 5508 Psychodynamics I
MCPI 5509 Psychodynamics II
MCPI 5604 Group Dynamics
MCPI 5602 The Clinical Relationship
MCPI 5610 Therapeutic Communication
MCPI 5615 Family Dynamics and Therapy I
MCPI 5616 Family Dynamics and Therapy II

Admissions Requirements
Applications must meet the general admissions requirements of the Institute. These include academic transcripts, an autobiographical statement, a statement of goals, and two letters of recommendation.

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

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

Curriculum

M.A. in Counseling Psychology with a concentration in Integral Counseling Psychology - 60 units

I. Counseling Courses - 16 units
   MCP 5101 Professional Ethics and Family Law
   MCP 5105 Psychopharmacology
   MCP 5603 Psychopathology
   MCP 6102 Alcohol and Chemical Dependency Counseling
   MCP 6103 Cross-Cultural Counseling and the Family
   MCP 6502 Child Therapy
   MCPI 6201 Psychological Assessment and Research

II. Counseling Courses with emphasis in Integral Counseling Psychology - 28 units
   The following courses have equivalencies in the Community Mental Health, Drama Therapy, Expressive Arts Therapy, and Somatic Psychology concentrations. These equivalent courses cover the same content, but from the perspective of their own concentrations.
   MCPI 5201 Human Development and the Family
III. Integral Counseling Psychology Concentration Courses - 9 units
   These courses do not have equivalencies in the other concentrations.
   
   ICP  5606   Gestalt Therapy
   ICP  7701   Integrative Seminar
   ICP  6501   Transpersonal and Integral Psychotherapy; OR
   ICP  8606   Integral Psychology

IV. Electives - 7 units
   A. Integral Counseling Electives
      Select one of the following:
      3 units from the East-West Psychology program (from a pre-approved list)
   
   B. General Electives
      4 units from any CIIS program

Curriculum

M.A. in Counseling Psychology with a concentration in Integral Counseling Psychology

WEEKEND COHORT PROGRAM - 60 units

I. Counseling Courses - 16 units
   
   MCP 5603   Psychopathology
   MCP 5103   Professional Ethics and Family Law I
   MCP 5104   Professional Ethics and Family Law II
   MCP 5106   Psychopharmacology I
   MCP 5107   Psychopharmacology II
   MCP 6102   Alcohol and Chemical Dependency
   MCP 6128   Cross-Cultural Counseling and the Family I
   MCP 6129   Cross-Cultural Counseling and the Family II
   MCP 6401   Research Methods
   MCP 6507   Child Therapy I
   MCP 6508   Child Therapy II

II. Counseling Courses with emphasis in Integral Counseling Psychology - 28 units
   The following courses have equivalencies in the Community Mental Health, Drama Therapy, Expressive Arts Therapy, and Somatic Psychology concentrations. These equivalent courses cover the same content, but from the perspective of their own concentrations.
   
   MCPI 5201   Human Development and the Family
   MCPI 5508   Psychodynamics I
   MCPI 5509   Psychodynamics II
   MCPI 5602   The Clinical Relationship
   MCPI 5604   Group Dynamics
   MCPI 5615   Family Dynamics and Therapy I
   MCPI 5616   Family Dynamics and Therapy II
   MCPI 5610   Therapeutic Communication
   MCPI 6601   Marriage and Couples Counseling
   MCPI 7601   Supervised Clinical Practicum: Individual

III. Integral Counseling Psychology Concentration Courses - 9 units
   These courses do not have equivalencies in the other concentrations.
   
   ICP  5606   Gestalt Therapy
ICP 6501  Transpersonal and Integral Psychotherapy  
ICP 7703  Integrative Seminar I  
ICP 7704  Integrative Seminar II  

IV. Electives - 7 units  
7 units from among the following:  
ICP 5620  Integral Philosophy, Meditation, and Yoga  
*Remaining electives still to be determined at the time of the printing of this catalog*  

V. Workshops - noncredit  
The following are offered through CIIS Public Programs, but needn't be taken there.  
A. Must be taken before completing the M.A.:  
   Spousal Abuse Assessment and Reporting  
B. May be taken after completing the M.A. but before applying for MFT licensure.  
   Aging and Long-Term Care  
   Child Abuse Assessment and Reporting  
   Human Sexuality  

**Course Descriptions**  

ICP 5606: Gestalt Therapy (3 units)  
Gestalt therapy will be presented as an adjunct to existential philosophy and therapy, and as a natural reflection of humanities psychology. The elements of Gestalt therapy will be demonstrated—i.e., contact boundaries, awareness, figure formation, the Gestalt theory of neurosis, disturbances at the boundaries. The primary emphasis will be on working in the “here and now” with a process-oriented focus.  

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

ICP 6501: Transpersonal and Integral Psychotherapy (3 units)  
An overview of transpersonal psychology with an emphasis on integral approaches to psychotherapy. Focus upon specific clinical issues in the field and methods for working with clients.  

ICP 6503: Existential and Spiritual Approaches to Therapy (2 units)  
This course will introduce existential and spiritual approaches to intensive psychotherapy. It will therefore orient the practice of psychotherapy according to a psychology of being, whose fundamental therapeutic goal is to assist a person to be more open and responsive in the world. Toward this end, we will cultivate the capacities of subjective and intersubjective presence and seek in a practice of psychotherapy ways of facilitating healing presence in another.  

ICP 6605: Dialectical Behavior Therapy/Cognitive Behavioral Therapy (1 unit)  
With roots in Zen Buddhism, feminist theory, and contemplative Christian practice, dialectical behavior therapy brings a spiritual dimension into the cognitive-behavioral treatment of clients whose emotional sensitivity creates difficulties in their lives. This course will serve as an introduction to the practice of DBT and the related cognitive-behavioral techniques of David Burns, MD. The class will include experiential exercises, demonstrations, and role-plays, as well as readings and lectures about the theory and practice of BDT and CBT. There will be a special emphasis on teaching DBT skills that are useful to students, therapists, and clients in managing distress, regulating emotional experience, improving interpersonal communication, and deepening mindful awareness.  

ICP 6700: Trauma: An Introduction to Treatment (2 units)  
Assuming that “Trauma is in the nervous system and not in the event,” this course will introduce students to the basic neuropsychology and treatment of trauma. The work of Bessel Van der Kolk, Judith Herman, Daniel Goleman, Peter Levine, Jim Kepner, and others will be summarized. Principles and methodology for treating trauma from a somato-emotional framework, based on understanding of the triune brain and ANS functioning, will be emphasized.  

ICP 7701: Integrative Seminar (0 units)  
This culminating course provides an opportunity for students to reflect on their processes of personal and academic integration in the ICP program. Equal attention is given to the deepening of one’s unique process of personal integration and to the integration of key learning from theoretical and conceptual standpoints and clinical experience.  

ICP 7703: Integrative Seminar I (1 unit)  
This culminating course provides an opportunity for students to reflect on their processes of personal and academic integration in the ICP program. Equal attention is given to the deepening of one’s unique process of personal integration and to the integration of key learning from theoretical and conceptual standpoints and clinical experience. This course is restricted to Integral Counseling Psychology Weekend Program students.
ICP 7704: Integrative Seminar II (2 units)
This culminating course provides an opportunity for students to reflect on their processes of personal and academic integration in the ICP program. Equal attention is given to the deepening of one’s unique process of personal integration and to the integration of key learning from theoretical and conceptual standpoints and clinical experience. This course is restricted to Integral Counseling Psychology Weekend Program students.

ICP 8601: Hakomi (2 units)
Hakomi body-centered psychotherapy is an elegant, deep, and gentle experiential and somatic approach to working with clients. The course, through both didactic and experiential material, will provide the basic knowledge and skills necessary to apply a variety of Hakomi interventions and principles to therapeutic encounters that will immediately inspire, enliven, and deepen your work.

ICP 8602: Psychosynthesis (3 units)
The basic principles of psychosynthesis, such as the dynamics of self-realization, the will, and the natural multiplicity and harmonization of the personality, will be taught. We will work with the translation of these principles into counseling practice, working with guided imagery, the therapeutic practice of presence, the role of intention and intentionality in the guiding process, and the steps in working with subpersonalities.

ICP 8604: Transpersonal Counseling Skills (2 units)
Introduces students to the clinical applications of a transpersonal approach. Content includes presence in the therapeutic relationship, the art of listening from the heart and whole body, intuition, imagery, dreamwork grounded in the body, the energy body and the chakras, interpersonal energetic boundaries, listening to and dialoguing with inner voices (child, wisdom figures, critic), deconstructing the personal narrative, shamanic journeying, and the self as guide.

ICP 8606: Integral Psychology (3 units)
Sri Aurobindo’s integral yoga and integral philosophy, including Haridas Chaudhuri’s contributions, form the spiritual foundation of the Institute. As an integration of the major schools of Vedanta, Yoga, and Tantra, integral philosophy provides an integrative framework for the many divergent schools of Western psychology as well as a synthesis of Eastern psychological perspectives. Integral psychotherapy is a psychospiritual method of working that is relational, embodied, and transformational.

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

ICP 8888: Special Topics (1-3 units)
A course of study not currently encompassed in the curriculum but relevant to evolving topics of growing importance in psychology.

MCP 5101: Professional Ethics and Family Law (2 units)
Ethical standards for the practice of counseling and psychology. Review and discussion of ethical and legal aspects of marriage and family therapy and practice.

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

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

MCP 5105: Psychopharmacology (2 units)
Study of the range of current psychopharmacological interventions in terms of mental disorder diagnostic categories, including antidepressants, anti-anxiety drugs, mood stabilizers, and antipsychotics. Neurobiological mechanisms of mental disorders are reviewed in terms of current research. Interaction and psychopharmacological and psychotherapeutic interventions is discussed, including medication response and side effects.

MCP 5106: Psychopharmacology I (1 unit)
Study of the range of current psychopharmacological interventions in terms of mental disorder diagnostic categories, including antidepressants, anti-anxiety drugs, mood stabilizers, and antipsychotics. Neurobiological mechanisms of mental disorders are reviewed in terms of current research. Interaction and psychopharmacological and psychotherapeutic interventions are discussed, including medication response and side effects. This course is restricted to Integral Counseling Psychology Weekend Program students.

MCP 5107: Psychopharmacology II (1 unit)
Study of the range of current psychopharmacological interventions in terms of mental disorder diagnostic categories, including antidepressants, anti-anxiety drugs, mood stabilizers, and antipsychotics. Neurobiological mechanisms of mental disorders are reviewed in terms of current research. Interaction and psychopharmacological and psychotherapeutic interventions are discussed, including medication response and side effects. This course is restricted to Integral Counseling Psychology Weekend Program students.
Prerequisite: MCP 5106.
MCP 5603: Psychopathology (3 units)
Comparative historical and contemporary views of the development of adult psychopathology and the categorization system of the Diagnostic and Statistical Manual.

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

MCP 6103: Cross-Cultural Counseling and the Family (3 units)
This course provides an overview of cross-cultural counseling through exploration of ethnic, social, and cultural mores and values of representative social groups and special populations.

MCP 6108: Cross-Cultural Counseling and the Family I (2 units)
Overview of cross-cultural counseling through exploration of ethnic, social, and cultural mores and values of representative social groups and special populations. This course is restricted to Integral Counseling Psychology Weekend Program students.

MCP 6109: Cross-Cultural Counseling and the Family II (1 unit)
Overview of cross-cultural counseling through exploration of ethnic, social, and cultural mores and values of representative social groups and special populations. This course is restricted to Integral Counseling Psychology Weekend Program students. Prerequisite: MCP 6108.

MCP 6401: Research Methods (3 units)
Overview of research methodologies with special focus on qualitative approaches, comparative ways of knowing, and the creation of an integral inquiry research project.

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

MCP 6507: Child Therapy I (1 unit)
Techniques to remedy or prevent problems in children and their families. Case material introduces strategies of intervention. This course is restricted to Integral Counseling Psychology Weekend Program students.

MCP 6508: Child Therapy II (1 unit)
Techniques to remedy or prevent problems in children and their families. Case material introduces strategies of intervention. This course is restricted to Integral Counseling Psychology Weekend Program students. Prerequisite: MCP 6507.

MCP 7603: Pre/Post Practicum (0 units)
Required of MFT trainees who wish to accrue hours toward licensure and who are not enrolled in Supervised Clinical Practicum (either Individual or Group).

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

MCPI 5501: Psychodynamics (3 units)
Presents a history of psychodynamic ideas and their application in clinical settings. Offers a historical perspective beginning with Freudian theory through the development of object relations theory. Covers basic theoretical and clinical concepts, clinical theories about the self and self-development, and the topics of transference, countertransference, and defense. Examines relationships between psychodynamic and other clinical theories.

MCPI 5508: Psychodynamics I (2 units)
Presents a history of psychodynamic ideas and their application in clinical settings. Offers a historical perspective, beginning with Freudian theory through the development of object relations theory. Examines relationships between psychodynamic and other clinical theories. This course is restricted to Integral Counseling Psychology Weekend Program students.

MCPI 5509: Psychodynamics II (1 unit)
Presents a history of psychodynamic ideas and their application in clinical settings. Offers a historical perspective, beginning with Freudian theory through the development of object relations theory. Examines relationships between psychodynamic and other clinical theories. Prerequisite: MCPI 5508.

MCPI 5602: The Clinical Relationship (3 units)
The relationship between therapist and client is one of the central concerns of contemporary theories of therapeutic change. This course explores the relationship between therapist and client from the perspectives of contemporary psychoanalysis, humanism, and self-psychology. Provides various perspectives on transference and countertransference, and how to work with these dynamics in the clinical setting.
MCPI 5604: Group Dynamics (3 units)
Review of basic theories of group process. Exploration of group process through group interaction, didactic analysis, and synthesis. This course will involve exposure to three kinds of experiential groups: Tavistock, T-group, and Encounter. Course reading and papers will coincide with the experience of each type of group, helping students to integrate conceptual material with their own personal experience in each type of group. This course will include a daylong encounter group. Each student will have the opportunity to facilitate the group and get feedback from the group members and instructor.

MCPI 5605: Family Dynamics and Therapy (3 units)
Covers the family life cycle, as well as the principles and methods of many of the major family theories, including strategic, brief strategic, systemic, narrative, solution-focused, family of origin, structural, and symbolic-experiential family therapy. Includes experiential learning processes and instructor-demonstrated family of origin interviews.
Corequisite: MCPIL 5605.

MCPI 5605: Family Dynamics and Therapy Lab (1 unit)
The experiential portion of Family Dynamics and Therapy.
Corequisite: MCPI 5605

MCPI 5610: Therapeutic Communication (2 units)
This course provides an overview of key concepts and methods in therapeutic communication, integrating psychodynamic, humanistic, and other approaches. Experiential portion includes role-play and simulations.
Corequisite: MCPI 5610.

MCPI 5610: Therapeutic Communication Lab (1 unit)
The experiential portion of Therapeutic Communication.
Corequisite: MCPI 5610.

MCPI 5615: Family Dynamics and Therapy I (3 units)
Covers the family life cycle as well as the major family therapy theories and methods, including strategic, brief strategic, systemic, narrative, solution-focused, family of origin, structural, and symbolic-experiential family therapy. Includes experiential learning processes and instructor-demonstrated family of origin interviews. This course is restricted to Integral Counseling Psychology Weekend Program students.

MCPI 5616: Family Dynamics and Therapy II (1 unit)
Covers the family life cycle as well as the major family therapy theories and methods, including strategic, brief strategic, systemic, narrative, solution-focused, family of origin, structural, and symbolic-experiential family therapy. Includes experiential learning processes and instructor-demonstrated family of origin interviews. This course is restricted to Integral Counseling Psychology Weekend Program students.
Prerequisite: MCPI 5615.

MCPI 6201: Psychological Assessment and Research (3 units)
This course combines a survey of the clinical process of testing, enhancing the individual counselor's ability to clinically analyze and interpret assessment instruments, including diagnostic tests and an overview of research methodologies, with special focus on qualitative approaches, comparative ways of knowing, and the creation of an integral inquiry research project.

MCPI 6601: Marriage and Couples Counseling (2 units)
Theoretical and therapeutic approaches to working with couples, including object relations, ego analytic, cognitive-behavioral, existential, and transpersonal perspectives, as well as family-system approaches. Students learn how to integrate the use of visual arts, music, movement, drama, and the language arts with these different theoretical approaches.
Corequisite: MCPIL 6601.

MCPI 6601: Marriage and Couples Counseling Lab (1 unit)
The experiential portion of Marriage and Couples Counseling.
Corequisite: MCPI 6601.

MCPI 6603: Cross-Cultural Counseling and the Family (3 units)
The content will focus primarily on developing oneself as a student, therapist, and educator who understands the complexity of human diversity—ethnicity, race, religion, sexual orientation, gender, socioeconomic class, and color. We will look at the limitations of current psychological models in addressing the particularities of our clients' diverse backgrounds. Students will be asked to do mindfulness practices, inquiry, and dialogue to explore experiences and cultural backgrounds to help uncover their own beliefs, unconscious assumptions, projections, countertransference, fears, and biases. The instructor will help create a safe space and offer appropriate exercises and communication tools to encourage authentic exploration and dialogue of an emotionally charged topic.

MCPI 7601: Supervised Clinical Practicum: Individual (2 units)
Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.
Prerequisites (for non–Weekend Program students): ICP 5606; MCP 5101; MCP 5603; MCP 5604; MCPI 5605; MCPIL 5605; MCPI 5201; MCPI 5501; MCPI 5602; MCPI 5610; MCPI 5616.
Prerequisites (for Weekend Program students): ICP 5606, MCP 5103, MCP 5104, MCP 5603, MCPI 5201, MCPI 5508, MCPI 5509, MCPI 5602, MCPI 5604, MCPI 5610, MCPI 5615, MCPI 5616.
MCPI 7602: Supervised Clinical Practicum: Group (2 units)
Presentation and discussion of case material in a group setting. Emphases upon case formulation, group processing of clinical material, and
the development of clinical skills.
Prerequisites (for non–Weekend Program students): ICP 5606; MCP 5101; MCP 5603; MCP 5604; MCPI 5605: MCPIL 5605; MCPI 5201: MCPI 5501;
MCPI 5602; MCPI 5610: MCPIL 5610.
Prerequisites (for Weekend Program students): ICP 5606, MCP 5103, MCP 5104, MCP 5603, MCPI 5201, MCPI 5508, MCPI 5509, MCPI 5602, MCPI
5604, MCPI 5610, MCPI 5615, MCPI 5616.
SOMATIC PSYCHOLOGY

M.A. in Counseling Psychology with a concentration in Somatic Psychology

Program Chair
Ian J. Grand, Ph.D.

Core Faculty
Don Hanlon Johnson, Ph.D., Program Founder
Clover Catskill, M.A., MFT, RSMT

Adjunct Faculty
Peter Barnhardt, M.A., MFT
Duncan Bennett, Ph.D., MFT
Ludmila Cantamissa, M.A., MFT
John Conger, Ph.D.
Rob Fisher, M.A., MFT
Steuart Gold, M.A., MFT
Lucanna Grey, M.A., MFT
Robin Greenberg, M.A., MFT, ADTR
Anthony Guarnieri, Ph.D.
Barbara Holifield, MSW, MFT
Keiko Lane, M.A., MFT
Mark Ludwig, LCSW
David Mars, Ph.D.
Rebecca McGovern, M.A., MFT
Susan Coto McKenna, M.S., ADTR
Peter Wright, M.A., MFT

About the Degree
The goal of the Somatic Psychology concentration is to prepare effective counselors who are knowledgeable in both conventional psycho-therapeutic modalities and body-oriented approaches to psychotherapy. Students are taught a counseling approach that emphasizes the crucial role of the body in the structure and process of the psyche. The program provides the academic requirements for the Marriage and Family Therapist (MFT) license.

Since its inception in 1980, the program has developed a unique learning environment that combines experiential work, rigorous academic work, research, and a deep commitment to community. Coursework includes the study of a range of psychodynamic approaches, such as object relations, self-psychology, Jungian, and intersubjective theory; somatic approaches in psychotherapy; and social and cultural approaches including issues of race, gender, sexualities, learning, spirituality, and work in relationship to embodied experience. Students learn both verbal and body-based methods of intervention.

In preparing students for practice, the program stresses the importance of self-knowledge and self-development. This emphasis on personal exploration requires students to enter deep into their own bodily experience, exploring various rhythms of movement, modes of perceiving the world, and the capacity for empathy, feeling, and expression. They are also asked to examine the familial, social, and cultural roots of their experience.

There is a strong emphasis on community in the Somatic Psychology program, and these experiential explorations occur within a context of mutual self-inquiry. Attention is paid to group process and group learning. A program retreat begins the academic year, and there are weekly community meetings in which students, faculty, and staff participate.

Students in the Somatic Psychology concentration also benefit from the emphasis on research and a concern for the development of the field that have characterized the program. Students and faculty are encouraged to initiate and advance collaborative research on various issues in the field of somatics. Faculty and students make presentations at national and international conferences concerned with body-oriented psychotherapy, the social sciences, and various aspects of somatics theory and practice.

Under the leadership of Professor Don Hanlon Johnson, the program has undertaken a publishing program that has to date produced three books in the field in collaboration with North Atlantic Books: Bone, Breath, and Gesture; Groundworks: Narratives of Embodiment; and The Body in Psychotherapy: Inquiries in Somatic Psychology.

Theoretical Roots and Perspectives
Rooted in the integral, interdisciplinary, and cross-cultural foundations of the Institute, the Somatic Psychology program draws from many traditions in its study of the psyche. Students and faculty are part of a worldwide community that studies psyche in a sociocultural context and understands the body as a reflection of familial, social, cultural, and spiritual practices and institutions.
The program emphasizes an embodied spirituality, community, social justice, and the use of intellect in the service of the soul. Course offerings explore the relation between bodily processes and states of consciousness, and foster a dialogue between spiritual traditions, psychological approaches, and contemporary scientific understandings of the body.

Western philosophical roots of the program lie in European phenomenology, American pragmatism, and process philosophy. The non-Western aspects of inquiry derive from the wide range of nondualistic theories and practices developed throughout Asia and the Middle East, and among Native Americans and other indigenous communities. These include, among others, the various traditions of yoga and meditation, chi gong, the martial arts, breathing practices, and methods of hands-on healing.

The Western somatics roots of the program include various somatic practices that challenge the separation of body, mind, and spirit into the fixed categories that have dominated modern theory and practice. The program introduces students to various approaches, compares and contrasts them, and helps them to develop a basic ground of somatic psychotherapeutic practice.

Rather than indoctrinate students in specific schools of thought, the program strives to develop qualities that are fundamental to the work of any effective therapist or educator. These include sensitivity, the ability to innovate and imagine, and the capacity to distinguish between personal and social bias and genuine perception of another person. Considerations of gender, race, ethnicity, sexualities, economic factors shaping the body, and the widespread climate of torture and war are all major areas of study.

**Curriculum Overview**

The Somatic Psychology curriculum has three objectives: to give students a comprehensive knowledge base in both counseling psychology in general and somatic approaches to psychotherapy; to assist students in developing their skills as counselors; and to encourage students in the personal development of sensitivity, feeling, and self-knowing required in the practice of psychotherapy.

Basic courses focus on the field of psychotherapy, with a strong emphasis on developmental theory, family-systems theory and practice, and psychodynamic approaches. The curriculum is designed to prepare a student for the academic requirements for the Marriage and Family Therapist (MFT) license. Sixty (60) semester units are required for graduation, of which 6 must be in a field placement that meets the guidelines of the state Board of Behavioral Science examiners. Board guidelines also stipulate that there must be a minimum of 12 units in courses explicitly related to family therapy covering the topic areas specified by law (Section 4980.40). Additional professional requirements include classes in psychopathology, substance dependency, professional ethics and the law, and cross-cultural counseling.

In addition to standard studies necessary to prepare for this field, the Somatic Psychology curriculum includes assessment of individual, couple, and family dynamics through the observation of body movement and nonverbal communication. Modalities of intervention used to change those dynamics are taught. Students learn how an individual's body image and identity are developed within the matrix of family and cultural dynamics, and how these images and identities contribute to clients' presented life problems.

As part of the Somatic Psychology curriculum, there is a carefully supervised practicum counseling experience. Students may apply for training at the Center for Somatic Psychotherapy, which is a counseling center devoted to practicing body-oriented psychotherapy (see below). Students at other practicum sites are supervised by program-approved supervisors conversant in a variety of counseling modalities. The appropriate use of movement, bodily awareness, visualization, and touch in psychotherapy is emphasized in the program.

Through both theory and experiential work in classes and retreats, students in the program learn about the role that bodily processes (body movement patterns, patterns of physical excitation, historical experiences of touch, and sexuality) play in the development of personality.

**Center for Somatic Psychotherapy**

The Center for Somatic Psychotherapy is a professional training facility for students at CIIS who are pursuing a somatic orientation in their therapeutic work. As a community service, the Center offers affordable psychotherapy based on an integral perspective. Using didactic and experiential training sessions and group process exploration, the Center provides students with an opportunity to integrate a body-oriented psychotherapy approach with other therapeutic modalities. Each student counselor works with a specified number of clients in individual, couple, family, or group counseling situations. Center outreach programs include work with homeless, school, and prison populations.

Students work at the Center for at least three consecutive semesters. Licensed counselors and psychotherapists from the professional community and Institute faculty provide supervision. The Center for Somatic Psychotherapy is located in San Francisco at 1119 Market Street, Suite 300. Information about the Center can be found at [http://www.somaticpsychotherapycenter.org](http://www.somaticpsychotherapycenter.org).

**Center for the Study of the Body in Psychotherapy**

This research-oriented center develops conferences and research projects that look at aspects of therapy that have been undertheorized. Current work includes studies in sexualities, multicultural approaches, and the development of attachment and relationship patterns.

**Additional California MFT Requirements**

Elder and Long-Term Care and Spousal Abuse Assessment and Reporting are to be taken before completing the M.A.; Child Abuse Assessment and Reporting can be taken after completion of the M.A. program but prior to application for MFT licensure. These are noncredit workshop/classes available through Public Programs.
Personal Psychotherapy Requirement
Fifty (50) hours of personal somatic psychotherapy are required, and all students entering the program are required to have massage certification. Courses in the Somatic Psychology program are highly sequenced. Specific course exemptions are determined on an individual basis. Please contact the program for details about course sequences.

Admissions Requirements
Applicants must meet the general admissions requirements of the Institute. Two letters of recommendation (at least one from someone familiar with the applicant’s academic work) are also required.

The program seeks highly motivated, creative, mature students who have already demonstrated a strong interest in work focused on the human body. This includes work in literature, humanities, the arts, and the social sciences. It is important for prospective students to have some experience with such somatic methods as Feldenkrais, Alexander, bioenergetics, Structural Integration, Rosen work, massage, shiatsu, acupuncture, martial arts, dance, yoga, and meditation. Nurses, physicians, physical therapists, and chiropractors also make successful candidates.

Because of the experiential dimension of the program, it is necessary to be emotionally well grounded in order to cope with the strong feelings that often emerge at the same time that one is required to sustain serious intellectual work.

Prerequisites include certification in massage with a minimum of 100 hours of training (or a faculty-approved equivalent such as R.N., chiropractic, or M.D. licensure), and a demonstrated introductory familiarity with the field of somatics.

Curriculum

M.A. in Counseling Psychology with a concentration in Somatic Psychology - 60 units

I. Counseling Courses - 12 units
   MCP 5101  Professional Ethics and Family Law
   MCP 5105  Psychopharmacology
   MCP 5603  Psychopathology
   MCP 6102  Alcohol and Chemical Dependency Counseling
   MCP 6201  Psychological Assessment
   MCP 6502  Child Therapy

II. Counseling Courses with an emphasis in Somatic Psychology - 30 units
   The following courses have equivalencies in the Community Mental Health, Drama Therapy, Expressive Arts Therapy, and Integral Counseling Psychology concentrations. These equivalent courses cover the same content, but from the perspective of their own concentrations.
   MCPS 5201  Human Development and the Family
   MCPS 5501  Psychodynamics
   MCPS 5602  The Clinical Relationship
   MCPS 5604  Group Dynamics
   MCPS 5605  Family Dynamics and Therapy
   MCPS 5610  Therapeutic Communication
   MCPSL 5610  Therapeutic Communication Lab
   MCPS 6103  Cross-Cultural Counseling and the Family
   MCPS 6401  Research Methods
   MCPS 6601  Marriage and Couples Counseling
   MCPS 7601  Supervised Clinical Practicum: Individual (minimum three semesters); OR
   MCPS 7602  Supervised Clinical Practicum: Group (minimum three semesters)

III. Somatic Psychology Concentration Courses - 17 units
   These courses do not have equivalencies in the other concentrations.
   SOM 5201  The Body: Experienced, Conceptualized, and Verbalized
   SOM 5607  Movement Approaches in Somatic Psychotherapy
   SOM 6201  Somatics, Society, and Culture
   SOM 6638  Theories and Techniques of Somatic Psychotherapy II
   SOM 6639  Theories and Techniques of Somatic Psychotherapy III
   SOM 7701  Integrative Seminar

IV. Electives - 1 unit
   Select from the following:
   SOM 5001  Neuroscience, Body-Image, and Culture
   SOM 5606  Gestalt Therapy
SOM 6103   Advanced Cross-Cultural Approaches to Identity, Affect, and Body Movement
SOM 6604   Somatic and Experiential Psychotherapy with Couples
SOM 6632   Somatic Approaches to Adolescent Psychotherapy
SOM 6709   Phenomenology of the Body
SOM 6721   Queer Bodies in Psychotherapy
SOM 8601   Body-Mind Practices of Various Cultures
SOM 8602   Somatic Approaches to Emotional Expression
SOM 8888   Topics in Somatic Psychotherapy

V. Workshops - Non-credit

The following are offered through CIIS Public Programs, but needn’t be taken there.

A. Must be taken before completing the M.A.:
   - Spousal Abuse Assessment and Reporting

B. May be taken after completing the M.A. but before applying for MFT licensure.
   - Aging and Long-Term Care
   - Child Abuse Assessment and Reporting

Course Descriptions

MCP 5101: Professional Ethics and Family Law (2 units)
Ethical standards for the practice of counseling and psychology. Review and discussion of ethical and legal aspects of marriage and family therapy and practice.

MCP 5105: Psychopharmacology (2 units)
Study of the range of current psychopharmacological interventions in terms of mental disorder diagnostic categories, including antidepressants, anti-anxiety drugs, mood stabilizers, and antipsychotics. Neurobiological mechanisms of mental disorders are reviewed in terms of current research. Interaction of psychopharmacological and psychotherapeutic interventions is discussed, including medication response and side effects.

MCP 5603: Psychopathology (3 units)
Comparative historical and contemporary views of the development of adult psychopathology and the categorization system of the Diagnostic and Statistical Manual.

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

MCP 6201: Psychological Assessment (2 units)
A survey of the clinical process of testing. Students clinically analyze and interpret assessment instruments, including diagnostic tests.

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

MCP 7603 Pre/Post Practicum (0 units)
Required of MFT trainees who wish to accrue hours toward licensure and who are not enrolled in Supervised Clinical Practicum (either Individual or Group).

MCPS 5201: Human Development and the Family (3 units)
Theories and research in life transitions, stages of development, and rites of passage, from prenatal conditions through adult experience to dying are explored from both theoretical and embodied studies. Students work individually and in groups exploring the entire lifespan, looking at both familial and social and cultural influences on development.

MCPS 5501: Psychodynamics (3 units)
Presents a history of psychodynamic ideas and their application in clinical settings. Offers a historical perspective, beginning with Freudian theory through the development of object relations theory. Covers basic theoretical and clinical concepts; clinical theories about the self and self-development; and the topics of transference, countertransference, and defense. Examines relationships between psychodynamic and other clinical theories from both a traditional and an embodied stance.

MCPS 5602: The Clinical Relationship (2 units)
The relationship between therapist and client is one of the central concerns of contemporary theories of therapeutic change. This course explores the relationship between therapist and client from the perspectives of contemporary psychoanalysis, humanism, and self-psychology. Provides various perspectives on transference and countertransference and working with these dynamics in the clinical setting.
MCPS 5604: Group Dynamics (2 units)
Review of basic theories of group process. Exploration of group process through group interaction, didactic analysis, and synthesis.

MCPS 5605: Family Dynamics and Therapy (3 units)
Covers the family life cycle, as well as the theories and methods of many of the major family theories, including strategic, brief strategic, systemic, narrative, solution-focused, family of origin, structural, and symbolic-experiential family therapy. Includes experiential learning processes and instructor-demonstrated family of origin interviews.

MCPS 5610: Therapeutic Communication (2 units)
This course provides an overview of key concepts and methods in therapeutic communication, integrating psychodynamic, humanistic, and other approaches. Experiential portion includes role-play and simulations.
Corequisite: MCPSL 5610.

MCPS 5610: Therapeutic Communication Lab (1 unit)
The experiential portion of Therapeutic Communication.
Corequisite: MCPS 5610.

MCPS 6103: Cross-Cultural Counseling and the Family (2 units)
This course provides an overview of cross-cultural counseling through exploration of ethnic, social, and cultural mores and values of representative social groups and special populations.

MCPS 6401: Research Methods (3 units)
Overview of research methodologies with special focus on qualitative approaches, comparative ways of knowing, and the creation of an integral inquiry research project.

MCPS 6601: Marriage and Couples Counseling (3 units)
Theoretical and therapeutic approaches to working with couples, including object relations, ego analytic, cognitive-behavioral, existential, and transpersonal perspectives, as well as family-system approaches. Students learn how to integrate the use of visual arts, music, movement, drama, and the language arts with these different theoretical approaches.

MCPS 7601: Supervised Clinical Practicum: Individual (2 units)
Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

MCPS 7602: Supervised Clinical Practicum: Group (2 units)
Presentation and discussion of case material in a small-group setting. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

SOM 5001: Neuroscience, Body Image, and Culture (2 units)
This course focuses on the role of the neural, neural-hormonal, and neuromuscular systems in experiences such as arousal, stress, and movement. In this class emotions, feelings, and self-images are explored as multilevel patterns of biological activity. Analyzes ways in which family and other social organizations influence and impact neural excitatory activities, and explores the implications of these understandings for somatic education and therapies.

SOM 5201: The Body: Experienced, Conceptualized, and Verbalized (3 units)
This course is an introduction to methods for navigating the dialectic between one’s experiences of the body and ideas about the body learned in one’s history. It is a basic introduction to the use of embodied experience and body maps to further one’s capacities for self-development. The course includes an introduction to the work of some of the early founders of the field of somatics.

SOM 5606: Gestalt Therapy (3 units)
Gestalt therapy will be presented as an adjunct to existential philosophy and therapy, and as a natural reflection of humanities psychology. The elements of Gestalt therapy will be demonstrated—i.e., contact boundaries, awareness, figure formation, the Gestalt theory of neurosis, disturbances at the boundaries. The primary emphasis will be on working in the “here and now” with a process-oriented focus.

SOM 5607: Movement Approaches in Somatic Psychotherapy (2 units)
This course teaches the use of movement approaches such as authentic movement, dance therapy, and contact improvisation in the context of psychological theory and practice. Specific approaches are emphasized by each instructor.

SOM 6103: Advanced Cross-Cultural Approaches to Identity, Affect, and Body Movement (2 units)
An analysis of how both the human body and body images are shaped not only by biological and psychological factors, but also by forms peculiar to a given culture: its ideal bodies, child-bearing and child-rearing practices, metapolitical and religious practices, and so on. This course looks at how these cultural factors can provide the basis for either oppression or for healing. Emphasis is on the major cultures that shape the California population: European, Hispanic, African, Native American, and Asian.
SOM 6201: Somatics, Society, and Culture (3 units)
A study of how individual bodies, as well as individual experiences of the body, are shaped from infancy by major social institutions (education, medicine, religion, science, the media, etc.), and how that shaping process anchors the power of those institutions in our perceptions and emotional responses to authority. Focuses on how people are coaxed to neglect the sources of wisdom and decision making within the social body, and to give authority to publicly designated experts and authorities. Particular attention is given to the question “What does it mean to be a somatic therapist or educator in a world characterized by widespread abuse of both the personal and political body?”

SOM 6604: Somatic and Experiential Psychotherapy with Couples (1 unit)
This course teaches practical, experiential approaches to work with couples. It gives concrete examples and provides the theoretical background for somatically based interventions in couples therapy.

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

SOM 6638: Theories and Techniques of Somatic Psychotherapy II (3 units)
This is the second of a series of three courses that focus on various theories and techniques in psychotherapy. This course deals with a variety of approaches, such as Hakomi, Lomi, and other techniques. It teaches careful understanding of transference, countertransference, and attunement in the application of somatic and other experiential exercises in the practice of psychotherapy.
Prerequisite: MCPS 5610.

SOM 6639: Theories and Techniques of Somatic Psychotherapy III (3 units)
Following Therapeutic Communication and Theories and Techniques of Somatic Psychotherapy, this is the third in a series of three courses focusing on various approaches to psychotherapy from a somatic perspective. This course deals with energetic and character analytic approaches in psychotherapy. It introduces the work of Wilhelm Reich and derivative therapies that have been influenced by his work. The course also discusses the energetic care of the human being before birth, through the birthing process, and into adulthood. Students study and work experientially with observation, breath, movement, and sound in psychotherapy and in personal growth.
Prerequisites: MCPS 5610 and SOM 6638.

SOM 6718: Introduction to Somatic Psychotherapies (3 units)
This course will be an introduction to, and exploration of, the field of somatic psychotherapy. It provides an opportunity for students outside of the somatic psychotherapy program to experience and learn beginning somatic approaches and tools. We will consider the history of the field; various styles, forms, and techniques of the work that have evolved; and major topics and issues involved in doing somatic psychotherapy, as well as deepen our own experience of embodied presence. Class will consist of readings; research; demonstrations; individual, dyad, and group exercises; class discussions; and journal or log writing/drawing.

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

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

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

SOM 8888: Special Topics (1-3 units)
A course of study not currently encompassed in the curriculum but relevant to evolving topics of growing importance in somatics.
School of Consciousness and Transformation
The mission of the School of Consciousness and Transformation is to educate and conduct scholarly, interdisciplinary inquiry in the fields of philosophy, religion, East-West psychology, social and cultural anthropology, transformative studies, transformative leadership, integrative health, and women's spirituality. This innovative inquiry both appreciates and challenges existing traditions, and enriches them with contemporary perspectives, including feminist theory and practice, ecological thought, new paradigms of consciousness, critical theories, integral approaches to learning and creative social change, and new philosophical and scientific paradigms. The school serves to recover and support the spiritual and wisdom traditions of planetary culture and to support personal practice and social action influenced by the current thinking in the social and human sciences.

The programs in the School of Consciousness and Transformation continue the task begun over 35 years ago by a group of distinguished scholars and practitioners who founded the Institute based on a vision that integrates the highest of Eastern and Western cultural and spiritual values. This global vision continues to inspire the school; predicates a spiritual foundation to life, knowledge, and culture; and encompasses a rich multiplicity of approaches and viewpoints.

All of the School's programs embody an integral vision that respects the spiritual foundations of experience, incorporating multiple ways of knowing and exposing students to the worldviews of diverse cultures. Course offerings combine in-depth scholarly research and teaching with a uniqueness of approach and a diversity of content not often found in academic settings. The internationally known core faculty is augmented by distinguished visiting and adjunct faculty. Students participate in a wide range of learning environments, which include cohorts, fieldwork, community service, retreats, collaborative learning, spiritual practice, and online courses.

Graduates of these programs have a history of accomplishments in many professions, including academia, health care and healing, and careers in the nonprofit and private sectors. Throughout their careers, our graduates carry forward their work informed by creative and critical philosophical thought and discourse, with an appreciation of multiple ways of knowing and skills in diverse research methodologies.

Students come to participate in a learning community designed to re-conceptualize and redefine the role of intellectual inquiry and dialogue in a rapidly changing world. The degree is informed by multiple pedagogies and philosophical perspectives, while at the same time exploring the richness and potential of integral visions and methods of scholarship. The degree programs encourage the many explorations of faculty and students, ranging across disciplines, traditions, and cultures. They are grounded in integral scholarship, combining critical thinking with creativity, spirituality with academic inquiry, intellectual rigor with a willingness to explore the frontiers of knowledge, and a recognition of the embodied and embedded nature of every inquirer.
The School of Consciousness and Transformation has the following departments, programs, degrees, and certificates:

**EAST-WEST PSYCHOLOGY DEPARTMENT**
- Master of Arts (M.A.) in East-West Psychology
- Doctor of Philosophy (Ph.D.) in East-West Psychology
- Certificate in East-West Spiritual Counseling (*doctoral level*)

**INTEGRATIVE HEALTH STUDIES DEPARTMENT**
- Master of Arts (M.A.) in Integrative Health Studies

**PHILOSOPHY AND RELIGION DEPARTMENT**
- *Asian and Comparative Studies Program*
  - Master of Arts (M.A.) in Philosophy and Religion with a concentration in Asian and Comparative Studies
  - Doctor of Philosophy (Ph.D.) in Philosophy and Religion with a concentration in Asian and Comparative Studies
- *Philosophy, Cosmology, and Consciousness Program*
  - Master of Arts (M.A.) in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness
  - Doctor of Philosophy (Ph.D.) in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness
- *Women’s Spirituality Program*
  - Master of Arts (M.A.) in Philosophy and Religion with a concentration in Women’s Spirituality
  - Doctor of Philosophy (Ph.D.) in Philosophy and Religion with a concentration in Women’s Spirituality

**SOCIAL AND CULTURAL ANTHROPOLOGY DEPARTMENT**
- Master of Arts (M.A.) in Cultural Anthropology and Social Transformation with an emphasis in Gender, Ecology, and Society
- Doctor of Philosophy (Ph.D.) in Social and Cultural Anthropology

**TRANSFORMATIVE INQUIRY DEPARTMENT**
- Master of Arts (M.A.) in Transformative Leadership
- Master of Arts (M.A.) in Transformative Leadership with a concentration in Partnership Studies
- Doctor of Philosophy (Ph.D.) in Transformative Studies
- Doctor of Philosophy (Ph.D.) in Transformative Studies with a concentration in Integral Studies

**WRITING, CONSCIOUSNESS, AND CREATIVE INQUIRY DEPARTMENT**
- Master of Fine Arts (MFA) in Creative Inquiry/Interdisciplinary Arts
- Master of Fine Arts (MFA) in Writing and Consciousness
Consciousness and Transformation

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

Course Descriptions

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

**CT 7585: Spirit, Compassion, and Community Activism (3 units)**
Through selective readings, class discussion, and personal reflection, this course encourages students to put their spiritual values and beliefs into action in the larger community. Students have the opportunity of integrating their academic study with practical experience. Students may deepen and broaden their concepts of compassion, spirit, and activism and explore their educational and lifework goals and visions through community engagement and service. Students are expected to take 1 unit in conjunction with 60 hours of in-service learning, volunteering with a nonprofit community organization.

**CT 7800: Auroville: Spirituality, Community, and Multiculturalism in South India (3 units)**
Against the rich living tapestry of the universal township of Auroville, India, this course provides an opportunity for deep inquiry into the nature of integral spirituality. Topical areas of study include the East-West encounter, the relationship between spirituality and religion, integral spiritual practice, spiritual authority, and community and spiritual transformation.

**CT 7807: Varanasi: The Eternal City (3 units)**
Offers an experiential investigation of Hinduism, Yoga, Buddhism, and Indian culture. Students visit the sacred Indian city of Varansi, practice yoga and meditation, meet with scholars of Hindu astrology and Ayurveda, and explore cultural activities such as Indian cooking, music, and dance performances. Course includes a three-day pilgrimage to Bodh Gaya and Sarnath, where the Buddha achieved enlightenment and offered his first discourse, respectively.
East-West Psychology

M.A. in East-West Psychology
Ph.D. in East-West Psychology
Certificate in East-West Spiritual Counseling (doctoral level)

Department Chair
Jorge N. Ferrer, Ph.D.

Core Faculty
Brendan Collins, Ph.D.
Daniel Deslauriers, Ph.D.
Janis Phelps, Ph.D.
Carol Whitfield, Ph.D.

Adjunct Faculty
Fariba Bogzaran, Ph.D.
Mariana Caplan, Ph.D.
Apela Colorado, Ph.D.
Elisabeth Husserl, M.A
Judith Kinst, Ph.D.
Olga Louchavoka, Ph.D.
Sophia Reinders, Ph.D.
Elizabeth Shaver, Ph.D.
Stuart D. Sovatsky, Ph.D.
Alessandra Strada, Ph.D.

About the Program
Founded in 1976, East-West Psychology (EWP) is a multidisciplinary department concerned with the meeting of Eastern, Western and Indigenous psychological and spiritual traditions. Through its unique combination of cognitive and experiential offerings, EWP seeks to ground academic excellence and the acquisition of professional skills in both the personal transformation of students and the cultivation of a spiritually informed scholarship.

As an academic field, EWP constitutes a larger context for many disciplines that explore the interface of psychology and spirituality, including transpersonal and integral psychology, Asian psychologies, modern consciousness studies, participatory spirituality, shamanism and indigenous studies, depth psychology (Jungian, archetypal, and psychoanalytic), contemplative psychology, religious comparative studies, and ecopsychology. Approaching the encounter among Eastern, Western, and indigenous worldviews in the spirit of pluralism, dialogue, and open inquiry, we actively explore the implications of this convergence for our diverse and multicultural world. This commitment also entails bridging psychospiritual growth with social transformation.

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

Transformative Education
The department of EWP offers an integral transformative education that encourages students to engage in the twin tasks of the integration of knowledge and the integration of multiple ways of knowing.

The integration of knowledge concerns itself with building bridges between different fields of knowledge (for example, psychoanalysis and Buddhism). Additionally, at the doctoral level, it encourages the integration of various research methodologies (e.g., theoretical, phenomenological, narrative, and/or heuristic); epistemic standpoints (e.g., subjective, intersubjective, and objective approaches to knowledge); and epistemologies (e.g., Eastern contemplative and Western scientific).

With the integration of multiple ways of knowing, students develop inquiry skills that engage a wide range of human faculties and experiences (e.g., somatic, emotional, vital, imaginal, intellectual, intuitive, spiritual). The acquisition of these skills is not only a catalyst for meaningful personal transformation, but also the foundation for both the elaboration of more holistic knowledge and the design of integral transformative approaches relevant to the needs of individuals and groups in the contemporary world.

We are dedicated to bringing spirituality into academia and to exploring the transformative elements of inquiry, learning, and writing.
Collaborative Learning
Collaborative learning is central to the pedagogical experience in all the EWP programs. Depending on particular course objectives, this includes the appropriate use of dialogical inquiry, class presentations and small-group discussions, web-based learning and networking tools, group assignments and cooperative inquiry, as well as group work in daylong retreats. Collaborative learning trains students in the shared construction of human knowledge, fosters emotional and interpersonal competence, and teaches how to enter into fruitful exchange with people holding different views. These capacities translate into multiple professional settings.

Professional Outcomes
The department prepares graduates to function as university professors, college teachers, scholars, writers, consultants, researchers, workshop leaders, spiritual counselors, entrepreneurs, social change activists, and community organizers in a world that increasingly demands an integral perspective that encompasses the personal, interpersonal, cultural, and spiritual dimensions of human existence. In addition to helping students develop academic credentials for traditional teaching positions, the department supports students in envisioning creative applications of psychology outside academia and state licensure. Spiritual counseling and leadership, community action, and organizational consulting are just a few of the potential fields for such creative work.

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

1. East-West Psychological Approaches
   Student may explore the following four approaches:
   a. Depth Psychology
      Depth Psychology is concerned with the totality of the psyche, the relationship between the conscious and unconscious mind, the ego and the self, and the spiritual and religious nature of the psyche. Depth psychological approaches include Jungian and post-Jungian schools of thought, archetypal psychology, and the psychoanalytically based schools of object relations, self-psychology, and interpersonal psychology. Depth-oriented feminist psychology and expressive arts also fall under this rubric. Many courses in this area of study take into consideration Eastern wisdom in relation to the particular school of psychology being studied.
   b. Transpersonal Psychology
      Transpersonal Psychology is concerned with the study of experiences and ways of being that transcend the limits of egoic identity, as well as with their psychological, philosophical, and social implications. Courses include topics such as classical and contemporary transpersonal paradigms, philosophy of transpersonal psychology, transpersonal developmental theories, comparative mysticism, transpersonal approaches to sexuality and relationships, transpersonal psychotherapy, spiritual epistemologies, social implications of transpersonal studies, and advanced seminars focused on the field’s contemporary developments.
   c. Consciousness Studies
      Consciousness Studies emphasizes the centrality of consciousness for a holistic understanding of the person. This includes the exploration of the nature of consciousness and its phenomenology, as well as historical and contemporary theories of the mind. Specialized courses cover topics such as altered states, dreams, meditation, psychoactivity, and an exploration of consciousness from cross-cultural perspectives.
   d. East-West Spiritual Counseling
      East-West Spiritual Counseling explores the meaning and purpose of spiritual counseling and the ways in which it complements, coincides with, and differs from psychological counseling. Courses explore the integration and use of Eastern and Western psychospiritual models of being in the spiritual counseling process; the counselor’s own values, beliefs, and practices; and the ways in which they influence the process of spiritual counseling.

2. Eastern Spiritual Traditions
   Courses can be taken from the ample course offerings in EWP or other departments, including those on a variety of Buddhist schools, Advaita Vedanta, and other courses on Hinduism, Taoism, and Tantra, among other options.

3. Psychospiritual Practice
   Requirements can be met in the form of 1-, 2-, or 3-unit courses or workshops. Psychospiritual practice courses include Eastern psychospiritual practices (e.g., Advaita Vedanta, T’ai Chi Ch’uan, Hatha Yoga), Western psychospiritual practices (e.g., Christian contemplative techniques, Sufism), contemporary embodied spirituality (e.g., Embodied Spiritual Inquiry, Holistic Sexuality), and socially engaged practices and service learning (e.g., the course Spirit, Compassion, and Community Activism).

4. Psychology and Spirituality
   These courses explore their rich and complex relationship. Typical areas of inquiry include contemplative psychology (the psychological knowledge and methods contained in specific contemplative traditions); psychology of religion (as a field within psychology, as well as studies of specific psychologists of religion such as C. G. Jung, William James, Martin Buber, Ken Wilber, etc.); spiritual implications of contemporary psychoanalysis; Buddhist and Western psychology; psychology and consciousness (in various traditions, including Indian, Christian, Jewish, and East Asian); and integral psychologies.
5. Area of Specialization
This is an in-depth study of a particular area of interest chosen by the student.

M.A. Admissions Requirements
Applicants must meet the general admissions requirements of the Institute as well as submit two letters of recommendation and an outstanding academic writing sample. Applicants to the M.A. program in EWP need not have an undergraduate major in psychology, but a strong interest in psychology and an interdisciplinary orientation are assumed. Students with insufficient background in psychology may be required by the Admissions Committee to take additional courses as prerequisites to the M.A. These courses are drawn from the EWP programs or other Institute programs.

Successful candidates for admission to the program typically have the following qualifications: a vision that is compatible with the program’s mission, a path of personal and/or spiritual growth, sufficient maturity and stability to pursue independent inquiry, demonstration of respect for a diversity of viewpoints, the ability to clearly articulate educational and professional goals, basic scholarly writing skills, and an openness to multiple ways of knowing and whole-person learning.

Curriculum

M.A. in East-West Psychology - 36 units

I. Core Requirements - 7 units
   EWP 6005   EWP: History, Community, Inquiry
   EWP 6015   Integrative Seminar
   EWP 6051   Eastern Theories of Self, Mind, and Nature

II. Electives - 18 units
   A. East-West Psychological Approaches - 9 units
      9 units within one of the following approaches:
      1. Depth Psychology
      2. Transpersonal Psychology
      3. Consciousness Studies
      4. East-West Spiritual Counseling
   B. Eastern Spiritual Traditions - 3 units
   C. Psychospiritual Practice - 3 units
   D. Psychology and Spirituality - 3 units

III. Area of Specialization - 11 units

About the Ph.D. Program
Students complete 36 units of coursework and write a dissertation. The program of study consists of a foundational course, research methods courses, research colloquia, advanced seminars, a student-designed area of specialization, and a dissertation. Students focus on a specific area of study and develop methodological skills. They work closely with their advisors to design an individualized curriculum and participate in research colloquia to articulate their dissertation research project.

Ph.D. Admissions Requirements
Applicants must meet the general admissions requirements of the Institute. Applicants must have an M.A. in EWP or its equivalent (for example, academic background in humanistic, Jungian, or transpersonal psychology; psychology of religion; or religious studies). For those who do not have a background in East-West psychology, up to 15 units of courses drawn from the M.A. in East-West Psychology core requirements and directed electives will be required, minus equivalencies. (Equivalency for graduate courses previously taken is determined by the EWP Admissions Committee on an individual basis.) Two letters of recommendation are required from individuals familiar with the applicant's academic work and preparation for graduate work, as is a writing sample (e.g., an outstanding essay, article, or selection from a master's thesis).

Successful candidates for admission in the program typically have the following qualifications: a vision that is compatible with the program’s mission; a path of personal growth and/or spiritual growth; sufficient maturity and stability to pursue independent self-inquiry and sustained research; demonstration of respect for a diversity of viewpoints; an openness to multiple ways of knowing and whole-person learning; the ability to clearly articulate educational, professional, and research goals; outstanding scholarly writing skills; and a prospective specialization
that is consonant with the program’s mission and faculty expertise. Many students enter the doctoral program with a clinical licensure degree (e.g., MFT) with the goal of bringing philosophical and spiritual depth to their practice or becoming qualified for new professional opportunities such as teaching.

Curriculum

Ph.D. in East-West Psychology - 36 units

I. Core Requirements - 8 units
   EWP 6005  EWP: History, Community, Inquiry
   EWP 8100  Research Colloquium A
   EWP 8100  Research Colloquium B
   EWP 8510  Theoretical Research

II. Research Courses - 6 units
Two of the following:
   EWP 7300  Narrative Research
   EWP 7815  Heuristic Research
   EWP 7878  Phenomenological Research
Other research methodology course(s) cross-listed with other programs

III. Advanced Ph.D. Seminars - 6 units
Two of the following:
   EWP 9001  Contemporary Psychoanalysis and East-West Spirituality
   EWP 9104  Principles of Healing
   EWP 9105  Consciousness and Spiritual Growth: Ordinary and Non-Ordinary States
   EWP 9109  Sri Aurobindo and Jean Gebser of the Evolution of Consciousness
   EWP 9404  Jung and Contemporary Spirituality
   EWP 9405  Contemporary Transpersonal Theory: The Participatory Turn
   EWP 9410  Spiritual Intelligence
   EWP 9411  Spiritual Counseling
   EWP 9566  Comparative Mysticism

IV. Area of Specialization Electives - 16 units
   A. Area of Specialization - 10 units minimum
      Possibilities include:
      1. Depth Psychology
      2. Transpersonal Psychology
      3. Consciousness Studies
      4. East-West Spiritual Counseling
   B. Electives - 6 units maximum

V. Dissertation Seminar - 0 units
   EWP 6900  Dissertation Proposal Completion
   EWP 7900  Dissertation Seminar
Certificate in East-West Spiritual Counseling (doctoral level)

About the Certificate Program
The East-West Spiritual Counseling Certificate is a two-semester program that provides mental health professionals and pastoral counselors with the foundational background and skills in East-West spiritual counseling. The program enables therapists to broaden the scope of their practice to include the central role of spiritual and religious experiences and beliefs. This is an advanced certificate available to those who have a master's degree.

Curriculum Overview
Students are required to complete 18 units, including 6 units of core courses, 6 units of group supervision and case presentation, and 6 units of directed electives. The certificate is taken over two consecutive semesters.

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

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

For more details on the EWP's Certificate Program in East-West Spiritual Counseling, visit http://ciis.edu/academics/ewp_certificate.html.

Curriculum

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

Fall Semester
EWP 7792  East-West Spiritual Counseling
EWP 6994  Group Supervision (Case Presentation)
EWP ____  Spiritual Counseling Elective

Spring Semester
EWP 7799  Psychology of Spiritual Guidance
EWP 9411  Advanced Seminar: Spiritual Counseling (Case Presentation)
EWP ____  Spiritual Counseling Elective

Course Descriptions

EWP 6005: East-West Psychology: History, Community, Inquiry (3 units)
This course provides the historical foundations of the East-West encounter in psychology and spirituality, as well as an opportunity to inquire into a variety of psychospiritual issues. It emphasizes dialogue and community building, as well as provides basic information about the structure and scholarly standards of the EWP programs.

EWP 6008: Consciousness, Science, and Mysticism (3 units)
Explores the nature of consciousness from biophysical, physiological, psychological, and transpersonal perspectives. First-person approaches to consciousness research and of the possibility of a “science of spirit” are discussed.

EWP 6009: Revisioning Christian Narratives: Images That Help and Heal (3 units)
This course selects certain key narratives and images from the Christian Scriptures and views them from a spiritual counseling perspective. Images and narratives that help and heal will be emphasized.

EWP 6011: Nondual Perspectives in Spiritual Counseling (3 units)
Students undergo traditional methods for the direct apprehension of nonduality, explore the effects of such understanding on their own psychology, and then translate such understanding into therapeutic schools and methods.
EWP 6015: Integrative Seminar (3 units)
Taken during their last semester of coursework, this seminar provides the opportunity for M.A. students to reflect on their learning experience in the program, to create a portfolio of their most important work, and to prepare future professional goals.

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

EWP 6019: Spirituality and Shamanism: The Healing Potential of Sacred Plants (1 unit)
Explores the use of sacred plants in shamanism and its application in the healing of physical and psychospiritual illnesses. Emphasis on the visionary experience and sacred plants of South America.

EWP 6051: Eastern Theories of Self, Mind, and Nature (3 units)
Discusses the spiritual and religious tenets common to spiritual disciplines originating in India, such as Advaita Vedanta, Sankhya Yoga, and Buddhism. Topics of discussion include karma, the transmigration of the soul, the cyclical nature of creation, meditative practices, and the nature of enlightenment and the means for attaining it. The course includes some experiential components centering on meditation and spiritual practice.

EWP 6108: Ecopsychology: Foundations, Applications, Frontiers (3 units)
This course provides students with an overview of the field of ecopsychology. After explicating the foundations of the discipline, emphasis is placed on contemporary applications and challenges in light of the current ecological crisis. The course includes training in wilderness practices.

EWP 6119: Ocean of Mercy: An Experiential Introduction to Sufism (3 units)
Explores Sufism as a holistic path of mystical union in Islam. Central to Sufism is the practice of dhikr Allah (the remembrance of Allah). Students participate in the collective practice of dhikr. Course covers the diversity within Islam and helps students to better understand the mysteries of Sufism within the context of Islam.

EWP 6154: Consciousness, Science, and Religion (3 units)
An interdisciplinary approach to the dialogue between science and religion through the study of consciousness. Discusses issues related to the study and the practices of consciousness, East and West.

EWP 6204: The Body in Psychotherapy—Awakening Joy at the Heart of Being (1 unit)
In this course, students will engage body, mind, emotions, and imagination in creative practices such as expressive movement, kinesthetic awareness practices, active imagination as dialogue with the body, poetic writing, enactment, and painting. They will reflect on the role of the body in psychotherapy and explore skills and practices to attend empathically to the movement of joyful transformation in self and other.

EWP 6205: Embodied Spiritual Inquiry (3 units)
An introduction to the practice of embodied spiritual inquiry in the context of participatory and cooperative research paradigms. Students go through cycles of experience and reflection on collaboratively selected spiritual questions.

EWP 6206: Integral Transformative Practice: Evolution from Within (3 units)
When the various human dimensions co-creatively participate in spiritual development, integral transformation organically unfolds from within. This experiential course explores the practical implications of participatory spirituality for integral practice.

EWP 6225: Dreams, Creativity, and Altered States (1-2 units)
Explores the connection between the dreaming mind and the act of creation as intuitive ways of exploring the inner worlds. Through rhythmic sound and creative expression such as automatic writing, spontaneous drawing, movement, and dream work, students gain insights and learning into the nature of the creative mind.

EWP 6230: Psychology of Consciousness: Dreams, Lucidity, and Presence (3 units)
An exploration of consciousness through the phenomena of dreams, lucid dreaming, and meditation. The role of dreams in psychospiritual practice is emphasized.

EWP 6235: Integral Approaches to Dreams (3 units)
This course provides a foundation for an integral approach to dreams and dream work, in both theory and practice. It will explore traditional and contemporary approaches to dreams as well as investigate models that attempt to integrate both. Expanding on Wilber’s integral model to inquire about dreams, the course’s experiential component will address body, mind, and spirit in an integral perspective.

EWP 6270: Asian Spiritual Masters (3 units)
A companion course to Western Spiritual Masters, this course studies 20th-century spiritual teachers and activists rooted in Asian spiritual traditions. The first half of the course introduces Indian/neo-Hindu ideals and focuses on M. K. Gandhi, Sri Aurobindo, and Haridas Chaudhuri. The second half introduces Buddhist ideals and focuses primarily on His Holiness the Dalai Lama, and secondarily on Joanna Macy and other Buddhist activists who exemplify the path of wisdom and compassion.
**EWP 6310: Jung and Myth (3 units)**
This course investigates the use and interpretation of mythology by C. G. Jung. The course begins with an introduction to Jung's life and thought. There follows an examination of Jung's studies of a series of mythological motifs, including, among others, the Hero, the Great Mother, the Child, the Wise Old Man, and the Trickster. The course also explores Jungian approaches to an interrelated family of Mesopotamian myths that lie behind much of later Western mythology: namely, the myths of Inanna and Gilgamesh. The course ends with an examination of Jung's interpretation of the “Christ Myth,” the central myth of Christianity.

**EWP 6539: Shamanism and the Origins of the Sacred (3 units)**
This course explores the worldviews, spirituality, and methods of tribal shamanic cultures, and explains how they are viable, valid, and necessary in our modern world. Through lectures, writings, and stories, the thought processes of shamanic people are presented.

**EWP 6556: Contemplative Psychology: East-West Perspectives (3 units)**
An investigation of the psychological insights, knowledge, and methods embedded in contemplative traditions and practices, East and West, and their relationship to Western depth psychologies.

**EWP 6561: Buddhist and Western Psychology: An Integrative Approach (3 units)**
This course will be a bridge between Buddhist and Western psychology. A comprehensive psycho-ethical system, Buddhist psychology has influenced Western psychology comparatively recently, but has contributed significant insights leading to new dimensions of wisdom and wholeness. The old adage “East is East and West is West, and never the twain shall meet” has been dispelled, as an increasing number of therapists investigate this ancient psychology. This course is meant to stimulate further East-West study and assist in the integration of therapeutic and meditative healing modalities.

**EWP 6570: The Evolution of Consciousness (3 units)**
This course focuses on four major theoretical contributions to our understanding of the evolution of consciousness: Teilhard de Chardin’s inspiring cosmological vision of the emergence of the noosphere and its relation to the Omega Point; Hindu sage Sri Aurobindo and his notions of involution/evolution, the Supermind, and integral yoga; Eric Neumann, who provides a Jungian archetypal and mythopoetic analysis of the origins and history of consciousness; and the integral-aperspectival theory of Jean Gebser and his quasi-mystical understanding of the relation of consciousness to its ever-present origin.

**EWP 6707: Contemporary Psychoanalysis and East-West Spirituality (3 units)**
As psychoanalysis continues its development from a psychological theory of instinctual drives to a theory about the centrality of relationships and intersubjectivity, the implications of this shift are increasingly being seen as significant and useful for a psychological understanding of spirituality. In this course, we will examine how spiritual traditions and practices, East and West, are being seen in a new and appreciative light by contemporary psychoanalysis.

**EWP 6752: Transpersonal Psychology (3 units)**
Discusses the historical origins and theoretical foundations of transpersonal psychology, drawing from the main representative authors and models: Jung, Assagioli, Maslow, Grof, Wilber, Washburn, Almaas, and others. Students learn the nature and significance of transpersonal phenomena and work with experiential exercises to integrate this understanding.

**EWP 6753: Transformation of Emotions through the Heart (2 units)**
This course offers students an experiential review of dual and non-dual approaches to working with emotions. The exploration starts with the study of models based on the conceptual mind, but then moves beyond it, allowing students to become familiar with non-conceptual approaches that emphasize working with the energy of emotions to facilitate deep insight and psychospiritual growth.

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

**EWP 6990: Supervised Fieldwork (M.A.) (3 units)**
Applied psychological work in an approved off-campus setting under individual professional supervision.

**EWP 6994: Group Supervision (3 units)**
This course gives students an opportunity to develop their spiritual counseling skills through case presentation. Students are encouraged to develop their own model of spiritual counseling.

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

**EWP 7008: James Hillman and Archetypal Psychology: An Introduction (1 unit)**
This brief course offers an introduction to the ideas of James Hillman, the principal founder of archetypal psychology and one of the most influential thinkers in contemporary psychology and culture. From its beginnings in the late 1960s, archetypal psychology has brought creative vitality and brilliant insight to the field of depth psychology, at once affirming fundamental elements in the Jungian and psychoanalytic perspectives while sharply critiquing others. Above all, it has called for depth psychology to move beyond the consulting room to engage the larger cultural, historical, and ecological issues of our time.
EWP 7010: The Psychology of Death and Dying: An East-West Exploration (2 units)
This course allows students to develop a deeper understanding of death and dying and, through that exploration, a more mindful experience of living. Emphasis on the study of East-West theories of death and dying, the spiritual potential of life-threatening illness, and psychospiritual counseling for the dying and their caregivers.

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

EWP 7300: Narrative Research (3 units)
Covers methods of working with narratives in research context: interviewing, analyzing, and reporting; and looks at the methodological, theoretical, and ethical issues of doing life-history research.

EWP 7311: Jungian Psychology and East-West Spirituality (3 units)
Examines Jung’s historic contribution to the study of East-West psychology and religion, and the significance of Jungian psychology for a contemporary understanding of spirituality.

EWP 7347: The Soul as Artist: Jungian Art Therapy (1 unit)
This course will unfold within a conversation of Jung’s unique insight into the nature of the psyche, this shared creative energy at the core of our being that finds expression in images, is purposeful in its mystery, and is lucid in its unfathomable depth. Students in this course will establish personal relationships with this creative spirit by expressing themselves in painting, movement, creative writing, enactment, and other media.

EWP 7380: Womanist-Feminist Methodologies (3 units)
Our forgotten past includes a sense of the sacredness of both female and male, and all of nature. Beginning in Mother Africa, we study matrific cultures, moving on to the Near, Middle, and Far East, and to Old Europe and ancient Crete. Then we proceed to the rise of patriarchal social and religious systems in Mesopotamia, Greece and Rome, India, China and Japan, and the New World. The class concludes with individual visions for creating a 21st century closer to our heart’s desire.

EWP 7400: Psyche and Spirit: From the Psychology of Religion to Transpersonal Theory (3 units)
This course explores the relation of psyche to “spirit”—that is, to religion, spirituality, and spiritual philosophies and worldviews—through a consideration of the development that leads from classic representatives of the psychology of religion to the principal paradigms of contemporary transpersonal theory. Readings include primary texts, set in their appropriate contexts, by William James, C. G. Jung, Stanislav Grof, and Ken Wilber.

EWP 7419: J. Krishnamurti and Transformation (3 units)
An introduction to the person and teaching of J. Krishnamurti, this course examines his approach to thought, conditioning, religion, education, meditation, and personal transformation. The class will explore the process of dialogue and will attempt to experience his teaching in personal awareness. The course is also an inquiry: Does Krishnamurti’s teaching constitute an integral approach to personal and societal transformation?

EWP 7453: Ecopsychology: Foundations, Applications, Frontiers (3 units)
This course provides students with an overview of the field of ecopsychology. After explicating the foundations of the discipline, emphasis is placed on contemporary applications and challenges in light of the current ecological crisis. The course includes training in wilderness practices.

EWP 7508: Womanist-Feminist Methodologies (3 units)
Foci on the personal relationships with this creative spirit by expressing themselves in painting, movement, creative writing, enactment, and other media.

EWP 7510: The Psychology of Advaita Vedanta (3 units)
Focuses primarily on the Vedantic concepts of self and mind, and the nature of bondage and liberation.

EWP 7515: Holistic Sexuality: A New Integral Approach (3 units)
This course offers the foundations of Holistic Sexuality, an integral approach to psychospiritual growth and healing that works experientially with the body, sexuality, heart, and nature.

EWP 7565: Self/No-Self/Authentic Self: The Buddhist Psychology of Self-Experience (3 units)
An in-depth exploration of important Buddhist understandings of the self and self-experience, including early Buddhist formulations; the importance of sunyata (emptiness) teachings; the Yogacara model for transformation of self-experience; and the Zen teachings on self and no-self. Key practices that have evolved from these understandings of the self and of suffering including mindfulness, tonglen and other relational compassion practices, zazen, and work and other engaged ethically based practices.

EWP 7577: Advaita Vedanta: God, Creation, and Self (3 units)
An advanced course in Advaita Vedanta that focuses on the nature of God and Creation and their nondual relationship to the self. Students will be exposed to the traditional teaching methodology of Advaita Vedanta as taught by teachers in the lineage of Sankaracarya. The purpose of the class is to give students an experiential understanding of the knowledge being conveyed.
EWP 7585: Spirit, Compassion, and Community Activism (1-3 units)
Through selective readings, class discussion, and personal reflection, this course encourages students to put their spiritual values and beliefs into action in the larger community. Students have the opportunity of integrating their academic study with practical experience. Students may deepen and broaden their concepts of compassion, spirit, and activism, and explore their educational and lifework goals and visions through community engagement and service. Students are expected to take 1 unit in conjunction with 60 hours of in-service learning, volunteering with a nonprofit community organization.

EWP 7592: Advaita Vedanta: Nonduality (3 units)
An advanced course in Advaita Vedanta that focuses on the meaning of nonduality from a Vedantic perspective, and compares and contrasts the Vedantic perspective with other schools of thought.

EWP 7600: Ch'an Buddhism (3 units)
The origins and development of this school; its influence on the philosophy, social systems, and arts of China.

EWP 7605: Writings of Lao Tzu and Chuang Tzu (3 units)
The principal texts of Taoist thought and practice.

EWP 7606: Integral Psychology (3 units)
An in-depth examination of the implications of the work of Sri Aurobindo, the Mother, and Haridas Chaudhuri for psychology and psychotherapy.

EWP 7731: Dreaming the Soul: Dancing the Dream—A Jungian Dream Catcher (1 unit)
This course guides students to engage their dream images through creative movement and painting, enactment, story-making, active imagination, and creative writing. Through creative embodied practices, dream images disclose new insights and evoke rich intuitive resonances, guiding and nurturing toward greater balance and wholeness.

EWP 7777: The Alchemical Tradition (3 units)
This course explores the nature and history of alchemy. Western alchemy is 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 are also discussed. Particular attention is paid to the connections between alchemy and esoteric religious traditions, and to C. G. Jung's modern discovery of the psychological and spiritual implications of alchemical symbolism.

EWP 7792: East-West Spiritual Counseling (3 units)
Explores the meaning and purpose of spiritual counseling and the ways in which it complements, coincides with, and differs from psychological counseling. Theoretical emphasis is given to understanding the belief systems within which the counselor works and the impact they have on the counselor, his or her clients, and the counseling relationship. Eastern and Jungian perspectives are integrated into the spiritual counseling model.

EWP 7793: Spiritual Counseling Skills (3 units)
Offers training in basic clinical skills in the context of spiritual counseling.

EWP 7799: The Psychology of Spiritual Guidance (3 units)
A study of the historical significance and contemporary relevance of spiritual guidance, and the psychological principles and understanding required to practice it effectively.

EWP 7800: Auroville: Spirituality, Community, and Multiculturalism in South India (3 units)
Against the rich living tapestry of the universal township of Auroville, India, this course provides an opportunity for deep inquiry into the nature of integral spirituality. Topical areas of study include the East-West encounter, the relationship between spirituality and religion, integral spiritual practice, spiritual authority, and community and spiritual transformation.

EWP 7807: Varansi: The Eternal City—Hinduism, Buddhism, and Yoga in India (3 units)
Offers an experiential investigation of Hinduism, Yoga, Buddhism, and Indian culture. Students visit the sacred Indian city of Varansi, practice yoga and meditation, meet with scholars of Hindu astrology and Ayurveda, and explore cultural activities such as Indian cooking, music, and dance performances. Course includes a three-day pilgrimage to Bodh Gaya and Sarnath, where the Buddha achieved enlightenment and offered his first discourse, respectively.

EWP 7808: Damanhur: Community, Modern Esotericism, and Alternative Healing in North Italy (3 units)
This Summer Abroad course provides a deep immersion in the highly successful spiritual community of Damanhur, Italy. The course includes a visit to the Temples of Humankind (the world’s largest underground temples ever built), study with Damanhurian teachers and healers, community life, and collaborative inquiry.

EWP 7815: Heuristic Research (3 units)
In-depth study of the heuristic method applied to psychological inquiry. Emphasis is on the development of research skills, heuristic inquiry, and practice with a pilot study. Students will experience practice of self-inquiry, focusing, immersion, and heuristic data analysis.

EWP 7878: Phenomenological Research (3 units)
In-depth study of the phenomenological method applied to psychological inquiry.
EWP 7900: Thesis or Dissertation Seminar (0 units)
The advanced student's researching and writing of a thesis or dissertation progresses with the mentorship of, and in close consultation with, one's Thesis or Dissertation Chair and Committee. Prerequisites: Advancement to candidacy.

EWP 8100: Research Colloquium (1 unit)
Ongoing seminar with advisor. Students' presentation of their work in progress leading to the completion of dissertation proposal.

EWP 8510: Theoretical Research (3 units)
Introduction to the logic of theoretical research and overview of different theoretical approaches, such as hermeneutics, comparative analysis, critical theory, deconstruction, and feminist research. Emphasis is placed on approaching research and writing as transformative spiritual practices.

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

EWP 8888: Special Topics (1-3 units)
A course of study not currently encompassed in the curriculum but relevant to evolving topics of growing importance in East-West psychology.

EWP 8990: Supervised Fieldwork (1-3 units)
Applied psychological work in an approved off-campus setting under individual professional supervision.

EWP 9001: Advanced Ph.D. Seminar: Contemporary Psychoanalysis and East-West Spirituality (3 units)
This seminar examines how, as a result of a powerful paradigm shift within psychoanalysis, spiritual traditions and practices, East and West, are being seen in a new, complex, and more appreciative light by many contemporary psychoanalytic thinkers.

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

EWP 9105: Advanced Ph.D. Seminar: Consciousness and Spiritual Growth: Ordinary and Non-Ordinary States (3 units)
This seminar examines theories and research about consciousness in its normal and altered states (ASCs) and their role in spiritual growth, healing, psychotherapy, creativity, and education. Different modalities of ASC (sleep and dreams, meditation, psychoactive and hallucinogenic drugs and plants, dissociative states, shamanic "journeys," and others) are discussed.

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

EWP 9404: Advanced Ph.D. Seminar: Jung and Contemporary Spirituality (3 units)
Explores Jung's historic interest in the psychological significance of Eastern and Western religions, alchemy, Gnosticism, Native American religion, shamanism, and the "new physics," and the implications of his views for a psychologically grounded contemporary spirituality.

EWP 9405: Advanced Ph.D. Seminar: Contemporary Transpersonal Theory: The Participatory Turn (3 units)
This seminar provides an exploration of the state-of-the-art of transpersonal studies. The history of participatory thought and the implications of participatory spirituality for transformative practices, integral education, personal identity, and modern and indigenous cultures are discussed.

EWP 9410: Advanced Ph.D. Seminar: Spiritual Intelligence (3 units)
Spiritual intelligence is an emerging field of inquiry. This course explores the validity of the notion of spiritual intelligence, the practices fostering it, and current research in the field. Students are expected to work toward making an original contribution on a particular aspect of spiritual intelligence that connects to their scholarly inquiry, and to make an extensive oral presentation.

EWP 9411: Advanced Ph.D. Seminar: Spiritual Counseling (3 units)
This advanced seminar is designed for students who have completed Spiritual Counseling I and/or II, the Psychology of Spiritual Guidance, or other equivalent courses approved by the instructor. Students will (1) develop and explicate their own model of spiritual counseling, and (2) present their model to the class and demonstrate the model in role-plays.

EWP 9566: Advanced Ph.D. Seminar: Comparative Mysticism (3 units)
An examination of the different models in the field of comparative mysticism: perennialist, constructivist, feminist, contextualist, and participatory. Students select and compare two mystical traditions, applying one of these models or developing their own comparative approach.
**Integrative Health Studies**

**M.A. in Integrative Health Studies**

**Department Chair (Interim)**
Meg A. Jordan, Ph.D. R.N.

**Core Faculty**
Julia Zarcone, M.A., CMT

**Adjunct Faculty**
Fernando Agudelo-Silva, Ph.D.
Kate Collie, MFA, Ph.D.
Mike Denney, M.D., Ph.D.
Niyati Desai, M.A.
Floyd Huen, M.D., MBA
Yoon-Hang Kim, M.D., MPH
Mutombo Mpanya, Ph.D.
Ricki Pollycove, M.D., MHS
Beverly Rubik, Ph.D.
Phillip Scott, M.A.
Allyson Washburn, Ph.D.

**About the Degree**

Integrative Health Studies (IHL) explores a new paradigm for healing based on the union of science with spirit, planet with person, objectivity with subjectivity, and body with soul. This integrative program offers the latest thinking on the integration of conventional medicine with complementary therapies founded in evidence-based scientific theory and research, together with the immense field of practical wisdom from respected alternative, intuitive, and indigenous healing traditions.

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

In addition, IHL offers a deeper level of understanding for conventional and holistic practitioners, skills for those seeking administrative positions, as well as opportunities for collaboration in clinical settings, nonprofit organizations, and public and global health initiatives. The program creates integrative health practitioners and leaders sensitive to health disparities and social justice issues. Its mission is to support and enhance the health of individuals and their communities through the provision of holistic, culturally sensitive education and training for individuals and health professionals who seek to provide integrative health services to mainstream, underserved, and vulnerable populations.

CIIS graduates are poised to work with professionals and organizations who are actively resolving significant challenges, such as rising medical costs and fragmentation of care, through innovative models of integrative health care. Because the integrative health model integrates East with West, modern with ancient, and explores personal, multicultural, and global healing systems, it relies on the latest discoveries of biomedicine side by side with time-honored perspectives on mind-body-spirit wholeness.

Lastly, the CIIS model of integrative health and medicine emphasizes health promotion and wellness, as well as disease identification and treatment; it fosters patient participation and responsibility in client-centered models of care that promote collaboration and trust among clients, supportive networks, and providers. The required coursework prepares people to be Integrative Wellness Coaches. The IHL program promotes this new model among health care providers, policymakers, corporations, research institutions, educational facilities, and health delivery organizations through the preparation of graduates able to bring integrative knowledge and expertise to a wide variety of conventional, complementary, and integrative institutions.

**Skills Building in Integrative Wellness Coaching**

Students will also learn integrative wellness coaching skills within the M.A. program. The courses designed to build competency in this area include: Health Assessment and Evaluation, Integrative Wellness Coaching, Integrative Wellness Management, Integrative Nutrition, Movement and Stress Management, Somatic Psychology electives, Creativity and Healing, and Healthy Aging. These courses provide the theoretical and practical skills for designing, implementing, and evaluating wellness programs for individuals and organizations, and are appropriate for either clinical or non-clinical students.

Coaching is a rapidly growing profession that is not about fixing people but a way for people to be in supportive relationship that results in a more effective, meaningful lived experience for the client. The Integrative Wellness Coach teaches proper diet, exercise, supportive relations, and stress management, but also goes the extra measure of creating an empowering relationship that reawakens and supports notions of belonging, spiritual connection, meaning and purpose, recognized in health promotions research as necessary antecedents for improved self-
care. Students also gain competencies in participant enrollment, assessment of needs and interests, program design and implementation, biometric marker collection, and program evaluation. The coaching curriculum is based on the best practices employed by Fortune 100 corporations and reviewed by the National Wellness Institute.

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

Program Overview
Integrative Health Studies is a non-clinical master’s degree program that can be completed in a minimum of two years and 40 units. It includes academic classes, workshops, and the choice of an Integrative Wellness Coaching externship or a 200-hour internship focused in one or more of the following areas: Alternative and Complementary Healing, Vulnerable Populations, Spirituality and Healing, Global Health Issues, Integrative Health Research, and Integrative Health Administration.

Required courses introduce students to the philosophy and methodologies of integrative health systems; investigate the integration of conventional medical practices with alternative modes; review the relevant social and scientific theories explaining contemporary human and organizational behavior in local and global settings; and examine multicultural concepts in health and healing. These classes offer advanced conceptual perspectives in science, spirituality, and healing; health research issues; and personal and global wellness. Program electives fulfill requirements for areas of specialization, while CIIS Public Programs electives provide experiential classes in mind-body practices, alternative healing techniques, and topical issues in integrative health.

Electives are augmented by interdepartmental CIIS classes in expressive arts, somatic psychology, women’s studies, anthropology, integral philosophy, psychology, and spirituality. In addition, students may transfer 6 units of academic credit from approved graduate institutions.

Integrative Health Studies Program Electives
Students take 5 units of electives, with 3 to 4 units drawn from IHL program electives. These electives are augmented by units derived from CIIS classes, Public Programs workshops, or outside academic offerings. Students without prior health experience may be required to take additional classes in complementary and alternative modalities or conventional health sciences. Students who intend to build skills in wellness coaching are advised to include the following electives: IHL 6024: Creativity and Healing; and either SOM 5201: The Body: Experienced, Conceptualized, and Verbalized or SOM 5607: Movement Approaches in Somatic Psychotherapy.

Internships
Integrative Health internships are located in complementary, alternative, and integrative health practices; public health clinics; corporations; research facilities; faith-based organizations; and socially engaged non-governmental organizations. Students can choose instead to complete a corporate or public health clinic externship in concert with Integrative Wellness Management or the Integrative Wellness Coaching Certificate. Each setting focuses on one of the following areas: integrative health practice, research, global health, public health, and integrative administration. See the IHL Program Handbook for details on placement sites.

Admissions Requirements
Applicants must meet the general admissions requirements of the Institute. These include academic transcripts, an autobiographical statement, a statement of professional and academic goals, and two letters of recommendation.

In addition, the Integrative Health Studies program requires college-level coursework in biology and the social sciences; knowledge of conventional medical terminology (coursework or job training); and prior involvement with personal growth, self-exploration, or spiritual development (e.g., meditation, personal exploration, or therapy). Prior experience in health care delivery, social services, pastoral care, or health sciences is desirable but not required; health professional certification or licensure is desirable, but not required.

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

Curriculum

M.A. in Integrative Health Studies - 40 units

I. Required Courses - 34 units

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
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<tbody>
<tr>
<td>IHL 6000</td>
<td>Fundamentals of Integrative Health Sciences</td>
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<tr>
<td>IHL 6010</td>
<td>Advanced Concepts in Integrative Health Sciences</td>
</tr>
<tr>
<td>IHL 6021</td>
<td>Epidemiology and Environmental Health</td>
</tr>
<tr>
<td>IHL 6022</td>
<td>Health Equity and Planning</td>
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IHL 6026 Integrative Anatomy and Physiology
IHL 6031 Integrative Wellness Coaching
IHL 6032 Integrative Wellness Management
IHL 6033 Health Assessment and Evaluation
IHL 6034 Mind/Body Approaches
IHL 6035 Movement and Stress Management
IHL 6100 Communications Practicum
IHL 6500 Multicultural Perspectives in Health Care Delivery
IHL 6550 Integrative Nutrition
IHL 6599 Internship
IHL 6784 Healthy Aging
IHL 6998 Integrative Seminar I
IHL 6999 Integrative Seminar II

II. Electives - 6 units

6 units from among the following:
IHL 6017 Scholar's Toolkit
IHL 6024 Creativity and Healing
IHL 6030 Integrative Health Research Issues
IHL 6410 Health Care Administration
IHL 6421 Global Health Systems
IHL 6535 The Heart and Soul of Justice
IHL 6540 Grant Writing
IHL 6590 Music and Healing: African Traditions in Global Perspectives
IHL 6600 Ethics of the Healing Relationship
IHL 6785 Women's Embodiment, Sexuality, and Healing
IHL 6790 Contemporary Issues in Women's Health
IHL 7200 Coming Alive: Rosen Movement and Bodywork
IHL 8799 Independent Study
IHL 8888 Special Topics
SOM 5201 The Body: Experienced, Conceptualized, and Verbalized
SOM 5607 Movement Approaches in Somatic Psychotherapy

Course Descriptions

IHL 6000: Fundamentals of Integrative Health Sciences (3 units)
This course explores the founding principles and emerging scientific evidence for integrative health and medicine. It presents an overview of various alternative, complementary, integrative, and traditional healing modalities, and reviews research and scope of practice related to each healing modality. Students will engage with practitioners in some of the modalities, and discuss challenges and strategies for providing complementary, alternative, and integrative health care to diverse populations.

IHL 6010: Advanced Concepts in Integrative Health Sciences (3 units)
This course offers advanced 21st-century ways of knowing about health and healing—concepts that include yet go beyond ordinary mathematical and logical biomedical science. While ordinary biomedical science relies upon circumscribed, quantitative, and objective data, the new sciences additionally include wholeness, qualitative, and subjective elements of healing. In this way, "evidence-based medicine" can become truly holistic. This course will apply these new transcendent ways of knowing to wellness, prevention, and both "conventional" and "alternative or complementary" healing practices, exploring such diverse phenomena as spontaneous remission of disease, cellular memory in organ transplants, and advanced research and practice methods.

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

IHL 6021: Epidemiology and Environmental Health (2 units)
This course reviews major links between environmental contamination, human illness, and disease, and references those links through an epidemiologic lens, or the quantitative measurement of health and illness in local and global human populations. The widespread distribution of environmental pollutants found in the natural environment, foods, the workplace, our homes, and the human body is a major contributor to disease, disability, and death among humans and other species in the biosphere. The class explores major health variables in the contemporary world (e.g., culture, environmental issues, gender, migration, and resource distribution) and analyzes their effect on health and wellness, disease and illness.
IHL 6022: Health Equity and Planning (2 units)
This course introduces students to the fundamental principles of health policy and planning in the local and global context as they relate to health disparities and wealth inequities. We will explore contextual variables that affect human health and well-being, and governmental and nongovernmental strategies for transforming public health practices to eliminate health inequities. This course offers opportunities for engaged learning and activism in support of the creating healthier communities.

IHL 6024: Creativity and Healing (1 unit)
This course focuses on the healing and therapeutic dimensions of the creative process. Students will explore emerging scientific research that links creative expression with psychoneuroimmunologic benefits. They will have experiential practice in tapping into imaginal realms for optimizing individual, social, and societal well-being.

IHL 6026: Integrative Anatomy and Physiology (3 units)
This course introduces students to a new understanding of anatomy and physiology as homodynamic systems that strive for balance when supported by optimal genetic, personal, cultural, and environmental factors. A basic knowledge of functional anatomy and physiology is supplemented with a new blend of perspectives incorporating biomedicine with non-Western models of healing.

IHL 6030: Integrative Health Research Issues (3 units)
An exploration of contemporary research issues in integrative health, including foundational elements of Western medicine and empirical approaches; multicultural and transhistorical approaches to paradigm validity and medical knowledge; CAM (complementary and alternative medicine) effectiveness in randomized trials; critical approaches to scientific and medical research; and data bias and manipulation. Reviews basic concepts in psychoneuroimmunology, including molecular and cellular healing, DNA repair, immune function, and neuronal reprogramming.

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

IHL 6032: Integrative Wellness Management (2 units)
This course brings the foundational skills in coaching into a larger organizational setting, and focuses on professional competencies for designing, implementing, and sustaining work-site wellness programs. Students learn how to perform organizational culture audits, enlist senior management support, assess needs and interests of populations, evaluate feedback, design and administer program models, access evaluation instruments, deliver return-on-investment reports, and perform ongoing evaluations and program updates and incentives. Students may pursue opportunities for public health externships.

IHL 6033: Health Assessment and Evaluation (1 unit)
This course introduces methods of health assessment using Health Risk Appraisal instruments, scientifically validated and employed in the health promotions field. Students will explore a suite of wellness tools that gather data on key lifestyle factors, health risks, and biometric markers for individual, group, and trend reports. Content will include psychosocial techniques for addressing diversity, cultural support and barriers, personal beliefs and intentions.

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

IHL 6035: Movement and Stress Management (1 unit)
A study of the psychoneural and somatic dimensions of conscious embodiment, movement, and physical activity as effective therapeutic tools for reducing tension, premature aging, stress, sympathetic nervous system overdrive, anxiety, and chronic ailments, and for promoting healthful lifestyle practices and chronic disease risk reduction. This course entails both embodied practice of somatic practices and an intellectual overview of stress reduction and somatic psychology research.

IHL 6100: Communications Practicum (2 unit)
This course supports professional development, personal integration, and self-healing practices for IHL students. It reviews basic communication skills; effective and therapeutic communication strategies; and didactic, somatic, and multicultural communication perspectives. A practical and theoretical review of group dynamics, and mediation, is offered through facilitated modeling in small groups. A part of each session will be devoted to mind-body-spiritual practices (yoga, T’ai Chi Ch’uan, meditation, visualization, chi gong, etc.) in order to support the student’s physical, spiritual, and mental health.
IHL 6410: Health Care Administration (2 units)
This course offers theoretical and practical knowledge in regard to the historic development, structural organization, and financing of contemporary health care systems. It introduces students to the economic factors and issues facing conventional and integrative health care systems today, and reviews program design and implementation, health services administration, and financing among various types of health care delivery systems. It includes a discussion of diverse management styles, and the influence of power and politics on health care organization and delivery.

IHL 6421: Global Health Systems (3 units)
This course deals with fundamental questions about the value and impact of globalization on world populations and the delivery of health care. What impact do development strategies, drug testing and research, family planning, nutrition and food supply, and global economics have on world populations? We examine the cultural constructs and metaphors that allow us to understand the behavior of global systems in a world dominated by multinational, profit-oriented structures of transportation, communication, economics, and health care delivery.

IHL 6500: Multicultural Perspectives in Health Care Delivery (3 units)
This class explores the relationship between cultural definitions of health and illness, and their impact on mainstream and marginalized populations locally and globally. It reviews health care issues of mainstream and majority communities (e.g., women and the elderly), as well as those of marginalized minority communities (e.g., immigrants, populations of color, sexual minorities, and alternative-health consumers), paying particular attention to intersections and conflicts among sociocultural variables. It uses historic, multicultural, and systems analyses to review the development of health care in America.

IHL 6550: Integrative Nutrition (2 units)
A review of contributions made to health by the foods we eat and the diets we follow from a complementary, alternative, and integrative perspective. Reviews global agribusiness and genetically modified food production; organic and sustainable farming; consumer costs and budgeting; conventional, controversial, and alternative diets; and the effects of social variables such as culture, class, ethnicity, and spirituality on dietary intake. Explores construction of the “ideal” diet.

IHL 6590: Music and Healing: African Traditions in Global Perspectives (1 unit)
This course reviews integrative systems of music, healing, and community building in historic and contemporary African Diasporan cultures. It includes presentations by diverse healers of the San Francisco Bay Area who are involved with African systems of spirituality and healing.

IHL 6599: Internship (3 units)
This course supports the work of the IHL internship.

IHL 6600: Ethics of the Healing Relationship (2 units)
Beginning with the deep roots of healing, this course explores the sometimes-paradoxical ethics involved in the profound intersubjectivity of healing relationships. Reviews “principled” versus “caring” ethics, and contemporary ethical issues arising in health practice, such as financial status and access to care; diversity issues; “heroic” medicine in the context of birth, death, and dying; organ transplantation; and health and human implications of the Human Genome Project.

IHL 6744: Healthy Aging (2 units)
This course reviews a broad range of topics relating to personal, interpersonal, societal, and global aspects of aging. The goal of this multidisciplinary course is to foster the development of the conceptual and philosophical foundation necessary to engage in an intentional exploration of the existential, as well as pragmatic, concerns each of us face as we age. Students will engage both in self-inquiry as midlife and older adults and in cooperative inquiry that examines the challenges and opportunities presented by aging populations.

IHL 6785: Women’s Embodiment, Sexuality, and Healing (3 units)
This course offers a personal, multicultural, and womanist exploration of the spiritual gifts, liberatory struggles, embodied experiences, cultural roles, and collective and individual resilience found in women around the world. Using readings drawn from science and medicine, psychology, feminism, women’s spirituality, Earth-based spiritual traditions, and the writings of women of color, we will review and re-envision the basic themes of female embodiment: woman and nature; growth and maturation; illness, disability, death, and dying; sexual diversity, abuse, and healing; and menarche, childbirth, and menopause. We will use the sacred arts of ritual, writing, sound, and movement to weave a safe container to hold our own stories of descent, healing, and transformation.

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

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

IHL 6999: Integrative Seminar II (2 units)
This supportive course facilitates the IHL students who are completing their Final Projects through a seminar-style exchange, examining their evolving work, issues, and challenges as they complete their Final Projects. The Final Project encompasses the particular focus of each student in a professional portfolio format. The portfolio displays the practical and theoretical knowledge gained during their course of study, including community assessments of the internship experience, integrative wellness program evaluations, critical analysis papers, professional goals, curriculum vitae and résumé, and self-reflective reviews of their academic experience.

IHL 7200: Coming Alive: Rosen Movement and Bodywork (3 units)
Developed by internationally renowned somatics pioneer Marion Rosen, the Rosen method allows us to access unconscious energies and patterns in new ways, to see connections between our emotions, our posture, and the spiritual attitudes we carry. Effortless movement to music opens the breathing, lubricates the body's joints, stretches and strengthens muscles, and awakens an aliveness and enjoyment in the body. Relaxing hands-on work with chronic muscle tension invites the comfortable acceptance of one's body, dissolves mind-body dualism, and creates an opening for the surfacing of emotions that had been obscured within the holding patterns of the body.

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

IHL 8888: Special Topics (1-3 units)
A course of study not currently encompassed in the curriculum but relevant to evolving topics of growing importance in health.

SOM 5201: The Body: Experienced, Conceptualized, and Verbalized (3 units)
This course is an introduction to methods for navigating the dialectic between one's experiences of the body and ideas about the body learned in one's history. It is a basic introduction to the use of embodied capacities for self-development. The course includes an introduction to the work of some of the early founders of the field of somatics.

SOM 5607: Movement Approaches in Somatic Psychotherapy (2 units)
This course teaches the use of movement approaches such as authentic movement, dance therapy, and contact improvisation in the context of psychological theory and practice. Specific approaches are emphasized by each instructor.
PHILOSOPHY AND RELIGION: ASIAN AND COMPARATIVE STUDIES

M.A. in Philosophy and Religion with a concentration in Asian and Comparative Studies
Ph.D. in Philosophy and Religion with a concentration in Asian and Comparative Studies

Program Chairs
Steven D. Goodman, Ph.D.
James Ryan, Ph.D.

Core Faculty
Rina Sircar, Ph.D.
Yi Wu, Ph.D.

About the Program
In today's multicultural and interrelated world, it is crucial that we find ways to foster knowledge of and respect for diverse worldviews of religion and culture. In the Asian and Comparative Studies program, students are involved in the study of the world's major religious and cultural traditions—Hindu religions and philosophies, Buddhist religions and philosophies, and Chinese philosophies. They explore sacred texts and writings, practices and disciplines, and sociocultural issues. Classical language study (Sanskrit, Pali, Chinese, and Tibetan) and research methods complete the curriculum. The program is distinctive in its recognition that spiritual discovery and practice can be indispensable adjuncts to academic study.

Students gain an in-depth understanding of these philosophical and religious ways of thought, and are encouraged to include an experiential component as an important supplement to their intellectual development. Students develop academic skills for entry into traditional teaching positions. They are also encouraged to envision creative applications of the knowledge and perspectives they have gained, and to apply them in employment areas outside academia. The curriculum focuses on practical skills of research, language training, translation, and cross-cultural communication as preparation for research and teaching in the fields of comparative philosophy and religion and religious studies.

Admissions Requirements
Prospective students must meet the general admissions requirements of the Institute. Applicants should send an autobiography, a statement of educational goals, college transcripts, two letters of recommendation (doctoral applicants only), and a research writing sample.

The statement of educational goals should describe the applicant’s academic objectives as specifically as possible, including which of the program’s resources will be most helpful in meeting those objectives. It should also explain why the applicant is pursuing graduate studies in philosophy and religion, and should indicate how her or his own growth will be advanced through a commitment to sustained academic work.

Master’s degree applicants are asked to furnish a sample of previous work (an outstanding essay or article, for example). For the M.A. program, strong preference is given to those with a B.A. in philosophy or religion. Applicants with a B.A. in the humanities or in social science or with a science or professional degree are also encouraged to apply. Information regarding the student’s own involvement in the practice of any of the traditions offered for study is welcomed by the Admissions Committee as evidence of practical involvement in the field. Evaluation is conducted without regard to religious affiliation.

For the Ph.D. program, preference is for students with an M.A. in religion, philosophy, anthropology, or appropriate area studies. Master’s degrees in Asian literatures or comparative literature are also encouraged. Students, however, are accepted from a wide variety of backgrounds other than those listed above, and if accepted, they may be required to take additional units at CIIS.

M.A. Curriculum Overview
The master's program requires two years of full-time coursework for the 36-unit curriculum. Students choose either a thesis or a final exam as their capstone project. Four areas of concentration are available.

This emphasis encompasses many comparative topics in philosophy or religion, with particular attention to the three areas of emphasis described below.

1. Buddhist Studies
   Buddhist Studies offers a rare opportunity for the cognitive and experiential study of the three major traditions of Buddhism: Theravada (South and Southeast Asia); Mahayana (India, China, Tibet); and Tantra (India, Tibet). Students may study the classical languages of Buddhism: Pali, Sanskrit, Chinese, and Tibetan.

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

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

Curriculum

M.A. in Philosophy and Religion with a concentration in Asian and Comparative Studies - 36 units

I. Core Requirements - 9 units

- PARA 5100   Essence and Development of Hinduism
- PARA 5102   Essence and Development of Buddhism
- PARA 5501   Essence and Development of Chinese Philosophy

II. Asian and Comparative Studies Electives - 9 units

A. One course in Hinduism. Possibilities include the following:

- PARA 7001   Integral Perspectives on Vedanta
- PARA 7235   The Bhagavad Gita: Ancient and Modern Perspectives
- PARA 7275   Orthodoxy, Heterodoxy, and Dissent in Indian Traditions
- PARA 7280   The Hindu Goddess
- PARA 7285   Hindu Tantrism

B. One course in Buddhist philosophy. Possibilities include the following:

- PARA 7100   Buddhist Suttas
- PARA 7125   Theravada Buddhism
- PARA 7140   Essentials of Abhidhamma
- PARA 7200   Buddhism Meets Shamanism
- PARA 7213   Indian and Tibetan Mahayana Buddhism
- PARA 7554   Buddhist and Western Philosophies: The Search for Meaning
- PARA 7600   Ch’an Buddhism (Chinese Zen)

C. One course in Chinese philosophy. Possibilities include the following:

- PARA 5501   Essence and Development of Chinese Philosophy
- PARA 7344   Confucianism and Neo-Confucianism
- PARA 7605   Life Wisdom of Lao Tzu and Chuang Tzu
- PARA 7654   The Divination and Wisdom of the I Ching

III. Philosophy and Religion Electives - 6 units

- 3 units from the Philosophy and Religion with a concentration in Women’s Spirituality program
- 3 units from the Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness program

IV. General Electives - 3 units

- 3 units from any CIIS program

V. Comprehensive Exam - 0 units

- PARA 9600   Comprehensive Exam

VI. Thesis (optional) - 0 units

- PARA 6900   Thesis/Dissertation Proposal Completion
- PARA 7900   Thesis/Dissertation Seminar

The Doctoral Program

The Asian and Comparative Studies doctorate offers intensive study in the spiritual and philosophical traditions of South and Southeast Asia, China, and the Himalayan regions. Areas of emphasis include Hinduism, Buddhism, Chinese philosophy, and comparative studies. With in-depth study in Asian or comparative studies, students also gain an understanding of how philosophical and religious thought is deepened by experiential involvement, an important adjunct to intellectual understanding.

In addition, the program encourages those who have strong backgrounds in non-Asian philosophies or religions and who are motivated to pursue comparative work.
The Ph.D. consists of a minimum of 36 semester units of coursework and requires a minimum of two years of full-time coursework. (Comprehensive exams, dissertation proposal work, and dissertation work will usually take another one and a half years.) Of the 36 units, 12 units are to be taken in one of the following areas of specialization: Buddhist Studies, Chinese Philosophy, or Hindu Religion and Philosophy. (Students admitted to the Ph.D. with an M.A. in another area may be required to take additional units.)

The study of Asian classical languages trains the student to gain direct access to the textual treasures of Asia; therefore, linguistic training in the classical languages of Pali, Sanskrit, Tibetan, or Chinese is a requirement of the program. Other languages, such as Arabic or Persian, may be substituted for those whose work is with material not written in the classical Asian languages.

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

Curriculum

Ph.D. in Philosophy and Religion with a concentration in Asian and Comparative Studies (without language requirement) - 36 units

I. Core Requirements - 15 units

A. PARA 7003  Methodologies in the Study of Spiritual Traditions

B. Area of Specialization

Select 12 units in one of these areas. Additional options may exist:

1. Buddhist Studies
   - PARA 61__ Pali Language
   - PARA 62__ Classical Tibetan Language
   - PARA 6560 Buddhist Cosmology
   - PARA 7100 Buddhist Sutras
   - PARA 7140 Essentials of Abhidhamma
   - PARA 7141 Mahayana Abhidharma
   - PARA 7151 Buddhist Ethics: The Art of Noble and Harmonious Living
   - PARA 7160 Tantric Buddhism
   - PARA 7213 Indian and Tibetan Mahayana Buddhism
   - PARA 7214 Mahayana Buddhism: The School of the Middle Way
   - PARA 7215 Mahayana Buddhism: The School of Mind Only

2. Chinese Philosophy
   - PARA 66__ Classical Chinese Language
   - PARA 7344 Confucianism and Neo-Confucianism
   - PARA 7570 The Life of Chinese Philosophical Terms
   - PARA 7600 Ch’an Buddhism (Chinese Zen)
   - PARA 7605 Lao Tzu and Chuang Tzu
   - PARA 7654 The Divination and Wisdom of the I Ching (I Ching 1)
   - PARA 7655 Confucianism: Classic Texts and Philosophy
   - PARA 8030 Seminar on Chinese Philosophy

3. Hindu Religion and Philosophy
   - PARA 63__ Classical Sanskrit Language
   - PARA 7001 Integral Perspectives on Vedanta
   - PARA 7230 Studies in the Upanishads
   - PARA 7235 The Bhagavad Gita: Ancient and Modern Perspectives
   - PARA 7255 Yoga Sutras of Patanjali
   - PARA 7275 Orthodoxy, Heterodoxy, and Dissent in Indian Traditions
   - PARA 7280 The Hindu Goddess
   - PARA 7285 Hindu Tantrism

II. Electives - 21 units

21 units from any CIIS program
III. Comprehensive Exam - 0 units
   PARA 9600 Comprehensive Exams (three)

IV. Dissertation - 0 units
   PARA 6900 Thesis/Dissertation Proposal Completion
   PARA 7900 Thesis/Dissertation Seminar

Curriculum

Ph.D. in Philosophy and Religion with a concentration in Asian and Comparative Studies (with language requirement) - 48 units

I. Core Requirements - 15 units

A. PARA 7003 Methodologies in the Study of Spiritual Traditions

B. Area of Specialization

12 units within one of these areas (course options may vary):

1. Buddhist Studies
   PARA 61__ Pali Language
   PARA 62__ Classical Tibetan Language
   PARA 6560 Buddhist Cosmology
   PARA 7100 Buddhist Sutras
   PARA 7140 Essentials of Abhidhamma
   PARA 7141 Mahayana Abhidharma
   PARA 7151 Buddhist Ethics: The Art of Noble and Harmonious Living
   PARA 7160 Tantric Buddhism
   PARA 7213 Indian and Tibetan Mahayana Buddhism
   PARA 7214 Mahayana Buddhism: The School of the Middle Way
   PARA 7215 Mahayana Buddhism: The School of Mind Only

2. Chinese Philosophy
   PARA 66__ Classical Chinese Language
   PARA 7344 Confucianism and Neo-Confucianism
   PARA 7570 The Life of Chinese Philosophical Terms
   PARA 7600 Ch'an Buddhism (Chinese Zen)
   PARA 7605 Lao Tzu and Chuang Tzu
   PARA 7654 The Divination and Wisdom of the I Ching (I Ching 1)
   PARA 7655 Confucianism: Classic Texts and Philosophy
   PARA 8030 Seminar on Chinese Philosophy

3. Hindu Religion and Philosophy
   PARA 63__ Classical Sanskrit Language
   PARA 7001 Integral Perspectives on Vedanta
   PARA 7230 Studies in the Upanishads
   PARA 7235 The Bhagavad Gita: Ancient and Modern Perspectives
   PARA 7255 Yoga Sutras of Patanjali
   PARA 7275 Orthodoxy, Heterodoxy, and Dissent in Indian Traditions
   PARA 7280 The Hindu Goddess
   PARA 7285 Hindu Tantrism

II. Language Courses - 12 units

12 units from among the following:

PARA 6101 Beginning Pali I
PARA 6102 Beginning Pali II
PARA 6103 Intermediate Pali I
PARA 6104 Intermediate Pali II
PARA 6105 Advanced Pali I
PARA 6106 Advanced Pali II
PARA 6107 Advanced Pali III
III. Elective Courses - 21 units

21 units from any CIIS program

IV. Comprehensive Exam - 0 units

PARA 9600 (three exams)

V. Dissertation - 0 units

PARA 6900 Thesis/Dissertation Proposal Completion
PARA 7900 Thesis/Dissertation Seminar

Course Descriptions

PARA 5100: Essence and Development of Hinduism (3 units)
The evolution of Hinduism from its earliest roots to the modern era. A look at the unique spiritual insights of Hinduism with attention to its historical development.

PARA 5102: Essence and Development of Buddhism (3 units)
Buddhist philosophy and practice in ancient India, its spread throughout Asia, and its introduction to the West; emphasis on social forms.

PARA 5180: Religion and Culture of Tibetan Peoples (3 units)
An introduction to the varieties of Tibetan religious experiences, including the shamanistic folk traditions, the earliest pre-Buddhist organized religion of Bon, and the subsequent development of the Buddhist religious movements, both lay and monastic.

PARA 5501: Essence and Development of Chinese Philosophy (3 units)
The evolution of Chinese philosophy, looking at its unique developments from an integral perspective.

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

PARA 6101: Beginning Pali I (3 units)

PARA 6102: Beginning Pali II (3 units)

PARA 6103: Intermediate Pali I (3 units)
PARA 6104: Intermediate Pali II (3 units)
PARA 6105: Advanced Pali I (1-3 units)
PARA 6106: Advanced Pali II (1-3 units)
PARA 6107: Advanced Pali III (1-3 units)
PARA 6108: Advanced Pali IV (1-3 units)
PARA 6201: Beginning Tibetan I (3 units)
PARA 6202: Beginning Tibetan II (3 units)
PARA 6203: Intermediate Tibetan I (3 units)
PARA 6204: Intermediate Tibetan II (3 units)
PARA 6205: Advanced Tibetan I (1-3 units)
PARA 6206: Advanced Tibetan II (1-3 units)
PARA 6207: Advanced Tibetan III (1-3 units)
PARA 6208: Advanced Tibetan IV (1-3 units)
PARA 6301: Beginning Sanskrit I (3 units)
PARA 6302: Beginning Sanskrit II (3 units)
PARA 6303: Intermediate Sanskrit I (3 units)
PARA 6304: Intermediate Sanskrit II (3 units)
PARA 6305: Advanced Sanskrit I (1-3 units)
PARA 6306: Advanced Sanskrit II (1-3 units)
PARA 6307: Advanced Sanskrit III (1-3 units)
PARA 6308: Advanced Sanskrit IV (1-3 units)
PARA 6560: Buddhist Cosmology (3 units)
An introduction to a variety of Buddhist cosmologies, according to the perspectives of the Abhidharma, Avatamsaka, Kalacakra, and Dzogchen.

PARA 6561: Buddhist and Western Psychology: An Integrative Approach (3 units)
This course will be a bridge between Buddhist and Western psychology. A comprehensive psycho-ethical system, Buddhist psychology has influenced Western psychology comparatively recently, but has contributed significant insights leading to new dimensions of wisdom and wholeness. The old adage “East is East and West is West, and never the twain shall meet” has been dispelled, as an increasing number of therapists investigate this ancient psychology. This course is meant to stimulate further East-West study and assist in the integration of therapeutic and meditative healing modalities.

PARA 6601: Beginning Chinese I (3 units)
PARA 6602: Beginning Chinese II (3 units)
PARA 6603: Intermediate Chinese I (3 units)
PARA 6604: Intermediate Chinese II (3 units)
PARA 6605: Advanced Chinese I (1-3 units)
PARA 6606: Advanced Chinese II (1-3 units)
PARA 6607: Advanced Chinese III (1-3 units)
Meditation may seem like a do-nothing activity, but taking time to clear the mind and relax the body has been proven to boost the immune system. 

Para 7125: Theravada Buddhism (3 units)
The last remaining of 18 early schools of Buddhism (Hinayana), Theravada (the Way of the Elders) is also referred to as Southern Buddhism, Pali Buddhism, or Nikaya Buddhism. This class focuses on its historical development, foundation teachings, canonical literature, and contributions to paradigms of spiritual and psychological transformation.

Para 7126: Meditation as Medication (3 units)
Meditation may seem like a do-nothing activity, but taking time to clear the mind and relax the body has been proven to boost the immune system.
system and brighten one’s mental outlook. This course investigates the positive effects that mind has the power to create within the body.

**PARA 7135: Emotional Insight and Spiritual Transformation (3 units)**
This course explores the nature of emotion from the experiential, psychological, social, and cultural points of view in order to find the relationship between human life and divine life.

**PARA 7140: Essentials of Abhidhamma (3 units)**
Very little is known about the mind, consciousness, and the paradox of personality. This course will examine the major features of Buddhist psychology, including the nature of mind, consciousness, its role in the identity crises, and its therapeutic capacity.

**PARA 7141: Mahayana Abhidharma (3 units)**
An investigation of cognitive and emotional structures of experience based on the philosophy and psychology of the fourth-century Indian Buddhist scholar Vasubandhu (the Abhidharmakosa and the Trimsika) and subsequent Indo-Tibetan elaborations.

**PARA 7151: Buddhist Ethics: The Art of Noble and Harmonious Living**

**PARA 7152: Lives and Teachings of the Buddhist Saints (3 units)**
Exploration of the exemplary lives of men and women who became Buddhist saints, both ancient and contemporary, with a focus on South Asia and the Himalayan regions.

**PARA 7160: Tantric Buddhism (3 units)**
An exploration of the esoteric and mystical traditions of Vajrayana Buddhism in India and Tibet.

**PARA 7195: Visionary Traditions of Tibet (3 units)**
An inquiry into the “hidden treasure” teachings (terma) of Tibet, with parallels to Western traditions.

**PARA 7200: Buddhism Meets Shamanism (3 units)**
An introduction to the varieties of Budhdo-Shamanic religious contexts, including those of South Asia (India, Sri Lanka), Southeast Asia (Thailand, Burma), the Himalayas (Nepal, Ladakh, Bhutan), and Inner Asia (Siberia, Mongolia, Tibet).

**PARA 7205: Buddhism Meets Psychotherapy (3 units)**
This course examines how Buddhist teachings and meditations relate to the theory and practice of psychotherapy and provide a framework for “the continuum of work on oneself.”

**PARA 7210: Mahayana Buddhist Contemplative Traditions of Tibet (3 units)**
General introduction to the topic of contemplation and meditation, according to the Mahayana traditions of India and Tibet, especially practices of calm (shamatha) and insight (vipashyana).

**PARA 7213: Indian and Tibetan Mahayana Buddhism (3 units)**
Survey course of Mahayana Buddhist doctrines in India and Tibet.

**PARA 7214: Mahayana Buddhism: The School of the Middle Way (3 units)**
The Madhyamaka critique of philosophic systems; the radical “nonconceptual” approach to reality; the altruistic bodhisattva path.

**PARA 7215: Mahayana Buddhism: The School of Mind Only (3 units)**
Cittamatra epistemology and description of perception; Indian idealism as karma-based psychology; and the altruistic bodhisattva path.

**PARA 7216: Buddha Nature in Mahayana Buddhism (3 units)**
An exploration of the permanent, luminous nature of inherent spirituality, called “Buddha Nature” (tathagatagarbha), which underlies all temporary conflict and confusion. Readings in the Mahayana Buddhist spiritual classics that highlight this indwelling nature: Srimaladevisinha Sutra, Lankavatara Sutra, Uttaratantra, and others.

**PARA 7230: Studies in the Upanishads (3 units)**
The Upanishads are the spiritual touchstone for most of later Hinduism. In them are contained the most profound insights on the nature of reality. Richly diverse and profound, they present not a single philosophy, but an array of possibilities to guide thinking and meditation that highlight the theme of divine unity.

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

**PARA 7255: Yoga Sutras of Patanjali (3 units)**
Study of the Yoga Sutras of Patanjali in the context of commentaries and subcommentaries, with an emphasis on the diversity of interpretation.

**PARA 7260: Ecology and Yoga (3 units)**
Study of the yoga tradition in India with reference to its roots in ancient Earth-based views, with the aim of creating effective ecological practices rooted in yogic attitudes.
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<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Units</th>
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<tr>
<td>PARA 7275</td>
<td>Orthodoxy, Heterodoxy, and Dissent in Indian Traditions (3 units)</td>
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<td>PARA 7280</td>
<td>The Hindu Goddess (3 units)</td>
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<td>PARA 7285</td>
<td>Hindu Tantrism (3 units)</td>
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<td>PARA 7340</td>
<td>The Poetics of Enlightenment: Indo-Tibetan Siddha Tradition (3 units)</td>
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<td>PARA 7344</td>
<td>Confucianism and Neo-Confucianism (3 units)</td>
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<td>PARA 7419</td>
<td>J. Krishnamurti and Transformation (3 units)</td>
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<td>PARA 7554</td>
<td>Buddhist and Western Philosophies: The Search for Meaning (3 units)</td>
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<td>PARA 7600</td>
<td>Ch'an Buddhism (Chinese Zen) (3 units)</td>
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<td>PARA 7605</td>
<td>Life Wisdom of Lao Tzu and Chuang Tzu (3 units)</td>
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<td>PARA 7654</td>
<td>The Divination and Wisdom of the I Ching (I Ching 1) (3 units)</td>
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<td>PARA 7655</td>
<td>Confucianism: Classic Texts and Philosophy (3 units)</td>
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<td>PARA 7900</td>
<td>Thesis/Dissertation Seminar (0 units)</td>
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<tr>
<td>PARA 7901</td>
<td>Karma and Rebirth in Comparative Perspective (3 units)</td>
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<td>PARA 8030</td>
<td>Seminar on Chinese Philosophy (3 units)</td>
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<tr>
<td>PARA 8799</td>
<td>Independent Study (1-3 units)</td>
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<td>PARA 8888</td>
<td>Special Topics (1-3 units)</td>
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<tr>
<td>PARA 9600</td>
<td>Comprehensive Exam (0 units)</td>
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**PHILOSOPHY AND RELIGION: PHILOSOPHY, COSMOLOGY, AND CONSCIOUSNESS**

**M.A. in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness**

**Ph.D. in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness**

**Program Chair**
Robert McDermott, Ph.D.

**Core Faculty**
Sean Kelly, Ph.D.
Brian Swimme, Ph.D.
Richard Tarnas, Ph.D.
David Ulansey, Ph.D.

**Affiliated Faculty**
Charlene Spretnak, M.A.

**Adjunct Faculty**
Christopher Bache, Ph.D.
Kerry Brady, M.A.
Blair Carter, M.A.
Larry Edwards, Ph.D.
Matthew Fox, Ph.D.
Susan Griffin, M.A., MFA
Stanislav Grof, M.D., Ph.D.
Joanna Macy, Ph.D.
Eric M. Weiss, Ph.D., MFT
Kathy Anne Woodruff, M.A.

**About the Program**

A growing consensus of scientists, scholars, and visionaries now recognizes that the Earth community is facing an unprecedented evolutionary challenge. The ecological, political, and spiritual crisis of late modernity calls for a fundamental reorientation of our civilization, including a transformation of both our institutions and our own consciousness. The cultural historian Thomas Berry has called this task “the Great Work.”

The Philosophy, Cosmology, and Consciousness (PCC) program has been designed to help shape the intellectual, moral, and spiritual leadership necessary for meeting this historic challenge. Drawing on some of the most powerful ideas and ideals of our philosophical, scientific, and religious traditions, the faculty has constructed an intensive multidisciplinary course of study to help accelerate each student’s journey into a particular leadership role within this work.

The PCC curriculum was designed in the early 1990s by a group of distinguished activist professors who share a sense of the unique gravity and promise of our moment in history. The program is inspired by a threefold vision: to revive the original essence of Western philosophy as the love of wisdom, to pursue a truly multidisciplinary study of cosmology with a focus on the evolutionary unfolding of the universe and the Earth community, and to explore the inner worlds of consciousness and the psyche. Central to the PCC vision is the conviction that these three aspirations profoundly overlap and affect each other.

Each of the major areas in PCC encompasses specific fields. Philosophy at PCC embraces such subjects as evolution of consciousness, Western esotericism, eco-feminism, and new paradigm studies. Cosmology in PCC includes reflection on the latest discoveries from astronomic, evolutionary, and complexity sciences as well as the emergence of cosmological and ecological perspectives in politics, culture, and religion. The study of Consciousness in PCC incorporates depth psychology, archetypal studies, cultural history, transpersonal theory, mythology, and religious studies. While the PCC program is primarily grounded in the Western cultural and intellectual tradition, it is enriched by insights from Asian spiritual philosophies and indigenous worldviews. Finally, the perspectives studied and developed within the PCC community are tested in the fire of each person’s own experience.

The Philosophy, Cosmology, and Consciousness program supports those called to meet our historic challenge in three distinct but related ways:

1. By offering new perspectives and paradigms to build a better world. These include the emerging new cosmology, as well as cultural, psychospiritual, and ecosocial accounts of who we are, where we have come from, and where we might be heading.
2. By exploring new ways of thinking and being that are both visionary and pragmatic and that resist the paradigm of fragmentation and reductionism, which continues to reign within the dominant culture.
3. By offering students a challenging, supportive, and affective learning community in which to find their individual voices as leaders capable of understanding worldviews and assessing their merits through a deep and broad grasp of cultural history and contemporary critiques.
Integral Ecology Track
Both the M.A. and Ph.D. curricula offer the option of an Integral Ecology track, where students study the complex character of the Earth community, the factors that threaten it, and possibilities for a better way forward. Explore some of the vital links between ecology and such fields as philosophy, religion, psychology, and cosmology. Learn strategies for a sustainable future in a creative community of planetary citizens.

Planet Earth is in crisis. A looming mass extinction of species, global warming, habitat destruction, diminishing supplies of fresh water and top soil, disappearing forests, polluted and over-fished oceans, increasing desertification, and massive social injustice are all the result of human choices and non-sustainable ways of life. The gravity and complexity of this crisis calls for an integral approach to the question of ecology. The word “integral” here suggests that ecology is relevant to the full range of human knowledge and action. All human endeavor needs to be ecologized. At the same time, ecology must draw from the whole spectrum of human inquiry, from the sciences (human, social, and natural), from the world’s spiritual traditions (Asian, Western, and indigenous), from collective wisdom and the insights of individual experience.

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

Faculty and students in the PCC Integral Ecology track will explore together questions such as these: What is the nature of the human? Is the human a viable species? Does the Earth have a purpose? Is there such a thing as a cosmological ecology? How can inter-, multi-, and transdisciplinary thinking and perspectives assist us in envisioning ecological solutions? How do myths and symbols affect our attitude to the natural world? Do the world’s religions and esoteric traditions have a contribution to make to the task of restoring ecological balance? Why are our philosophies divorced from the Earth? Why do our universities fragment knowledge? What kinds of direct experience and engagement with nature could help us become more aware and effective in dealing with the planetary emergency? Do other ways of knowing besides the cognitive (e.g., emotional, somatic, intuitive) have a part to play in responding to the ecological crisis? What roles do gender and sexuality play in the psychological and cultural dynamics of our ecological situation? What is the relationship between ecology and social justice?

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

1. To understand the unprecedented evolutionary challenge of the ecological, cultural, and spiritual crisis that is currently facing the Earth community.

2. To develop an appreciative understanding of core elements in the history of ideas and culture, with a focus on the Western worldview, that have a particular bearing on our current moment.

3. To become conversant with leading developments in both the academy and in the wider culture that speak most directly to the emergence of a more integral worldview and a sustainable planet.

4. To develop the ability to navigate across disciplinary boundaries (e.g., philosophical, scientific, psychological), with an eye to paradigmatic assumptions and their implications for the transformation of culture and society at large.

5. To clarify and deepen the relevance of ideas studied to one’s personal life and aspirations.

M.A. Directed Electives
The directed electives are grouped into three categories: Philosophy, Cosmology, and Consciousness. These categories reflect only a predominant orientation for each course. Given the very nature of PCC, one can expect a certain degree of crossover between categories. Certain courses are offered every year, but many are offered on a rotational basis.

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

M.A. Thesis Option
Faculty normally recommend against the thesis option unless the student expects, upon completion of the M.A., to be applying to a doctoral program; has formulated a viable topic by the end of the first semester; and is considered by the advisor to be an excellent writer.
M.A. Admissions Requirements
Applicants must meet the general admissions requirements of the Institute. For Philosophy, Cosmology, and Consciousness, applicants from a variety of academic backgrounds will be considered. The materials required are an autobiography, a statement of goals, a writing sample, and transcripts.

Curriculum

M.A. in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness - 36 units

I. Directed Electives - 18 units
Select 6 units in each of the three areas below (course options may vary):

A. Philosophy
   - PARP 6500 A History of Western Worldviews I: From the Greeks to the Enlightenment
   - PARP 6540 A History of Western Worldviews II: From the Romantics to the Postmodern
   - PARP 6605 Literature of Embeddedness
   - PARP 6618 Intimations of a New Worldview
   - PARP 6620 Luce Irigaray: An Ethics of Sexuate Difference
   - PARP 6750 Romanticism and Idealism: The Birth of the New Paradigm
   - PARP 7116 Embodied, Embedded Philosophy
   - PARP 6821 Archetypal Process: Whitehead, Jung, and Hillman
   - PARP 7006 The Wisdom of Teilhard de Chardin
   - PARP 7007 American Philosophy
   - PARP 7107 Advanced Seminar: Interpretation of Science
   - PARP 7666 Feminist Philosophy and Religious Thought
   - PARP 8130 The Wisdom of Rudolf Steiner
   - PARP 8150 Advanced Seminar: Nietzsche’s Life and Work

B. Cosmology
   - PARP 6110 Cosmological Powers
   - PARP 6160 The Sixth Extinction and the Transformation of Consciousness
   - PARP 6315 The Epic of the Universe
   - PARP 6390 The Fullness of Time
   - PARP 6391 The Alchemy of Permaculture
   - PARP 6520 The Ecosocial Vision
   - PARP 6555 Cosmology and Consciousness in the Ancient World: The Mysteries
   - PARP 6746 The Earth Journey
   - PARP 6748 Nature and Eros
   - PARP 7001 Psyche and Cosmos I: Transpersonal Psychology and Archetypal Astrology
   - PARP 7002 Psyche and Cosmos II: Transits in Depth (Practicum)
   - PARP 7006 The Wisdom of Teilhard de Chardin
   - PARP 7107 Advanced Seminar: Interpretation of Science
   - PARP 7134 Integral Cosmology: Sri Aurobindo and Whitehead
   - PARP 8130 The Wisdom of Rudolf Steiner

C. Consciousness
   - PARP 6225 Synchronicity and Its Implications
   - PARP 6270 Asian Spiritual Masters
   - PARP 6285 Modern Western Esotericism: Theosophy and Anthroposophy
   - PARP 6310 Jung and Myth
   - PARP 6390 The Fullness of Time
   - PARP 6538 Krishna, the Buddha, and Christ
   - PARP 6555 Cosmology and Consciousness in the Ancient World: The Mysteries
   - PARP 6570 Evolution of Consciousness
   - PARP 6571 Mary and Modernity
   - PARP 6754 Rudolf Steiner and Anthroposophy
   - PARP 6780 From Gilgamesh to Gnosis: Mythic Structures of Western Religion
   - PARP 6821 Archetypal Process: Whitehead, Jung, and Hillman
   - PARP 7001 Psyche and Cosmos I: Transpersonal Psychology and Archetypal Astrology
   - PARP 7002 Psyche and Cosmos II: Transits in Depth (Practicum)
II. Philosophy and Religion Courses - 6 units

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<tbody>
<tr>
<td>PARP 7008</td>
<td>James Hillman and Archetypal Psychology: An Introduction</td>
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<tr>
<td>PARP 7014</td>
<td>Planetary Crisis and the Birth of the Diamond Soul</td>
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<tr>
<td>PARP 7105</td>
<td>Archetypes, Art, and Culture</td>
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<tr>
<td>PARP 7400</td>
<td>Psyche and Spirit: From the Psychology of Religion to Transpersonal Theory</td>
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<td>PARP 7777</td>
<td>The Alchemical Tradition</td>
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<td>PARP 9566</td>
<td>Advanced Seminar: Comparative Mysticism</td>
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<td>PARP 9568</td>
<td>The Planetary Era: Toward a New Wisdom Culture</td>
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<td>PARP 7013</td>
<td>Female Organic Artists</td>
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<td>PARP 7036</td>
<td>Dancing with Duality: An East/West Dialogue</td>
</tr>
</tbody>
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III. General Electives - 9 units

IV. Culminating Coursework - 0-3 units

Select one of the following:

A. PARP 7701   Integrative Seminar
B. PARP 6900   Thesis/Dissertation Proposal Completion
   PARP 7900   Thesis/Dissertation Seminar

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Curriculum

M.A. in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness (with a track in Integral Ecology) - 36 units

I. Directed Electives - 9 units

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<td>A History of Western Worldviews I: From the Greeks to the Enlightenment</td>
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<td>PARP 6540</td>
<td>A History of Western Worldviews II: From the Romantics to the Postmodern</td>
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<td>PARP 6605</td>
<td>Literature of Embeddedness</td>
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<td>PARP 6618</td>
<td>Intimations of a New Worldview</td>
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<td>PARP 6620</td>
<td>Luce Irigaray: An Ethics of Sexuate Difference</td>
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<td>PARP 6735</td>
<td>Embodied, Embedded Philosophy</td>
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<td>PARP 6750</td>
<td>Romanticism and Idealism: The Birth of the New Paradigm</td>
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<td>PARP 6821</td>
<td>Archetypal Process: Whitehead, Jung, and Hillman</td>
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<td>PARP 7006</td>
<td>The Wisdom of Teilhard de Chardin</td>
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<td>PARP 7007</td>
<td>American Philosophy</td>
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<td>PARP 7107</td>
<td>Advanced Seminar: Interpretation of Science</td>
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<tr>
<td>PARP 7666</td>
<td>Feminist Philosophy and Religious Thought</td>
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<tr>
<td>PARP 8130</td>
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<td>PARP 8150</td>
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B. Cosmology

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C. Consciousness

PARP 6225   Synchronicity and Its Implications
PARP 6270   Asian Spiritual Masters
PARP 6285   Modern Western Esotericism: Theosophy and Anthroposophy
PARP 6310   Jung and Myth
PARP 6390   The Fullness of Time
PARP 6538   Krishna, the Buddha, and Christ
PARP 6555   Cosmology and Consciousness in the Ancient World: The Mysteries
PARP 6570   Evolution of Consciousness
PARP 6571   Mary and Modernity
PARP 6754   Rudolf Steiner and Anthroposophy
PARP 6780   From Gilgamesh to Gnosis: Mythic Structures of Western Religion
PARP 6821   Archetypal Process: Whitehead, Jung, and Hillman
PARP 7001   Psyche and Cosmos I: Transpersonal Psychology and Archetypal Astrology
PARP 7002   Psyche and Cosmos II: Transits in Depth (Practicum)
PARP 7008   James Hillman and Archetypal Psychology: An Introduction
PARP 7014   Planetary Crisis and the Birth of the Diamond Soul
PARP 7105   Archetypes, Art, and Culture
PARP 7400   Psyche and Spirit: From the Psychology of Religion to Transpersonal Theory
PARP 7777   The Alchemical Tradition
PARP 9566   Advanced Seminar: Comparative Mysticism
PARP 9568   The Planetary Era: Toward a New Wisdom Culture
PARP 7013   Female Organic Artists
PARP 7036   Dancing with Duality: An East/West Dialogue

II. Integral Ecology Track - 9 units

A. PARP 6525   Perspectives on Integral Ecology

B. Two of the following:

PARP 6110   Cosmological Powers
PARP 6160   The Sixth Extinction and the Transformation of Consciousness
PARP 6315   The Epic of the Universe
PARP 6390   The Fullness of Time
PARP 6520   The Ecosocial Vision
PARP 6746   The Earth Journey
PARP 6748   Nature and Eros
PARP 6391   The Alchemy of Permaculture
PARP 7014   Planetary Crisis and the Birth of the Diamond Soul
PARP 9568   The Planetary Era: Toward a New Wisdom Culture

III. General Electives - 12 units

IV. Fieldwork/Internship - 3 units

V. Culminating Coursework - 0-3 units

Select one of the following:

A. PARP 7701   Integrative Seminar

B. PARP 6900   Thesis Proposal Completion
PARP 7900   Thesis Seminar

Ph.D. Program Goals

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

1. Graduates will be capable of pursuing scholarly inquiry and engaging ideas from a transdisciplinary perspective, including a sufficient mastery in depth of at least one subject area, with an eye to the paradigmatic assumptions and implications for the transformation of culture and society at large.

2. Graduates will comprehend the broad outlines of the evolution of Western thought and be conversant with the principal ideas and themes of major figures of Western intellectual and spiritual history from classical antiquity to the postmodern era, so as to have a basic understanding
of the origins of the currently dominant cultural worldview and its relation to the challenges of our moment.

3. Graduates will be able to engage in cooperative dialogical inquiry, listening sensitively as well as articulating effectively in a spirit of heartful and rigorous collaborative learning.

4. Graduates will be capable of writing with intellectual clarity at a high level of scholarly competence, stylistic precision, and rhetorical persuasiveness.

**Ph.D. Language Requirement**

If it is deemed relevant to dissertation work, demonstrated proficiency in one foreign language: Language proficiency may be demonstrated by having passed two years of coursework in the study of a language, or by achieving a satisfactory score on the ETS.

**Ph.D. Comprehensive Examinations**

The standard format consists of an annotated bibliography along with a discussion paper that forms the basis for a dialogue between the student and the supervisor. At least one of the exams must be taken with a PCC faculty member. Ideally, all other coursework must be completed (though it is possible to do one of the examinations concurrently with a last course).

The *PCC general comprehensive exam* consists of a 20-page essay drawing from the PCC canon and other relevant sources, situating the proposed dissertation topic in the context of the first and/or second of the PCC Ph.D. learning goals.

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

**Ph.D. Dissertation**

The PCC faculty directs dissertations in two specializations: Integral Ecology and Cosmology, and Archetypal and Consciousness Studies. After successfully completing both comprehensive exams, the student may begin working on the dissertation proposal. Once the proposal is completed and approved by a three-person committee, the student may begin writing the dissertation proper. Throughout the dissertation proposal and dissertation writing process, the student registers for 0 units/flat fee. The dissertation proposal must be finished in two semesters; in extreme circumstances a student may petition his or her mentor in writing for an extra semester, but it should not be assumed that such an extension would be granted.

**Ph.D. Admissions Requirements**

Admission to the Philosophy, Cosmology, and Consciousness Ph.D. program is increasingly selective. It is independent of admission to the M.A. program, and requires a separate admissions application. An applicant for the Ph.D. must have done outstanding work at the M.A. level (see “M.A. Program Goals,” above). In addition, the Ph.D. applicant must (1) identify at least one PCC core faculty member who would be appropriate to serve as a mentor in the Ph.D. program and a second faculty member who would be able and willing to serve on the dissertation committee; (2) show close familiarity with that faculty member’s particular area of expertise; and (3) demonstrate the necessary preparation and motivation for specializing in that area (or areas), especially with respect to research leading to the dissertation. The materials required for application are an autobiography, a two-to-four-page statement of goals, a writing sample, two letters of recommendation, and transcripts.

Those admitted into the doctoral concentration who do not have an M.A. from CIIS in Philosophy, Cosmology, and Consciousness may be required to complete up to an additional 18 units of coursework (minus equivalencies) from the core section of the M.A. curriculum.

**Curriculum**

**Ph.D. in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness - 36 units**

I. Directed Electives - 9 units

3 units in each of these three areas *(course options may vary):*

A. Philosophy

- PARP 6500  A History of Western Worldviews I: From the Greeks to the Enlightenment
- PARP 6540  A History of Western Worldviews II: From the Romantics to the Postmodern
- PARP 6605  Literature of Embeddedness
- PARP 6618  Intimations of a New Worldview
- PARP 6620  Luce Irigaray: An Ethics of Sexuate Difference
- PARP 6750  Romanticism and Idealism: The Birth of the New Paradigm
- PARP 7116  Embodied, Embedded Philosophy
- PARP 6821  Archetypal Process: Whitehead, Jung, and Hillman
- PARP 7006  The Wisdom of Teilhard de Chardin
- PARP 7007  American Philosophy
PARP 7107 Advanced Seminar: Interpretation of Science
PARP 7666 Feminist Philosophy and Religious Thought
PARP 8130 The Wisdom of Rudolf Steiner
PARP 8150 Advanced Seminar: Nietzsche's Life and Work

B. Cosmology
PARP 6110 Cosmological Powers
PARP 6160 The Sixth Extinction and the Transformation of Consciousness
PARP 6315 The Epic of the Universe
PARP 6390 The Fullness of Time
PARP 6391 The Alchemy of Permaculture
PARP 6520 The Ecosocial Vision
PARP 6555 Cosmology and Consciousness in the Ancient World: The Mysteries
PARP 6746 The Earth Journey
PARP 6748 Nature and Eros
PARP 7001 Psyche and Cosmos I: Transpersonal Psychology and Archetypal Astrology
PARP 7002 Psyche and Cosmos II: Transits in Depth (Practicum)
PARP 7006 The Wisdom of Teilhard de Chardin
PARP 7107 Advanced Seminar: Interpretation of Science
PARP 8130 The Wisdom of Rudolf Steiner

C. Consciousness
PARP 6225 Synchronicity and Its Implications
PARP 6270 Asian Spiritual Masters
PARP 6285 Modern Western Esotericism: Theosophy and Anthroposophy
PARP 6310 Jung and Myth
PARP 6390 The Fullness of Time
PARP 6538 Krishna, the Buddha, and Christ
PARP 6555 Cosmology and Consciousness in the Ancient World: The Mysteries
PARP 6570 Evolution of Consciousness
PARP 6571 Mary and Modernity
PARP 6754 Rudolf Steiner and Anthroposophy
PARP 6780 From Gilgamesh to Gnosis: Mythic Structures of Western Religion
PARP 6821 Archetypal Process: Whitehead, Jung, and Hillman
PARP 7001 Psyche and Cosmos I: Transpersonal Psychology and Archetypal Astrology
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PARP 7777 The Alchemical Tradition
PARP 9566 Advanced Seminar: Comparative Mysticism
PARP 9568 The Planetary Era: Toward a New Wisdom Culture
PARP 7013 Female Organic Artists
PARP 7036 Dancing with Duality: An East/West Dialogue

II. Philosophy and Religion Electives - 18 units
18 units from within these programs
Philosophy and Religion with a concentration in Asian and Comparative Studies
Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness
Philosophy and Religion with a concentration in Women’s Spirituality

III. General Electives - 6 units
6 units from any CIIS program

IV. Foreign Language Proficiency - Non-credit
This requirement may be waived, depending on the dissertation topic. Proficiency demonstrated by one of the following:
A. Two years of successful college coursework
B. Satisfactory score on the ETS Foreign Language Reading Exam
C. Additional language study (depending on dissertation topic)
V. Comprehensive Exams - 0 units
   PARP 9600 Comprehensive Exam (two times maximum)

VI. Dissertation - 0 units
   PARP 6900 Dissertation Proposal Completion (two times maximum)
   PARP 7900 Dissertation Seminar

Curriculum

Ph.D. in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness (with a track in Integral Ecology) - 36 units

I. Directed Electives - 9 units
   3 units in each of these three areas (course options may vary):
   
   A. Philosophy
   PARP 6500 A History of Western Worldviews I: From the Greeks to the Enlightenment
   PARP 6540 A History of Western Worldviews II: From the Romantics to the Postmodern
   PARP 6605 Literature of Embeddedness
   PARP 6618 Intimations of a New Worldview
   PARP 6620 Luce Irigaray: An Ethics of Sexuate Difference
   PARP 6750 Romanticism and Idealism: The Birth of the New Paradigm
   PARP 7116 Embodied, Embedded Philosophy
   PARP 6821 Archetypal Process: Whitehead, Jung, and Hillman
   PARP 7006 The Wisdom of Teilhard de Chardin
   PARP 7007 American Philosophy
   PARP 7107 Advanced Seminar: Interpretation of Science
   PARP 7666 Feminist Philosophy and Religious Thought
   PARP 8130 The Wisdom of Rudolf Steiner
   PARP 8150 Advanced Seminar: Nietzsche’s Life and Work

   B. Cosmology
   PARP 6110 Cosmological Powers
   PARP 6160 The Sixth Extinction and the Transformation of Consciousness
   PARP 6315 The Epic of the Universe
   PARP 6390 The Fullness of Time
   PARP 6391 The Alchemy of Permaculture
   PARP 6520 The Ecosocial Vision
   PARP 6555 Cosmology and Consciousness in the Ancient World: The Mysteries
   PARP 6746 The Earth Journey
   PARP 6748 Nature and Eros
   PARP 7001 Psyche and Cosmos I: Transpersonal Psychology and Archetypal Astrology
   PARP 7002 Psyche and Cosmos II: Transits in Depth (Practicum)
   PARP 7006 The Wisdom of Teilhard de Chardin
   PARP 7107 Advanced Seminar: Interpretation of Science
   PARP 7134 Integral Cosmology: Sri Aurobindo and Whitehead
   PARP 8130 The Wisdom of Rudolf Steiner

   C. Consciousness
   PARP 6225 Synchronicity and Its Implications
   PARP 6270 Asian Spiritual Masters
   PARP 6285 Modern Western Esotericism: Theosophy and Anthroposophy
   PARP 6310 Jung and Myth
   PARP 6390 The Fullness of Time
   PARP 6538 Krishna, the Buddha, and Christ
   PARP 6555 Cosmology and Consciousness in the Ancient World: The Mysteries
   PARP 6570 Evolution of Consciousness
   PARP 6571 Mary and Modernity
   PARP 6754 Rudolf Steiner and Anthroposophy
   PARP 6780 From Gilgamesh to Gnosis: Mythic Structures of Western Religion
   PARP 6821 Archetypal Process: Whitehead, Jung, and Hillman
   PARP 7001 Psyche and Cosmos I: Transpersonal Psychology and Archetypal Astrology
II. Integral Ecology Track - 9 units

9 units from among the following:

- PARP 6110 Cosmological Powers
- PARP 6160 The Sixth Extinction and the Transformation of Consciousness
- PARP 6315 The Epic of the Universe
- PARP 6390 The Fullness of Time
- PARP 6520 The Ecosocial Vision
- PARP 6525 Perspectives on Integral Ecology
- PARP 6746 The Earth Journey
- PARP 6748 Nature and Eros
- PARP 6391 The Alchemy of Permaculture
- PARP 7104 Planetary Crisis and the Birth of the Diamond Soul
- PARP 9568 The Planetary Era: Toward a New Wisdom Culture

III. General Electives - 18 units

IV. Comprehensive Exam - 0 units

- PARP 9600 Comprehensive Exam
- PARP 9600 Comprehensive Exam (on Integral Ecology topic)

V. Dissertation - 0 units

- PARP 6900 Thesis/Dissertation Proposal Completion (two times maximum)
- PARP 7900 Thesis/Dissertation Seminar

Course Descriptions

**PARP 5110: The Art and Discipline of Writing (1 unit)**

This brief course, on two Saturdays one month apart, is for students who wish to devote themselves to becoming a writer. It is not so much for those who want to become “a writer” per se, but rather for those who have something important to communicate. Writing in the service of a goal involves the development of certain skills, disciplines, and knowledge—and perhaps other, less tangible, but even more important capacities. This course is intended to serve those who wish to commit themselves to the labor and life of writing as not only an intellectual and artistic discipline, but also, in some sense, a spiritual path, a sustained engagement with the deep mysteries of language and creativity.


This course is a 12-day trip to the culturally and ecologically diverse country of Costa Rica. We will employ an integral approach to embodied education and transformation in order to explore topics of deep ecology, spirituality, and transformational practices. Highlights will include instruction on Rudolf Steiner’s biodynamic approach to farming during a visit to Luna Nueva Biodynamic Farm; cultural immersion with the Bribri people, an indigenous group who will share with students their oral history and ecological wisdom; two days of local culture in Puerto Viejo; and daily transformative practices including yoga, meditation, writing, and more.

**PARP 6017: Scholars’ Toolkit (2 units)**

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

**PARP 6110: Cosmological Powers (3 units)**

The universe uses a variety of processes, laws, and powers, such as the electromagnetic interaction, the second law of thermodynamics, and gravity. These are the fundamental activities of the universe that have given rise to all the complex beings throughout 14 billion years of evolution. The human being, from this perspective, is a new, holistic blending of these processes and powers. This course examines the way in
which humanity can be understood as a “hominized” form of cosmological processes.

PARP 6160: The Sixth Extinction and the Transformation of Consciousness (3 units)
Humanity and the Earth itself are currently facing an unprecedented challenge: a mass extinction, caused by human activity, unparalleled since the extinction of the dinosaurs 65 million years ago. Estimates are that at current rates, one-half of all species of life on Earth will be extinct by the end of this century. This intensive seminar explores the scientific, cultural, psychological, and spiritual significance of this situation, and the possibilities for changing humanity's direction. Readings include selections by E. O. Wilson, Pierre Teilhard de Chardin, and Carl Jung.

PARP 6225: Synchronicity and Its Implications (2 units)
The phenomenon of synchronicity constitutes a dramatic challenge to the dominant scientific paradigm of our time: if synchronicity is real, the universe must be very different from what is assumed by the conventional scientific understanding. This course investigates the implications of accepting the reality of synchronicity and the role it has come to play in the psychological and spiritual life of our time. The course begins with a discussion of C. G. Jung's original formulation of the issue, including how that differed from the approach he actually adopted in his own life and practice, and then examines the various theoretical explanations that have been proposed by scientists, philosophers, and depth psychologists.

PARP 6270: Asian Spiritual Masters (3 units)
A companion course to Western Spiritual Masters, this course studies 20th-century spiritual teachers and activists rooted in Asian spiritual traditions. The first half of the course introduces Indian/neo-Hindu ideals and focuses on M. K. Gandhi, Sri Aurobindo, and Haridas Chaudhuri. The second half introduces Buddhist ideals and focuses primarily on His Holiness the Dalai Lama, and secondarily on Joanna Macy and other Buddhist activists who exemplify the path of wisdom and compassion.

PARP 6285: Modern Western Esotericism: Theosophy and Anthroposophy (3 units)
This course focuses on the biographies, teachings, and influence of three great spiritual-esoteric teachers of the late 19th and 20th centuries: Madame Blavatsky (H.P.B.) and theosophy, Rudolf Steiner and anthroposophy, and C. G. Jung and archetypal psychology. This course also explores archetypal-astrological perspectives so as to uncover a deeper understanding of these three figures and the times in which they lived.

PARP 6310: Jung and Myth (3 units)
This course investigates the use and interpretation of mythology by C. G. Jung. The course begins with an introduction to Jung's life and thought. There follows an examination of Jung's studies of a series of mythological motifs, including, among others, the Hero, the Great Mother, the Child, the Wise Old Man, and the Trickster. The course also explores Jungian approaches to an interrelated family of Mesopotamian myths that lie behind much of later Western mythology: namely, the myths of Inanna and Gilgamesh. The course ends with an examination of Jung's interpretation of the “Christ Myth,” the central myth of Christianity.

PARP 6315: The Epic of the Universe (3 units)
This course covers the central ideas and discoveries of the evolution of the universe. This empirically based narrative is a cosmological epic, an account of how things came to be and of how the human fits into the cosmos. The importance of a new, transcultural epic is difficult to overestimate, for this is a story with relevance for peoples throughout the planet and can serve as the basis for a single, multivalent human community. The focus here is on the early parts of the universe, the birth of the cosmos, the development of galaxies, and the origin and development of stars.

PARP 6390: The Fullness of Time (3 units)
We live in what the ancients called a *kairos*, a time of radical transformation, where the fate not only of the human project but of the biosphere as we have always known it lies in question. Blending lecture, experiential exercises, and dialogue, this course seeks to cultivate a deeper insight into our current moment through an exploration of the concept and experience of time. Some of the themes or elements of the course include the following: changing views of time throughout the evolution of consciousness, different approaches to time, our increasingly accelerated time-sense, and the healing power of extending our experience into “deep time.”

PARP 6391: The Alchemy of Permaculture (3 units)
Our relationship to the vital Earth we inhabit is inherently alchemical. But at this moment, evidenced by the looming planetary ecological crisis, the vessel of that relationship is on the verge of shattering. A crisis of this magnitude demands that we respond to the situation from a perspective that honors both exterior and interior landscapes. Our task is to examine how we have reached this critical point and to explore the possibilities of creating a more sustainable crucible for life. This 10-day off-site residential field course investigates the psychocultural origins of the planetary crisis and pursues direct practical solutions to it. Utilizing the ethic and practice of deep ecology and permaculture, we aim to envision, create, and live a sustainable way of being. Activities include lectures, discussions, wilderness field trips, hands-on experience with bioremediation, permaculture design principles, water catchment, wild food and medicine foraging, organic dairy production, practice in sustainable community, and—most important—exploring our playful and joyous kinship with the wild and natural world. Readings include selections by E. O. Wilson on the ecological crisis, readings by C. G. Jung and others on alchemy, and a variety of readings on permaculture and deep ecology.

PARP 6390: A History of Western Worldviews I: From the Greeks to the Enlightenment (3 units)
Drawing on defining classic texts, this course engages some of the foundational perspectives characteristic of Western thought and culture. Beginning with the ancient Greek worldview and proceeding through the Judeo-Christian to the modern, lectures emphasize the deeper significance and continuing relevance of the ideas under review. This course provides essential background for many of the specialized PCC courses and is highly recommended for students lacking a strong familiarity with the history of Western thought.
This course presents an overview of the emergent ecosocial, post-mechanistic analysis and vision, in the West, in the following areas: education (including participatory research); governance and law; economics (political economy); architecture, land use, and planning; critique of technology; health and healing; spirituality and religion; and culture and media. Ecosocial solutions to various crises of modernity are now moving into the mainstream, which may or may not result in a deep transformation of modern societies. At this moment in history, a grasp of the interrelatedness of disparate ecosocial developments is key. This course analyzes current events and the assumptions of modernity from the critical perspective of a relational worldview, an ecologically grounded postmodern (or "ecological postmodern") perspective, which holds and furthers pragmatic visionary solutions and possibilities for ecosocial transformation. The goal of the course is for students to become knowledgeable about the major issues and about the rising counterforce constituted by ecosocial theory and practice.

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

PARP 6538: Krishna, the Buddha, and Christ (3 units)
This course provides an opportunity for students to deepen their relationship to Krishna, to the Buddha, and to Christ. To this end, the course includes a study of the Bhagavad Gita according to Sri Aurobindo; His Holiness the Dalai Lama on Tibetan Buddhism and in dialogue with Catholic contemplatives; a study of Christ from the perspective of non-Christians; two Jungian interpretations of Christ as a symbol of the self; Bede Griffiths on Asian and Western spirituality; and Rudolf Steiner’s lectures on esoteric relationships among Krishna, the Buddha, and Christ.

PARP 6540: A History of Western Worldviews II: From the Romantics to the Postmodern (3 units)
This course continues the examination of the modern and postmodern Western perspectives begun in A History of Western Worldviews I. Beginning with Romanticism and the pivotal contributions of Hegel, the course goes on to consider such movements as transcendentalism, depth psychology, feminism, pragmatism, and ecology, as well as the implications of the new science. Some of the figures treated include Emerson, Nietzsche, James, Jung, Buber, Whitehead, Evelyn Fox Keller, and Catherine Keller.

PARP 6555: Cosmology and Consciousness in the Ancient World: The Mysteries (3 units)
This course investigates the evolution of cosmology and consciousness in antiquity through exploring the “Mystery Religions." Topics include the earliest cosmologies; archaic experience of self; initiation rituals; concepts of soul and immortality; the geocentric cosmos; relationships between cosmos and psyche; the origins of astrology, alchemy, mysticism, and magic; myths of transformation; the birth of self-reflective consciousness; and the origins of new religions and worldviews. Particular attention is paid to relationships between course material and developments in our own time.

PARP 6570: Evolution of Consciousness (3 units)
This course focuses on four major theoretical contributions to our understanding of the evolution of consciousness: Teilhard de Chardin’s inspiring cosmological vision of the emergence of the noosphere and its relation to the Omega Point; Hindu sage Sri Aurobindo and his notions of involution/evolution, the Supermind, and integral yoga; Eric Neumann, who provides a Jungian archetypal and mythopoetic analysis of the origins and history of consciousness; and the integral-aperspectival theory of Jean Gebser and his quasi-mystical understanding of the relation of consciousness to its ever-present origin.

PARP 6571: Mary and Modernity (1 unit)
This course examines the interface of modernity and religion, taking as a case study the Roman Catholic Church’s modernizing of the symbolic, mystical, and cosmological aspects of the spiritual presence of the Virgin Mary. The historical emergence of the modern worldview will be presented, as well as the eventually corresponding diminution of the religious sense of Mary as the Maternal Matrix, expressed in art, music, and architecture (many examples will be shown from various historical periods). The course will note the continuity between elements in Mary’s biblical narrative, and also in grassroots devotion, with the rich lineage of indigenous goddesses who preceded her in various Catholic cultures, including emergence of the Virgin of Guadalupe. Various religious responses to Mary will be discussed.

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

PARP 6605: Literature of Embeddedness (1 unit)
This course explores poetry and fiction that address, challenge, and correct the Western philosophical perceptions of a radical discontinuity between humans and nature, between body and mind, between self and the world, and between immanence and transcendence. The selected literature succeeds in various approaches to expressing human experience as embedded in, and indeed constituted by, subtle processes of the Earth community and the entire cosmos. Aspects of orality and literacy are covered. Some of the authors, such as traditional Native Americans, speak from cultures that have never perceived the Western discontinuities. Others create characters who experience a sudden dissolution of false boundaries or gradually find their human-focused consciousness absorbed by and expanded to the far larger dimensions of the cosmological whole.
PARP 6618: Intimations of a New Worldview (3 units)
The limits of our cosmological imagination define the limits of our existence: Do we live in a disenchanted, mechanistic, purposeless universe as a randomly produced oddity of isolated consciousness, or do we participate in a living cosmos of unfolding meaning and purpose? This seminar and lecture course uses as its text Richard Tarnas's *Cosmos and Psyche*, which summarizes 30 years of research examining correlations between planetary movements and the archetypal patterns of human experience. Rather than indicate a fatalistic determinism in the cosmic scheme, these correlations appear to open up a new dimension of awareness through which both individuals and the larger human community can participate more consciously and intelligently in their encounter with and embodiment of the great archetypal forces that shape human life.

PARP 6620: Luce Irigaray: An Ethics of Sexuate Difference (1 unit)
This course explores the work of Luce Irigaray, who is perhaps the most important contemporary feminist philosopher. It focuses on Irigaray's fruitful explications, in both analytical and poetic terms, of the myriad ramifications and creative possibilities of acknowledging sexuate difference, as well as her insights into the fertile dynamics that are lost to a culture when it denies sexual difference by insisting on the assumption that the male is the norm. Instead, Irigaray advocates developing a culture of intersubjectivity (between the sexes) as well as a culture of female subjectivity (among women). The coursework is organized in the following areas: philosophy, linguistics, spirituality, art, and politics.

PARP 6735: Embodied, Embedded Philosophy (3 units)
In the wake of quantum physics and complexity studies, Western philosophy is ripe for a rethinking inspired by the biological, ecological, and cosmological awakening. This course analyzes both the problem (the West's long “dogmatic slumber” in a trance of disembodied, disembedded, mechanistic assumptions) and the emergent corrections and creative possibilities. Students will study pioneering philosophers of an embodied, embedded orientation; discuss relevant findings derived from recent holistic discoveries in science; discuss new options; and contribute via their paper to the emergence of post-mechanistic, embodied, embedded ecocritical philosophy by reframing and reconsidering a key issue or area in Western philosophy.

PARP 6746: The Earth Journey (3 units)
During the modern age, the fundamental context for meaning was the nation-state. This is now understood to be too restrictive to serve the needs of our multicultural, planetary world. The new context is Earth, the matrix for every culture and nation. This course covers the evolutionary journey of Earth from molten matter to the present time. Topics explored include the dynamics of Earth in the shaping of the continents, the birth of life, and the appearance and functioning of the human groups. The course includes speculations on the emerging role of humanity as a partner with the other fundamental components of Earth.

PARP 6748: Nature and Eros (2 units)
Nature and Eros takes the form of an intensive retreat and employs an integral educational process, including the conceptual, the emotional, the experiential, and the intuitive, in order to embrace Nature as the multidimensional matrix, not only of our bodies, minds, and souls, but of our civilization as well. In each course, participants live together for five days in a distinct natural setting: forest, ocean, wetlands, mountain, or desert. Participants turn to Nature herself because she has the power to awaken us to our true authenticity.

PARP 6750: Romanticism and Idealism: The Birth of the New Paradigm (2 units)
This course considers the related movements of Romanticism and Idealism, especially as they flourished in Germany and England around the turn of the 19th century, as the birth of what would later come to be known as the New Paradigm. Through a reading of representative texts—including selections from Goethe, Blake, Schelling, Hegel, Wordsworth, Coleridge, and Fechner, along with such later interpreters as Owen Barfield, Arthur Lovejoy, M. H. Abrams, and W. Hanegraaff—the course focuses on the variously inflected romantic and idealist alternative to the still-dominant mechanistic and disenchanted worldview of late modernity.

PARP 6754: Rudolf Steiner and Anthroposophy (3 units)
This course is an introduction to the spiritual-scientific research of Rudolf Steiner, the 20th-century esoteric-spiritual clairvoyant and initiate, and to anthroposophy, the esoteric discipline intended, in Steiner's words, "to lead the spiritual in the individual to the spiritual in the Universe." Readings in this course include an exposition of Steiner's life, thought, and practical advice; Steiner's writings anthologized in *The Essential Steiner*; a reading and discussion of Steiner's foundational text for spiritual practice, *How to Know Higher Worlds*; and books on the implications and applications of Steiner's insights and method for the attainment of higher knowledge.

PARP 6780: From Gilgamesh to Gnosis: Mythic Structures of Western Religion (3 units)
This course explores mythic patterns at the heart of Western religions. The course examines the earliest Mesopotamian roots of the symbolic systems of the West; the core myths of the ancient Israelites; the merging of ancient Near Eastern ritual and myth, Israelite apocalyptic speculation, and Greek mysticism and cosmology that created the symbolic matrix from which the Christian movement emerged; the process by which multiple layers of archetypal imagery gradually became woven around the historical figure of Jesus; and the fully developed Christ-myth in sources ranging from the visionary mythmaker Paul to various Gnostic traditions.

PARP 6821: Archetypal Process: Whitehead, Jung, and Hillman (3 units)
Two key figures in the 20th century's engagement with the intersection of philosophy, cosmology, and consciousness were Alfred North Whitehead and C. G. Jung. This course offers an overview of their work, grounded in entirely different disciplines but approaching the same mystery. The final part of the course is devoted to exploring and discussing the remarkable contributions to the anthology *Archetypal Process*, based on a provocative and fruitful 1983 conference with James Hillman, David Ray Griffin, Catherine Keller, and others, perhaps the fullest academic anticipation of the concerns and themes that later came to inspire the transdisciplinary focus of the PCC program.
PARP 7011: Psyche and Cosmos I: Transpersonal Psychology and Archetypal Astrology (3 units)
This course examines the emerging understanding of the relationship between the human psyche and the cosmos, based on observed correlations between various psychological conditions and transformations and specific planetary positions. Topics include the extended cartography of the human psyche suggested by modern consciousness research and experiential therapies, analysis of birth charts and planetary transits, archetypal and perinatal patterns in art and culture, and the relevance of this evidence to both the larger tradition of depth psychology and the cultural emergence of a radically integrated worldview.

PARP 7012: Gnosticism (3 units)
Gnosticism was a mystical, esoteric form of early Christianity, with links to the Mystery cults, ancient Near Eastern mythology, Neoplatonic speculation, and astrological and alchemical traditions. Orthodox Christians in the first few centuries violently suppressed the Gnostic schools and systematically destroyed Gnostic texts. As a result, the Gnostic teachings were all but lost for nearly 2,000 years. However, in 1945 a chance discovery brought to light a complete library of Gnostic writings. In this course we will use these writings and other sources to reconstruct the teachings, practices, and history of the Gnostic religion. In doing so, we will be undertaking an intellectual descent into the deeper layers of the Western psyche, where the suppressed Gnostic vision lies dormant but—if it can be brought back into consciousness—holds out the potential for restoring a vital missing element in the symbolic life of Western civilization.

PARP 7013: Female Organic Artists (1 unit)
This course explores the work of several well-known contemporary female sculptors and painters who create organic form and engagement as their primary expression. The work will be situated in the history of organic art within the history of modern and contemporary art. The works engage with body, nature, biological abstraction, and ecological dynamics, as well as an implicit spiritual dimension. Various aspects of female subjectivity will be discussed.

PARP 7014: Planetary Crisis and Birth of the Diamond Soul (2 units)
The objective in this course is to explore the impact that the planetary crisis may be having on the human soul. This course will bring into dialogue two lines of inquiry that often appear separately in the literature: (1) reincarnation and the evolution of the soul, and (2) the dynamics of humanity's collective transformation. Synthesizing these two perspectives takes us into the nuts and bolts of the evolutionary pivot that the soul may be undergoing at the individual level while the planet undergoes its collective transformation. If the planetary crisis is the cocoon, what is emerging in history may be the Diamond Soul. Together we will examine the idea that the size and scale of the transformation taking place globally may be mirroring an equally profound shift taking place inside the soul.

PARP 7015: Love and Grace in Action: Pathways to Peace and Reconciliation (2 units)
This course will provide a brief introduction to new paradigms and practices in the growing field of reconciliation, and how those practices are applied in specific projects in India and South Africa. Emphasis will be on spiritual dimensions of peacemaking and their practical implementation in real-world activism. Students will engage in contemplative and experiential practices as related to the Power of Reconciliation work developed by the Satyana Institute.
PARP 7036: Dancing with Duality: An East/West dialogue (3 units)
Enacted in the spirit of dialogical inquiry, this co-taught course explores the perennial mystery of the relation of duality—whether in the form of dualism, polarity, opposition, difference, or some other form of twoness—to the non-dual (of which, paradoxically, there are at least two forms). Selected readings from Eastern and Western philosophical, religious, and literary texts serve as the starting point for reflection and meditation on such related topics as truth and the nature of the real, God or the divine, good and evil, time and eternity, the nature of nature, consciousness, and the self.

PARP 7037: Philosophy and Cosmology of Alfred North Whitehead (3 units)
Alfred North Whitehead’s unique philosophy offers us a coherent understanding of experience that allows us to solve the mind/body problem and to account for evolutionary emergence. It is an approach to the re-enchantment of the world that is also a profoundly satisfying philosophy of science. It offers deep insights into psychology, and establishes a metaphysics that is open to empathy, telepathy, supernormal human functioning, life after death, and reincarnation. This course will provide a comprehensive introduction to the many-faceted thought of this great thinker. It will include a survey of the development of Whitehead’s thought, of his basic metaphysical ideas, and of his cosmological speculations.

PARP 7105: Archetypes, Art, and Culture (3 units)
Informed by the insights of Jungian, archetypal, and transpersonal psychology, this course uses lecture presentations and works of music, film, and literature to explore and understand the meanings of the planetary archetypes in natal charts and transits. In turn, the archetypal astrological perspective is used to illuminate and more deeply understand the deeper dimensions of major works of art and cultural epochs, from Beethoven’s symphonies and the French Revolution to Fellini, the Rolling Stones, and the 1960s. Because the arts affect the heart and body as well as the mind and spirit, permitting a more multidimensional experience of the archetypes than would expository lectures and readings alone, this course will involve listening to various works of music, watching films, and reading fiction and memoirs.

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

PARP 7116: Embodied, Embedded Philosophy (1 unit)
In the wake of quantum physics and complexity studies, Western philosophy is ripe for a rethinking inspired by the biological, ecological, and cosmological awakening. This course analyzes both the problem (the West’s long “dogmatic slumber” in a trance of disembodied, disembedded, mechanistic assumptions) and the emergent corrections and creative possibilities. Students will study pioneering philosophers of an embodied, embedded orientation; discuss relevant findings derived from recent holistic discoveries in science; discuss new options; and contribute via their paper to the emergence of post-mechanistic, embodied, embedded ecosocial philosophy by reframing and reconsidering a key issue or area in Western philosophy.

PARP 7134: Integral Cosmology: Sri Aurobindo and Whitehead (3 units)
Both Sri Aurobindo and Alfred North Whitehead made significant contributions to cosmological thought. Between them, they developed an integral cosmology in which consciousness, soul, and spirit are seen as intrinsic to the universe rather than as epiphenomenal. Taken together, their work outlines a story of evolution in which we can make sense of the current planetary crisis, including its economic and technological dimensions.

PARP 7400: Psyche and Spirit: From the Psychology of Religion to Transpersonal Theory (3 units)
This course explores the relation of psyche to “spirit”—that is, to religion, spirituality, and spiritual philosophies and worldviews—through a consideration of the development that leads from classic representatives of the psychology of religion to the principal paradigms of contemporary transpersonal theory. Readings include primary texts, set in their appropriate contexts, by William James, C. G. Jung, Stanislav Grof, and Ken Wilber.

PARP 7419: J. Krishnamurti and Transformation
An introduction to the person and teaching of J. Krishnamurti, this course examines his approach to thought, conditioning, religion, education, meditation, and personal transformation. The class will explore the process of dialogue and will attempt to experience his teaching in personal awareness. The course is also an inquiry: Does Krishnamurti’s teaching constitute an integral approach to personal and societal transformation?

PARP 7666: Feminist Philosophy and Religious Thought (3 units)
This course retrieves and highlights the philosophical wisdom and spiritual insight of women in many cultures, including ancient Egypt, Classical Greece; Sophia/Wisdom writings of the Hellenistic era; early and medieval Jewish, Christian, and Islamic eras; and modern and postmodern voices of women spiritual teachers, philosophers, theologians, and theologians. Spiritual and philosophical teachers may include Makeda, Queen of Sheba, the author of Thunder Perfect Mind, Lysistrata, Diotima, Mary Magdelene, Hypatia, Rubia, Hildegard of Bingen, Sor Juana, Simone Weil, and contemporary authors such as Amma, Marcia Falk, Judith Plaskow, Karen Baker-Fletcher, Rita Nakashima Brock, Charlene Spretnak, Carol P. Christ, Starhawk, Paula Gunn Allen, and Dhyani Ywahoo, among others.

PARP 7701: Integrative Seminar (3 units)
This seminar provides an opportunity for PCC master’s students to create a portfolio documenting their course of study as it comes to a conclusion. All students will synthesize the various threads of their research as expressed in papers of enduring significance in a new essay to be presented to the class, and, after appropriate refinement, to an assembly of PCC faculty and students. In this seminar, students will address
each other directly while the instructor provides crucial but minimal direction and instruction.

**PARP 7777: The Alchemical Tradition (3 units)**
This course explores the nature and history of alchemy. Western alchemy is 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 are also discussed. Particular attention is paid to the connections between alchemy and esoteric religious traditions, and to C. G. Jung’s modern discovery of the psychological and spiritual implications of alchemical symbolism.

**PARP 7900: Thesis/Dissertation Seminar (0 units)**
The advanced student’s researching and writing of a thesis or dissertation progresses with the mentorship of, and in close consultation with, one’s Thesis or Dissertation Chair and Committee.
Prerequisites: PARP 6900; advancement to candidacy.

**PARP 8130: The Wisdom of Rudolf Steiner (3 units)**
This course is a wide and substantial introduction to the wisdom of Rudolf Steiner (1861–1925), esoteric teacher; founder of anthroposophy, Waldorf education, and biodynamic agriculture; and contributor to advances in science, philosophy, social science, and the arts. It will cover Steiner’s life and works; his Goethean approach to nature; his “philosophy of freedom”; his accounts of anthroposophy, evolution of consciousness, a path of initiation, and cosmic Christ.

**PARP 8150: Advanced Seminar: Nietzsche’s Life and Work (3 units)**
This advanced doctoral seminar explores the thought of Friedrich Nietzsche in its dramatic evolution over the course of his life. Most of his major works are covered, as well as a sampling and survey of the others. Our task is to enter into this extraordinary and immensely influential philosopher’s intellectual and spiritual world, engage his ideas in dialogue, and attempt to grasp their deeper contours and larger significance. This course is intended for doctoral students; master’s students need permission of the instructor.

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

**PARP 8901: Advanced Seminar: Nietzsche, Freud, Jung: An Archetypal Perspective (3 units)**
This advanced seminar, held on three weekends spread out over three months, will be devoted to an examination of the personal and intellectual biographies of Friedrich Nietzsche, Sigmund Freud, and Carl Gustav Jung. Familiarity with the basic principles of archetypal astrological analysis will be assumed. Prerequisite: Psyche and Cosmos I, or the equivalent.

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

**PARP 9568: The Planetary Era: Toward a New Wisdom Culture (3 units)**
This seminar considers the complex network of factors related to the birth and ongoing transformation of the Planetary Era. Drawing on the insights of such “big picture” thinkers as Hegel and Jung, Karl Jaspers, and Teilhard de Chardin, or more recently of Ewert Cousins, Ken Wilber, and Edgar Morin, we seek to discern the deeper pattern of world history and the evolution of consciousness. Emphasizing the continuity among such traditions as Renaissance esotericism, Romanticism, the 1960s counterculture, and the New Paradigm, we participate in the creation of a wisdom culture worthy of the Planetary Era.
**Philosophy and Religion: Women’s Spirituality**

**M.A. in Philosophy and Religion with a concentration in Women’s Spirituality**

**Ph.D. in Philosophy and Religion with a concentration in Women’s Spirituality**

**Program Chair**
Arisika Razak, R.N., CNM, MPH

**Core Faculty**
Lucia Chiavola Birnbaum, Ph.D.
Mara Lynn Keller, Ph.D.
Charlene Spretnak, M.A.

**Adjunct Faculty**
Jennifer Berezan, M.A.
Susan G. Carter, Ph.D.
Carol P. Christ, Ph.D.
Riane Eisler, J.D.
Rose Wognum Frances, MFA
Tricia Grame, MFA, Ph.D.
Susan Griffin, M.A., MFA
Mary Mackey, Ph.D.
Joan Marler, M.A.
Marguerite Rigoglioso, Ph.D.
Marta Sophia Lopez Rodriguez, Ph.D.
Peggy Reeves Sanday, Ph.D.
Starhawk/Miriam Simos, M.A.
Luisah Teish, Ph.D.
Sara Webb, B.A., CMT

**About the Program**
A diverse women’s spirituality movement is emerging to cultivate and support a wide variety of ways that empower women from all over the world to pursue an authentic spiritual quest, engage with the pressing and urgent issues of our time, and effect constructive personal and social transformation. CIIS is one of the leading institutions where the transdisciplinary academic study of this contemporary and historic phenomenon is encouraged and taught. In addition to the M.A., we offer the only Ph.D. degree centered in women’s spirituality from a fully accredited institution in the United States.

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

Both the M.A. and Ph.D. degrees may be earned through “flexible formats”: online, weekend, and summer intensive courses, and/or courses in the regular residential weekly format. For the benefit of those who are working or who live at a distance, the M.A. or Ph.D. may be completed entirely through a combination of online courses (up to 17 units) and the remaining units taken in face-to-face weekend courses and/or summer intensive courses. Semi-distance (nonresidential) students must take at least one of the Women’s Spirituality Summer Intensive cluster of courses, as soon as possible after entering the program (ideally in the summer before their first full academic year).

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

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

Our residential courses may be augmented by Independent Studies with core and adjunct faculty who offer Women’s Spirituality Journeys to sacred sites abroad. Up to 6 units may be taken as Independent Studies; up to 3 units may be taken through the CIIS Public Programs; and up to 6 units may be transferred from an accredited graduate institution.
Areas of Emphasis

Students are invited to pursue work in the following six areas of emphasis:

1. **Body Wisdom, Women, and Healing**
   Our program includes an emphasis on women’s embodied wisdom and the vernacular history that preserves the role of women as seers, healers, and nurturers of life. Western culture is slowly emerging from an overly dualistic worldview that devalues the creative responses of the bodymind and denies the body as a source of wisdom. Courses include work in the female modes and powers of healing; issues in women’s health, healing, and wellness; an exploration of diverse views of female embodiment and sexuality; and experiential studies in movement and bodywork.

2. **Cultural History, Archaeomythology, and Ecosocial Anthropology**
   The academic blinders imposed by an androcentric and reductionist worldview, and the anti-spiritual bias in the social sciences, long prevented an understanding of cultures with an entirely different cosmology or worldview. Here, humanistic social sciences—which hold a more integrative focus on body, mind, spirit, and place—reconstruct a broader and deeper understanding of both ancient and contemporary cultures. These studies draw upon the disciplines of archaeology, anthropology, genetics, linguistics, religious and cultural history, art history, and folklore studies to generate a multifaceted understanding of the material and spiritual dimensions of the early cultures of the Paleolithic, Neolithic, Bronze, Classical, and Medieval ages, and continuing into the present. These more integral social sciences examine the dynamic interrelationships and co-generation of ecological and social realities, especially as these affect the gendered structures of societies. Courses study non-patriarchal, matristic, or matriarchal cultures in their ecosocial contexts, as well as the postcolonial dynamics of North and South, East and West.

3. **Feminist and Ecofeminist Philosophy**
   Feminist philosophy has long emphasized a relational approach to key philosophical issues, an approach that incorporates a post-mechanistic worldview of dynamic interconnectedness in the web of life. Ecofeminist philosophy explores the embodied, embedded, ecosocial context of philosophical issues, with attention to the emergent field of relational or holistic thought, alongside rational-intuitive thinking. Courses include work with process philosophy and process theology/theology; womanist-feminist worldviews; Luce Irigaray’s ethics of sexuate difference; and literary responses to major ecological and philosophical issues.

4. **Justice, Community, Sustainability/Peace, and Partnership Studies**
   The construction of patterns of greater justice, nonviolence, and a more harmonious world draws from many sources, including the hopeful legacy of African migration studies—those that emphasize justice with nurturance and healing, equality with difference, and transformation. We combine a feminist and womanist analysis and vision regarding social, political, and economic systems with an engaged spirituality that draws on active compassion to create a more equitable and caring world. Women all over the world have excelled at breaking through stale systems of rationalization for violence and have created fresh paths to peace and community well-being. Courses include the study of cultures that passed long eras in peace, the causes of structural and other violence, the shift from dominator systems to values of gender-partnership and community, postcolonial challenges and alternatives, and frameworks for problem-solving and constructive initiatives that draw on reciprocity and mutuality.

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

6. **Women’s Mysteries and Sacred Arts**
   Many elements of language, ritual, and the arts have roots in cultural responses to the elemental powers of the female and to the ineffable mysteries of the cosmos. An honoring of women’s mysteries of birth, sexuality, death, and rebirth informs our coursework in ritual, music, dance, literature, painting and sculpture, and film appreciation. The experiential as well as intellectual study of diverse sacred arts is intended to evoke one’s innate creativity, revealing personal and cultural sources of mystical insight, embodied healing, and artistic blossoming.

**M.A. Admissions Requirements**

Applicants to the M.A. in Philosophy and Religion with a concentration in Women’s Spirituality program must meet the general admissions requirements of the Institute. Please forward an autobiographical sketch, a statement of educational goals, transcripts, and a sample of your academic writing that demonstrates standard academic research and writing skills.

Individuals who apply to our M.A. program are often seeking personal, intellectual, and cultural enrichment and empowerment from our stimulating, feminist-womanist-sisterist affirmation of women’s growing spiritual awareness and deepening intelligence and wisdom. M.A. applicants often plan to pursue a career in teaching in community college, college, or university; in writing; or to diversify and enhance an existing career in such fields as the media, computer design, psychotherapy, spiritual counseling, ministry, social action, public policy, environmental justice, journalism, hospice work, women’s health and health advocacy, or the arts.
Curriculum

M.A. in Philosophy and Religion with a concentration in Women’s Spirituality - 36 units

I. Foundation Courses - 10 units
   A. PARW 6500  Contemporary Women’s Spirituality; OR
      PARW 6786  Embodying the Present: Women’s Spirituality
   B. PARW 7585  Spirit, Compassion, and Community Activism
   C. PARW 7609  Womanist-Feminist Worldviews
   D. One of the following:
      PARW 6356  Writing Women’s Spiritual Quest
      PARW 6450  Women’s Visionary Film
      PARW 6580  Art and Creativity: Language of the Soul
      PARW 6605  Literature of Embeddedness
      PARW 7054  Women’s Spiritual Poetry and Fiction
      PARW 7009  The Poetics of the Female Voice
      PARW 7013  Female Organic Artists
      PARW 7020  Sacred Music of the World: Traditional and Contemporary
      PARW 7023  Priestesses of Ancient Greece
      PARW 7420  The Healing Ecstasy of Sound
      PARW 7425  Art as Sacred Process
      PARW 7456  Sappho’s Poetry and Literary Heritage
      PARW 7610  The Greater Mysteries: Birth, Sexuality, Death, Rebirth
      PARW 7635  The Eleusinian Mysteries of Demeter and Persephone
      PARW 7660  Painting and Poetry: Woman as Sacred Symbol
      PARW 7690  Women’s Sacred Arts and Cultural Transformation

II. Philosophy and Religion Courses - 9 units
   A. 3 units from the Asian and Comparative Studies concentration
   B. 3 units from the Philosophy, Cosmology, and Consciousness concentration
   C. 3 units from the Women’s Spirituality concentration
      Select from one of these areas:
      1. Women and World Religions
      2. Feminist and Ecofeminist Philosophy

III. Area of Emphasis - 6 units
   6 units from within one of these areas:
   A. Body Wisdom, Women, and Healing
      PARW 6785  Women’s Embodiment, Sexuality, and Healing
      PARW 6788  Embodying Praise: Sacred Traditions of Movement
      PARW 6790  Contemporary Issues in Women’s Health
      PARW 7200  Coming Alive: Rosen Movement and Bodywork
      PARW 8520  Psychology of Women
      PARW 8888  Embodiment: Understanding Boundary, Grace, and Balance
   B. Cultural History, Archaeomythology, and Ecosocial Anthropology
      PARW 7050  Goddesses of Prehistory: An Archaeomythology
      PARW 7217  Mirrors in History: A Cross-Cultural Exploration
      PARW 7390  Heresies, Folklore, and Other Submerged Beliefs
      PARW 7510  Cultures in Balance: Women at the Center
      PARW 7520  Matriarchal Elaboration of Matrixial Consciousness
      PARW 7532  Subaltern Cultures: Cosmology, Icons, and Rituals
      PARW 7640  Goddess and God Civilization of Ancient Crete
      PARW 7800  Engendering and Reframing Development
   C. Feminist and Ecofeminist Philosophy
D. Justice, Community, Sustainability/Peace, and Partnership Studies

PARW 6535 Heart and Soul of Justice
PARW 7136 The Future Has an Ancient Heart
PARW 7201 Peace Is in Our Hands: Rosen Method Bodywork
PARW 7119 Economics, Politics, Body, and Spirit
PARW 7800 Engendering and Reframing Development
PARW 7840 World without War: Justice with Compassion, Equality, Transformation

E. Women and World Religions

PARW 6571 Mary and Modernity
PARW 6711 Native American Spiritual Paths
PARW 6715 American Indian Grandmother Divinities
PARW 6787 Sacred Women of Africa and the African Diaspora
PARW 7022 Women and World Religions: Goddess, God, and Interfaith Dialogues
PARW 7118 Women and World Religions: Historical Perspectives
PARW 7122 Women and World Religions: Special Topics
PARW 7280 The Hindu Goddess
PARW 7531 Women and World Religions: Dark Mothers of Justice with Compassion
PARW 7536 Holy Women of Judaism, Christianity, and Islam
PARW 7560 Thealogy/Theology: Goddess/God, Humanity, Nature, and Ethics
PARW 7572 Women and Judaism
PARW 7573 New Directions for Women in Christianity
PARW 7586 African Black Mother and Black Madonnas

F. Women’s Mysteries and Sacred Arts

PARW 6356 Writing Women’s Spiritual Quest
PARW 6450 Women’s Visionary Film
PARW 6580 Art and Creativity: Language of the Soul
PARW 6605 Literature of Embeddedness
PARW 7054 Women’s Spiritual Poetry and Fiction
PARW 7009 The Poetics of the Female Voice
PARW 7013 Female Organic Artists
PARW 7020 Sacred Music of the World: Traditional and Contemporary
PARW 7023 Priestess of Ancient Greece
PARW 7420 The Healing Ecstasy of Sound
PARW 7425 Art as Sacred Process
PARW 7456 Sappho’s Poetry and Literary Heritage
PARW 7610 The Greater Mysteries: Birth, Sexuality, Death, Rebirth
PARW 7635 The Eleusinian Mysteries of Demeter and Persephone
PARW 7660 Painting and Poetry, Woman as Sacred Symbol
PARW 7690 Women’s Sacred Arts and Cultural Transformation

IV. Electives - 8 units

V. Culminating Coursework - 0-3 units

Select one of the following:

A. PARW 6800 M.A. Integrative Seminar: Portfolio Project
B. PARW 6800 M.A. Integrative Seminar: Advanced Research Project
C. PARW 7809 Thesis/Dissertation Proposal Writing
   PARW 6900 Thesis/Dissertation Proposal Completion (if needed)
   PARW 7900 Thesis/Dissertation Seminar
**About the Ph.D. Program**
The Ph.D. in Philosophy and Religion with a concentration in Women's Spirituality will guide the student toward the formation of an original contribution to the field of women's spirituality.

The comprehensive exams taken toward the end of the Ph.D. coursework are composed of two take-home bibliographic essays in the student’s two areas of specialization, based on key primary written sources in the designated fields. These exams demonstrate that the student has cultivated broad and deep knowledge of two areas of specialization before going on to the dissertation work. They also may serve to develop a student’s areas of teaching competencies.

The doctoral dissertation—grounded in the literature of women's spirituality, the challenges of our times, and the engaged role of the scholar—brings the student to the creation of an original contribution to the growing body of knowledge of women’s spirituality and philosophy, religion, women’s studies, or the humanities. The research and writing of a dissertation is done in consultation with one’s dissertation committee (the chair and members) and must meet professional academic standards.

**Ph.D. Admissions Requirements**
Applicants to the Ph.D. in Philosophy and Religion with a concentration in Women’s Spirituality must meet the general admissions requirements of the Institute. The materials required for application are an autobiographical sketch, an academic goals statement, an academic writing sample that demonstrates standard scholarly research and writing skills, two letters of recommendation, and transcripts.

Students admitted with an M.A. in a field other than philosophy, religion, women's studies, or women's spirituality may need to take up to 18 supplemental units from the Women's Spirituality master's curriculum, minus equivalent courses taken elsewhere.

**Curriculum**

**Ph.D. in Philosophy and Religion with a concentration in Women’s Spirituality - 36 units**

I. Foundation Courses - 10 units
   - A. PARW 6500 Contemporary Women’s Spirituality; OR PARW 6786 Embodying the Present: Women's Spirituality
   - B. PARW 7609 Womanist-Feminist Worldviews
   - C. PARW 7585 Spirit, Compassion, and Community Activism
   - D. PARW 8012 Women’s Spirituality Research Methodologies

II. Areas of Specialization - 12 units
   - 6 units in each of two of the following areas:
     - A. Body Wisdom, Women, and Healing
       - PARW 6785 Women’s Embodiment, Sexuality, and Healing
       - PARW 6788 Embodying Praise: Sacred Traditions of Movement
       - PARW 6790 Contemporary Issues in Women’s Health
       - PARW 7200 Coming Alive: Rosen Movement and Bodywork
       - PARW 8520 Psychology of Women
       - PARW 8888 Embodiment: Understanding Boundary, Grace, and Balance
     - B. Cultural History, Archaeomythology, and Ecosocial Anthropology
       - PARW 7050 Goddesses of Prehistory: An Archaeomythology
       - PARW 7217 Mirrors in History: A Cross-Cultural Exploration
       - PARW 7390 Heresies, Folklore, and Other Submerged Beliefs
       - PARW 7510 Cultures in Balance: Women at the Center
       - PARW 7520 Matriarchal Elaboration of Matrixial Consciousness
       - PARW 7532 Subaltern Cultures: Cosmology, Icons, and Rituals
       - PARW 7640 Goddess and God Civilization of Ancient Crete
       - PARW 7800 Engendering and Reframing Development
     - C. Feminist and Ecofeminist Philosophy
       - PARW 6520 The Ecosocial Vision
       - PARW 6620 Luce Irigaray: An Ethics of Sexuate Difference
       - PARW 6630 Feminist Perspectives on Western Culture
III. Electives - 8 units

IV. Foreign Language Proficiency - Non-credit

Proficiency demonstrated by one of the following:

A. Two years of successful college coursework
B. Satisfactory score on the ETS Foreign Language Reading Exam
C. Additional language study (depending on dissertation topic)

V. Culminating Coursework - 6 units

PARW 9600 Comprehensive Exams (two exams)
PARW 7809 Thesis/Dissertation Proposal Writing
PARW 6900 Thesis/Dissertation Proposal Completion (if needed; two times maximum)
PARW 7900 Dissertation Seminar
Course Descriptions

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

PARW 6356: Writing Women's Spiritual Quest (2 units)
This course explores a diversity of spiritual quests. Participants read and discuss women's stories, journals, poetry, and other writings about seeking the divine through pilgrimage, solitude, sexuality, social activism, motherhood, community, nature, and much more.

PARW 6450: Women's Visionary Film (1-3 units)
Women's sacred experience and beliefs too rarely find expression in contemporary culture via film. The inspiring new genre of women's visionary films, created primarily by women about women from diverse cultures of our global community, will be viewed or read for their discussion of sacred themes. The mystical vision of many of these works is embodied in the daily lives and sacred stories of ordinary persons as well as mythical beings. Films such as Goddess Remembered, Sorceress, Daughters of the Dust, Monsoon Wedding, Frida, Blossoms of Fire, and Whale Rider will be reviewed.

PARW 6500: Contemporary Women's Spirituality (3 units)
This class weaves together women's spiritual experiences with cultural history, art, womanist-feminist theory and practice, Earth-based spiritual traditions, ecology, ecofeminism, and ancient and modern struggles for liberation. Drawing substance from the visions, dreams, artistry, and activism of many women from all over the globe, it introduces some of the leading and emerging multicultural and multidimensional voices of the women's spiritual movement in the United States and the world. This portal course for Women's Spirituality residential M.A. and Ph.D. students emphasizes community building and greater awareness and appreciation of diversity. Each person is asked to research and share her mother-line heritage.

PARW 6520: The Ecosocial Vision (2 units)
This course presents an overview of the emergent ecosocial, post-mechanistic analysis and vision, in the West, in the following areas: education (including participatory research); governance and law; economics (political economy); architecture, land use, and planning; critique of technology; health and healing; spirituality and religion; and culture and media. Ecosocial solutions to various crises of modernity are now moving into the mainstream, which may or may not result in a deep transformation of modern societies. At this moment in history, a grasp of the interrelatedness of disparate ecosocial developments is key. This course analyzes current events and the assumptions of modernity from the critical perspective of a relational worldview, an ecologically grounded postmodern (or "ecological postmodern") perspective, which holds and furthers pragmatic visionary solutions and possibilities for ecosocial transformation. The goal of the course is for students to become knowledgeable about the major issues and about the rising counterforce constituted by ecosocial theory and practice.

PARW 6535: Heart and Soul of Justice (1 unit)
This course is about cultivating a "practice of emancipatory subjectivity." Learning how to work with the challenging dynamics of cross-cultural alliance building requires more than an acquisition of information about the other. Human capacities and qualities such as discernment, courage, fierce compassion, playfulness, and self-awareness are essential. These capacities empower us and enable us to see and work with the ways in which cultural conditioning has affected us. In this course, students and teachers will build an "experience worthy" container necessary for addressing issues of race, class, gender, and other forms of social oppression.

PARW 6571: Mary and Modernity (1 unit)
This course examines the interface of modernity and religion, taking as a case study the Roman Catholic Church's modernizing of the symbolic, mystical, and cosmological aspects of the spiritual presence of the Virgin Mary. The historical emergence of the modern worldview will be presented, as well as the eventually corresponding diminution of the religious sense of Mary as the Maternal Matrix, expressed in art, music, and architecture (many examples will be shown from various historical periods). The course will note the continuity between elements in Mary's biblical narrative, and also in grassroots devotion, with the rich lineage of indigenous goddesses who preceded her in various Catholic cultures, including emergence of the Virgin of Guadalupe. Various religious responses to Mary will be discussed.

PARW 6580: Art and Creativity: Language of the Soul (1 unit, studio art course)
Throughout the course, our primary focus will be a creative exploration and dialogue, as it inspires the students' own creative visual art-making in drawing, painting or clay, writing, poetry and/or multi-media of one's choice. We will seek to transcend our individual experiences to communicate our emotions, concerns, and spiritual insights through the arts. A dialogue between the unconscious and consciousness will supply the fuel for our creativity. Thus, it is not simply a matter of making original works of art; it is the discovery linking the past to the future in a continuing cycle of growing self-awareness.

PARW 6605: Literature of Embeddedness (1 unit)
This course explores poetry and fiction that address, challenge, and correct the Western philosophical perceptions of a radical discontinuity between humans and nature, between body and mind, between self and the world, and between immanence and transcendence. The selected literature succeeds in various approaches to expressing human experience as embedded in, and indeed constituted by, subtle processes of the Earth community and the entire cosmos. Aspects of orality and literacy are covered. Some of the authors, such as traditional Native Americans, speak from cultures that have never perceived the Western discontinuities. Others create characters who experience a sudden
dissolution of false boundaries or gradually find their human-focused consciousness absorbed by and expanded to the far larger dimensions of the cosmological whole.

PARW 6620: Luce Irigaray: An Ethics of Sexuate Difference (1 unit)
This course explores the work of Luce Irigaray, who is perhaps the most important contemporary feminist philosopher. It focuses on Irigaray's fruitful explications, in both analytical and poetic terms, of the myriad ramifications and creative possibilities of acknowledging sexuate difference, as well as her insights into the fertile dynamics that are lost to a culture when it denies sexual difference by insisting on the assumption that the male is the norm. Instead, Irigaray advocates developing a culture of intersubjectivity (between the sexes) as well as a culture of female subjectivity (among women). The coursework is organized in the following areas: philosophy, linguistics, spirituality, art, and politics.

PARW 6630: Feminist Perspectives on Western Culture (1-2 units)
While reviewing feminist critiques in various fields, this course focuses primarily on creative alternatives, grounded in female perspectives, to problematic aspects of the status quo. Topics covered will include differences between the sexes, theories of early cultural development, language and literary expression, time, the visual arts, spirituality and religion, process philosophy, cosmology, and the ecofeminist vision. Students will be encouraged through the creativity of their papers to contribute to the ongoing mission—and sacred calling—of the women's movement.

PARW 6640: Women's Leadership in Ecosocial Activism (1 unit)
In the ecosocial arena, women often find replications of the same destructive patterns they seek to change in the world at large. How several feminist leaders have addressed this challenge will be the focus of this course. We will orient our exploration by reading an essay by Luce Irigaray and articles by female leaders at local, state, national, and international levels of ecosocial activism. We will have guest speakers from different types of organizations and campaigns, including (1) the coordinator of grassroots groups for Code Pink; (2) a veteran of scores of ecosocial campaigns and organizations, including the state and national levels of the Democratic Party; and (3) a community organizer/activist from the Bay Area. They will share their experiences, observations, and approaches, reflecting on women's ways of doing political work. We will study female leaders' experiences in both women-only and mixed-gender organizations, in countries of both the Northern and the Southern hemispheres, and in both alternative and mainstream venues.

PARW 6711: Native American Spiritual Paths (1 unit)
This course looks at several leading voices of Native American spirituality, carefully exploring their words and the context out of which these spiritual teachings and invocations emerge.

PARW 6715: American Indian Grandmother Divinities (1-2 units)
In Indian Country there are no goddesses, although there are a number of orders of supernaturals. Those who in Western thought would be called goddesses, we refer to as Grandmothers: Beings such as Spider Grandmother or Nikomis (a.k.a. the Woman Who Fell from the Sky) populate our traditions, today as of yore. We are going to think about living traditions. What this adds to discussions about long-dead traditions about which we can only speculate is worth pondering, as is the question of how our modern mode of consciousness might distort or even rewrite ancient practice.

PARW 6785: Women's Embodiment, Sexuality, and Healing (3 units)
This course offers a personal, multicultural, and womanist exploration of the spiritual gifts, liberatory struggles, embodied experiences, cultural roles, and collective and individual resilience found in women around the world. Using readings drawn from science and medicine, psychology, feminism, women's spirituality, Earth-based spiritual traditions, and the writings of women of color, we will review and re-envision the basic themes of female embodiment: woman and nature; growth and maturation; illness, disability, death and dying; sexual diversity, abuse, and healing; and menarche, childbirth, and menopause. We will use the sacred arts of ritual, writing, sound, and movement to weave a safe container to hold our own stories of descent, healing, and transformation.

PARW 6786: Embodying the Present: Women's Spirituality (3 units)
The main purpose of this online portal course for M.A. and Ph.D. students is to deepen students' knowledge of the established and emerging concepts, practices, and ideals of contemporary women's spirituality through embodied and experiential learning activities, as well as more traditional academic study and scholarship. Women's spirituality is a growing movement informed by many individuals and diverse belief systems around the world. It is also a growing field of interdisciplinary and integrative academic study. Students are invited to embody course material through participation in experiential exercises that include visualization, meditation, journaling, movement, and altar building (on a solo basis with reflective sharing with class members). Each student will explore and research her mother-line heritage.

PARW 6787: Sacred Women of Africa and the African Diaspora (3 units)
This womanist-feminist course explores the lineage of sacred women of power found in the cultural history, spiritual practices, feminine iconography, and ordinary and extraordinary rituals of diverse peoples of Africa and the African Diaspora. Beginning with the late Paleolithic and early Neolithic cave paintings of northern and southern Africa, extending through the goddesses, divine queens, and holy priestesses of the ancient kingdoms in North, West, and Central Africa, and continuing with the sacred ancestors, holy mothers, ritual leaders, healers, and market women of the Yoruba, Ibo, San, and other African peoples, we will explore the similarities and differences exhibited in images, practices, and concepts of the African Divine Feminine. Luisah Teish, contemporary author, actress, Ifa priestess and chief, will lead us in embodied practices drawn from a variety of ancient and modern African traditions, and inspire us with her personal knowledge and expertise. Contemporary writings, novels, films, and scholarly narratives will be used to review modern controversies in African women's empowerment, rituals, roles and feminism. Time permitting, the class may include a field trip to a contemporary spiritual festival that honors an African deity.
PARW 6788: Embodying Praise: Sacred Traditions of Movement (1 unit)
This course is a personal, experiential, and multicultural exploration of historic and contemporary sacred dance traditions. It does not require dance experience or aptitude—just the desire to move together in a safe space. We will review the movements and world views of selected African and Asian dance traditions, the praise dance tradition of the modern black Christian church, and contemporary dance practices that invoke and embody Spirit. The class will include group movement and lecture demonstrations led by master teachers who will reflect on their specific dance traditions and the use and performance of these traditions in contemporary times.

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

PARW 6800: M.A. Integrative Seminar (3 units)
M.A. students are mentored in the preparation of a portfolio or advanced research project. Students draw together the knowledge, insights, and skills of their coursework and especially their chosen area of emphasis, work with the library to refine their research skills, and review relevant methodologies and issues of epistemology in preparation for the completion of the M.A. degree.

PARW 6900: Thesis/Dissertation Proposal Completion (0 units)

PARW 7009: The Poetics of the Female Voice (2 units)
Recent studies in cognitive science, including MRI comparisons, as well as decades of research in psychology, have demonstrated that most female brains tend to register and process information in a more gestalt, associative, relational mode than do most male brains. A few women writers have focused on the challenge of expressing female consciousness (cognitive patterns) as authentic female voice on the page. We will study feminist literary analyses, as well as fiction by three pioneers (Dorothy Richardson, Virginia Woolf, and Katherine Mansfield), and works by several contemporary authors of short stories, novels, spiritual writing, and poetry.

PARW 7013: Female Organic Artists (1 unit)
This course explores the work of several well-known contemporary female sculptors and painters who create organic form and engagement as their primary expression. The work will be situated in the history of organic art within the history of modern and contemporary art. The works engage with body, nature, biological abstraction, and ecological dynamics, as well as an implicit spiritual dimension. Various aspects of female subjectivity will be discussed.

PARW 7020: Sacred Music of the World: Traditional and Contemporary (1 unit)
This is an experiential class exploring traditional and contemporary sacred music from various cultures with a focus on women’s expressions—including traditions of chant, song, shamanistic healing, women drummers, ecstatic practices, and contemporary explorations. The class is an exploration of the power of music to heal, create, and strengthen community, tell the story of a people, and connect to the divine.

PARW 7022: Women and World Religions: Goddess, God, and Interfaith Dialogues (1 unit)
This course is based in a belief in the importance of the growing movement for interfaith dialogues among the diverse religions of the world, as at the World Congress of Religions; and in the belief that these dialogues will benefit greatly with the inclusion of the voices from the Goddess traditions alongside those of the God traditions. The experience, wisdom, and beliefs of women in diverse spiritual-religious traditions will be explored for contrasts and critiques and especially for common ground, in order to construct a stronger basis for the equitable religious valuing of women and men, and a more just, peaceful, and sustainable future.

PARW 7023: Priestesses of Ancient Greece (1 unit)
The most prestigious role a woman could hold in antiquity in the West was that of priestess. Using primary texts, iconography, epigraphical evidence, and secondary scholarship, we will look at what being a priestess entailed in ancient Greece. We will also explore how women in Greece more broadly participated in public and secret mystery practices that marked major life transitions, from puberty to death. Special emphasis will be given to the oracles at Delphi and Dodona, and the “divine birth” tradition. We will also examine how women today may look to such ancient women’s roles and practices to develop and reclaim spiritual authority, and toward that end we will integrate some ritual into the classroom experience.

PARW 7050: Goddesses of Prehistory: An Archaeomythology (3 units)
This course explores archeological and mythological evidence of the veneration of female deities in cultures of the ancient world within Africa, Old Europe, Anatolia, Mesopotamia, the Middle East, Crete and Greece, Asia, and the New World. Slides from the collection of archaeologist Marija Gimbutas are a special resource for the class, providing an in-depth view of the iconography, social structure, and rich ceremonial life of the earliest farming peoples of Europe, Anatolia, and the Mediterranean. As a working framework of research and interpretation, we incorporate the worldview and methodologies of women’s spirituality with archaeomythology, a methodology that combines archaeology, mythology, cultural history, ethnology, linguistics, genetics, and other disciplines to craft a multidimensional investigation of female iconography and rituals in the prehistoric eras.
PARW 7054: Women's Spiritual Poetry and Fiction (3 units)
Through the millennia, women have crystallized our spiritual insights, longing, wisdom, and experiences of mystical communion with the Divine in prayers and poems, storytelling and novels. We will consider works by Isabel Allende, Chitra Banerjee Divakaruni, Adrienne Rich, Mary Mackey, Susan Griffin, Alice Walker, Janine Canan, Audre Lorde, Linda Hogan, and Starhawk, among others, with guest speakers from among the local San Francisco Bay Area women’s spirituality writers’ community.

PARW 7116: Embodied, Embedded Philosophy (1 unit)
This course explores possibilities for philosophy with body and nature at the center. After a critique of the disembodied, disembodied assumptions within Western philosophy, the class will identify relevant post-mechanistic discoveries regarding (1) cosmological/quantum processes, (2) ecological processes (humans in nature, interactions with bioregions, interactions with animals), (3) interhuman dynamics, and (4) internal bodymind processes (with attention to the dimorphic nature of the human species, evidenced by new discoveries in female physiology). Finally, students will write a paper on reconceptualizing an issue in a selected branch of philosophy from a relational, process-oriented perspective.

PARW 7118: Women and World Religions: Historical Perspectives (3 units)
Our human past and hopefully our future include a profound sense of the sacredness of both female and male, and all nature. Beginning in Mother Africa, we study the cultural evolution of religions, and the roles of women in the regions of the Near, Middle, and Far East; Old Europe and ancient Crete, Greece, and Rome; India, China, Japan; and the New World. We explore teachings about women’s experiences and the relations of women, men, and children in Hinduism, Taoism, Confucianism, Shinto, Buddhism, Judaism, Christianity, Islam, Goddess traditions, and neo-pagan religions. The class concludes with individual visions for creating a 21st century closer to our heart’s desires.

PARW 7119: Economics, Politics, Body, and Spirit (1-2 units)
While more people are starting to talk about body and spirit together, their larger context of politics and economics is still generally ignored. Drawing from Riane Eisler’s cultural transformation theory, we explore how fundamental aspects of our lives are constructed very differently in a domination or partnership system. We look at both sexuality and spirituality from this new perspective; examine what a caring economics would look like; and investigate how the construction of gender and politics of the body are integrally connected to both national and international policies. We will form community connections as we share our own experiences, reflections, and future plans. The course is based on two of Eisler’s books, Sacred Pleasure: Sex, Myth, and the Politics of the Body and The Real Wealth of Nations: Creating a Caring Economics.

PARW 7122: Women and World Religions: Special Topics (3 units)
Various topics.

PARW 7136: The Future Has an Ancient Heart (2-3 units)
This feminist cultural history course studies the transformative legacy of primordial African migrations in the Mediterranean basin. Based on the on-site research of Lucia Birnbaum since 2001 in Italy, Spain, and France, the class explores the convergence of studies of women’s spirituality with those of genetics, archaeology, and the African Diaspora. Students will conduct case histories of particular regions in Europe (students may choose any country in the world—African migrants reached every continent—for their research paper). Course topics include the legacy of African migration paths such as water-healing rituals (e.g., Lourdes), heresies (e.g., Cathar heresy, Italian vernacular theology), egalitarian relationships (e.g., between African Muslims, Jews, and peasant Christians in medieval Spain); the cultural resistance to patriarchy by women along paths of African Amazons in Europe; our oldest mother and nonviolence movements; and nonviolent cultural and political transformation.

PARW 7200: Coming Alive: Rosen Movement and Bodywork (1-3 units)
Developed by internationally renowned somatics pioneer Marion Rosen, the Rosen Method allows us to access unconscious energies and patterns in new ways, to see connections between our emotions, posture, and the spiritual attitudes we carry. Effortless movement to music opens the breathing, lubricates the body’s joints, stretches and strengthens muscles, and awakens an aliveness and enjoyment in the body. Relaxing hands-on work with chronic muscle tension invites the comfortable acceptance of one’s body, dissolves mind-body dualism, and creates an opening for emotions to surface, which had been obscured within the holding patterns of the body.

PARW 7201: Peace Is in Our Hands: Rosen Method Bodywork (1-2 units)
Rosen Method bodywork bridges the disjunction between mind and body to find peace where there has been troubled conflict. Students will learn how to exchange nonintrusive, hands-on bodywork and learn flexibility exercises that invite the relaxation of tension and the dismantling of body armoring. Students will also gain an understanding of posture and breathing patterns that can improve communication skills. As we gradually allow harmony among the different aspects of our inner being, we generate the potential for more peaceful relationships and action in the larger world.

PARW 7217: Mirrors in History: A Cross-Cultural Exploration (3 units, online)
The mirror is an object that appears repeatedly in mythology, world religions, and spiritual traditions, and literature and visual arts. It has also played important roles in the development of psychology, science, and cosmology. This course will examine mirrors as symbols of divinity and power, implements of distortion and expansion, and tools for discovery and self-reflection. Course assignments will support students in their study of an aspect of the mirror in a cultural context of their choosing, and encourage them to apply it to their own culture and contemporary lives.

PARW 7280: The Hindu Goddess (3 units)
This course offers a survey of the goddesses in the Indian tradition. The special aspect of this class is its reference not only to the “great” goddesses of the pantheon, but also to several important local and cult goddesses.
PARW 7390: Heresies, Folklore, and Other Submerged Beliefs (3 units)
This cultural history course explores the relationship of subaltern to dominant cultures. Students study the writings of Antonio Gramsci, a major Marxist theorist of the 20th century who stressed the significance of the cultural revolution that precedes and accompanies authentic political revolution; the Gnostic Gospels; Islamic mystical literature; Cathar literature; peasant heresies in folklore; Karl Marx as heretic and prophet; heresies and witchcraft in island and mountain enclaves of Italy; feminism as heresy. For the heresy of African origins and the African dark mother, students will read African and African-American theorists.

PARW 7420: The Healing Ecstasy of Sound (3 units)
Exercises and practice in toning, changing rhythm and drumming traditions, musicality, song, sound healing rituals, and various musical spiritual practices, both traditional and contemporary, will be shared. Students apply their knowledge to co-creating a final as a spring music and healing event for the community, where they will share their original creations.

PARW 7425: Art as Sacred Process (2 units, studio art course)
For millennia, artists in all cultures have created their works from a mythic consciousness of mindfulness and deep vision. We explore ways in which the creative process is accessible to us all, regardless of training or that social construct known as “talent.” This is a studio art course, mainly experiential with 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.

PARW 7456: Sappho’s Poetry and Literary Heritage (1 unit)
This course begins with a close reading of Sappho’s poetry, before moving to a consideration of her renown in Greek and Latin letters (Plato called Sappho “the tenth muse”). We will analyze a wide variety of texts produced by women from the Renaissance onward, all of which have in common their connection with Sappho and the Sapphic tradition. As a cultural myth of extreme relevance in the Western imagination, the Greek poet has been written and rewritten by generations of artists. The course explores the uses of Sappho made by women writers, underlining recurring imagery and themes. At the same time, students will be introduced to contemporary feminist and queer theory and critical practice, and to the changing discourses on sexuality and gender in the Western world.

PARW 7510: Cultures in Balance: Women at the Center (3 units)
A body of knowledge is progressively developing about societies past and present where women are respected at the center of culture, and where women and men collaborate to create balanced, sustainable societies. These societies show markedly different social customs, artistic expressions, and religious beliefs and practices, when compared with cultures where women are disrespected and excluded from leadership roles. The underlying assumptions, biases, and expectations of researchers investigating the beliefs, rituals, and social structures of societies—especially those in the distant past—influence the interpretation of data, often with dramatically different results.

PARW 7520: Matriarchal Elaboration of Matrixial Consciousness (1 unit)
There has been a recent surge in interest among women scholars around the world in matriarchal studies, which focus on the one hand on the need to redefine the definition of matriarchy in anthropological studies, and on the other hand on the desirability of bringing ethnographic and historical research on matrincentric, matrifocal, matristic, matriarchal, gender-balanced, and/or gender-equity cultures into the mainstream of academic studies. One of the leaders in this field is anthropologist Peggy Reeves Sanday, whose classic text *Female Power and Male Dominance: On the Origins of Sexual Inequality* served to promulgate an environmentally situated study of 156 contemporary tribal societies and their correlated features of inner/outer psychospiritual orientations, gendered distributions of power, worship of female and/or male deities, and the relative incidence of violence against women and children within the group. Sanday’s long-term fieldwork among the Minangkabau of Sumatra in Indonesia (the largest existing matrilineal society in contemporary times) led to her redefinition of the term matriarchy in *Cultures in Balance: Women at the Center: Life in a Modern Matriarchy*. Her most recent work (in manuscript) is on the matriarchal cultural and symbolic elaboration of matrixial consciousness in regions such as ancient Ireland and Scotland, Greece, and the Phrygians of Anatolia. The work of Genevieve Vaughn on *The Gift Economy* is also an important part of this new area of studies, and of this course.

PARW 7531: Women and World Religions: Dark Mothers of Justice with Compassion (1 unit)
The aim of this course is to explore feminist cultural history through a mother-centered and Africa-centered lens. This course is both a feminist and a Gramscian/Marxist study of the spiritual and political implications of recognizing the ultimately African mothers of everyone.

PARW 7532: Subaltern Cultures: Cosmology, Icons, and Rituals (3 units)
In this cultural and religious history course, the cultures of subordinated ancestors (Basques, Sami, Sardinians, Etruscans, Sicilians, et al.) are studied alongside the subaltern cultures of the United States. In addition to Native Americans, Africans, Asians, and Latin Americans, we will study European immigrants who were considered black when they arrived in the United States (e.g., the Irish, Jews, Slavs, and Italians). Many ways of knowing are tapped: mythology, folklore, science (notably genetics and archaeology), art, poetry, literature, social sciences (e.g., anthropology), dance, and semiotics.

PARW 7536: Holy Women of Judaism, Christianity, and Islam (1 unit)
In this course, we will deepen our understanding of the holy women from the three Abrahamic religions. We will examine their religious contributions in the midst of limiting sociopolitical difficulties that curtailed women’s expression and spiritual self-disclosure. In our investigation spanning the ancient to the contemporary period, we will learn how they attained their goals resulting in the remarkable flowering of feminine spiritual instrumentality. We will endeavor to apply their methods to our immediate circumstances.

PARW 7560: Thealogy/Theology: Goddess/God, Humanity, Nature, and Ethics (3 units)
This course compares and contrasts feminist approaches to sources of reliable knowledge (how we know), Goddess/God, humanity, nature and ethics in the contemporary Goddess movement, Judaism, Christianity, Buddhism, and Hinduism. Authors to be studied include the following: Alice Walker, Susan Griffin, Mary Daly, Judith Plaskow, Carol P. Christ, Delores Williams, Rosemary Radford Ruether, Rita Gross, Rita Nakashima
from c. 7000 BCE to c. 1100 BCE. Interrelations are situated in the specific eras of cultural history on the fabled isle of Crete.

religion, and archaeomythology, we trace evidence for ritual activity and for Goddesses and God iconography in Neolithic and Bronze Age Crete.

harmony and peace in contrast to violence and warfare in neighboring cultures. Using methodologies of archaeology, mythology, history of science, and gender studies, we develop a process of understanding through which Crete's unique contributions to civilization can be comprehended.

PARW 7640: Goddess and God Civilization of Ancient Crete (3 units)

In ancient Crete, the central divinity was a Nature Goddess or Goddesses, who shared powers in partnership with a Nature God or Gods. We

This feminist cultural history course is grounded on Lucia Chiavola Birnbaum's books, Black Madonnas: Feminism, Religion, and Politics in Italy, and Dark Mother: African Origins and Godmothers. Students analyze evidence of genetics, archaeology, and folklore for the oldest veneration we know, a dark woman of Central and South Africa whose signs were carried by African migrants to every continent after 50,000 BCE. Other topics include the memory of the African black mother in saints' stories, peasant women's (comari, comadri, commere) rituals, and vernacular art; persecution of dark others in Europe (Canaanites, Israelites, Muslims, and heretics); comparisons of white elites in the United States with persecution and social control of dark others; the rise of dark others in the world in 1950s and 1960s; and contemporary dark mothers.

PARW 7609: Womanist-Feminist Worldviews (3 units)

This course for all M.A. and Ph.D. students examines a diversity of womanist, feminist, mujerista, and postcolonial worldviews, theories, and activism in the United States and internationally. It reviews contemporary international dialogues and postcolonial discourses, along with modern and historic womanist-feminist controversies. Topics covered include the following: an examination of the intersectionality of gender, race, class, and sexual identity proposed by African-American and Latina feminists; feminism, gender, and activism among local/global/Diasporic feminists of Africa, Asia, North and South America, the Middle East, and Europe; dominant and non-dominant womanist-feminist discourses on spirituality, religion, and gender; local and global feminist analyses of gender, violence, and war; the social construction of the self in a variety of social and cultural settings; and a cross-cultural examination of the experience and institution of motherhood.

PARW 7610: The Greater Mysteries: Birth, Sexuality, Death, Rebirth (3 units)
The primal human rites of passage—birth, sex, death, and rebirth—were celebrated in the rituals of the Mother and Daughter Goddesses throughout Greece every spring and fall. Class participants co-create the ancient nine-day rite of initiation into the Greater Mysteries of Demeter and Persephone as celebrated at Eleusis, which intimate a spiritual death/rebirth. These rites were generated by priestesses, priests, and initiates—as individuals within community, within the cosmological context of the Sacred Marriage of Earth and Sky. The ineffable Mysteries imparted an experience of divine kinship and purpose (Aristotle), and a vision that would “give us a better reason to live with joy; and to die with better hope” (Cicero).

PARW 7635: The Eleusinian Mysteries of Demeter and Persephone (3 units)
The ancient mysteries of the Mother and Daughter Goddesses of Greece were expressed through poetry, artwork, architecture, philosophy, and drama. We trace the evolution of the religious festival at Eleusis from the Bronze Age through the Archaic and Classical eras into the early Christian era. Related rituals of the Thesmophoria and the Lesser Mysteries, that invoked and celebrated fertility, sexuality, and new life, will be discussed, as well as the roots of these rites in the Goddess-and-God-centered culture of ancient Crete. Texts include the Homeric Hymn to Demeter, Plato's Symposium, and Aristophanes' Lysistrata.

PARW 7640: Goddess and God Civilization of Ancient Crete (3 units)

In ancient Crete, the central divinity was a Nature Goddess or Goddesses, who shared powers in partnership with a Nature God or Gods. We question how Crete's nature religion influenced this extraordinary culture, including the following: gender relations of women and men and the social roles each sex played in family, economic, political, and religious life; the naturalistic and exuberant artwork; and expressions of relative harmony and peace in contrast to violence and warfare in neighboring cultures. Using methodologies of archaeology, mythology, history of religion, and archaeomythology, we trace evidence for ritual activity and for Goddesses and God iconography in Neolithic and Bronze Age Crete from c. 7000 BCE to c. 1100 BCE. Interrelations are situated in the specific eras of cultural history on the fabled isle of Crete.
Makeda, the Queen of Sheba, the unknown author of voices of women spiritual teachers, philosophers, theologians and theologians. Spiritual and philosophical teachers and sources may include Greece; Sophia/Wisdom writings of the Hellenistic era; early and medieval Jewish, Christian, and Islamic eras; and modern and postmodern PARW 7666: Feminist Philosophy and Religious Thought (3 units)
This course retrieves and highlights the philosophical wisdom and spiritual insight of women in many cultures, including ancient Egypt, Classical Greece; Sophia/Wisdom writings of the Hellenistic era; early and medieval Jewish, Christian, and Islamic eras; and modern and postmodern voices of women spiritual teachers, philosophers, theologians and theologians. Spiritual and philosophical teachers and sources may include Makeda, the Queen of Sheba, the unknown author of Thunder Perfect Mind, the play Lysistrata, Diotima, Mary Magdelene, Hypatia, Rubia, Hildegard of Bingen, Sor Juana, Simone Weil, and contemporary authors such as Amma, Marcia Falk, Judith Plaskow, Karen Baker-Fletcher, Rita Nakashima Brock, Charlene Spretnak, Carol P. Christ, Starhawk, Paula Gunn Allen, and Dhyani Ywahoo, among others.

PARW 7690: Women's Sacred Arts and Cultural Transformation (2 units, studio art course)
This class is designed to provide insight into women's sacred arts and to explore their impact on cultural transformation. We will gather and assemble fragments in an internal search that will enable us to release and increase our own creativity, even as we focus on the work of contemporary artists who choose to express sacred themes and transform cultural attitudes. Our ability to learn about our self is much enhanced if we become the participant and observer in our own experience, so we will bring our own rich traditions into the cultural mix as we begin a personal exploration of the spiritual creativity inherent in our conscious and unconscious Being. The collective work of an artist constitutes an autobiography of sacred art, and our objective will be to connect the meaning to the symbolism of art, even as we search areas of our existence, and collage together its different influences. We will do all this while we focus on letting our art be its own vehicle for discovery, for art is not a vague, transitory, and isolated production, but a power that must be directed to the improvement and refinement of the human soul. It leads to the appreciation of one's spirituality, and to profound cultural transformation. Artists have a duty to their art and to themselves: They must search deeply in their souls and tend them so that their art has something to say.

PARW 7800: Engendering and Reframing Development (3 units)
What is development? What have been the cultural, ecological, and political impacts of development? What are the intersections between colonization, development, modernization, and globalization? How can we engender development? This course engages a discursive analysis of development, its deconstruction, and reframing within postcolonial and feminist contexts. What are the distinctions between development processes in the global South and the North as mediated by power, class, gender, race, culture, nation, and rural/urban issues? Drawing on post-1950 experiences from Africa, Asia, and Latin America, this course examines the historical and contemporary challenges toward prioritizing concerns of marginalized communities, especially women, in development processes.

PARW 7809: Thesis/Dissertation Proposal Writing (0 units)
M.A. and Ph.D. students are taught the basics for writing a good thesis or dissertation proposal. Institute and program guidelines for the thesis and dissertation—as articulated in the “Proposal Rubric,” Institute and WS program policies and procedures, the Human Research Review Committee application, conscientious work relations and timelines, committee chair and membership, technical review, library requirements, and graduation requirements—will be discussed.

PARW 7840: World without War: Justice with Compassion, Equality, Transformation (2-3 units)
This course is being taught at a critical time in world history. The perspective of the course will be that of living in a world of differences without resorting to violence; epistemic equality; Simone Weil, philosopher of war and peace and the need for spiritual roots; a gift economy to replace the profit paradigm leading to endless wars; transformational women’s movements, particularly in the south of the globe; and building a peaceful revolution.

PARW 7900: Thesis/Dissertation Seminar (0 units)
The advanced student’s researching and writing of a thesis or dissertation progresses with the mentorship of, and in close consultation with, one’s chair and thesis or dissertation committee. Prerequisites: PARW 6900; advancement to candidacy.

PARW 8012: Women’s Spirituality Research Methodologies (3 units)
This course for all Ph.D. students surveys disciplinary and multidisciplinary Women’s Spirituality research methodologies for each of the six areas of specialization in Women’s Spirituality: Body Wisdom, Women, and Healing; Cultural History, Archaeomythology, and Ecosocial Anthropology; Feminist and Ecofeminist Philosophy; Justice, Community, Sustainability/Peace and Partnership Studies; Women and World Religions; and Women’s Mysteries and Sacred Arts. Students will compare and contrast two types of research methodologies for relevance vis-à-vis particular research topics. Methods considered may include women’s spiritual ways of knowing; feminist epistemologies; religious studies methodologies; philosophical reasoning; action research; organic inquiry/heuristic/narrative research; cultural history; ecosocial anthropology, archaeology, and archaeomythology; literary criticism; and the creative processes of the arts. This course is also strongly recommended for M.A. students electing to write a thesis.

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

PARW 8790: Independent Studies (1-3 units)
Coursework that extends a student’s field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and approved by the program chair.
PARW 8888: Special Topics (1-3 units)
A course of study relevant to evolving topics of growing importance in cultural anthropology and social transformation.

PARW 8888: Special Topics: Embodiment: Understanding Boundary, Grace, and Balance (1 unit)
The study of spiritual growth has often focused on the tools and technologies of transcendence, ignoring the powerful role of the body in our spiritual, emotional, and psychic lives. While our bodies carry the memories of our physical, psychic, and emotional wounds, they simultaneously offer us profound opportunities for compassion, healing, and transformation. Cultures around the world have used the sacred and embodied technologies of music, sound, and movement to integrate our emotional, physical, and spiritual selves—and in this class, students will have a direct experience of some of these powerful modalities. Using specific vocal, instrumental, and electronic sounds, along with movement, mind-body exercises, visualization, and dialogue, we will enter the world of the body—the vessel and portal of experience—and learn to set healthy boundaries for healing ourselves and others.

PARW 9600: Comprehensive Exams (0 units)
The comprehensive exams taken toward the end of the Ph.D. coursework are composed of two take-home bibliographic essays in the student’s two areas of specialization, based on key primary written sources in the designated fields. These exams demonstrate that the student has cultivated broad and deep knowledge of her two areas of specialization before going on to the dissertation work. They also may serve to develop a student’s areas of teaching competencies. Students negotiate approval with their comprehensive exam supervisors for two or three recognized subtopics in each of their two areas of specialization; agree on a list of at least 30 key texts to be reviewed; and write two bibliographical essays. These are to be deeply researched and well crafted in two written (take-home) exams, which include an understanding of theoretical frameworks and scholarly debates pertinent to the particular topic of each comprehensive exam.
SOCIAL AND CULTURAL ANTHROPOLOGY

M.A. in Cultural Anthropology and Social Transformation with an emphasis in Gender, Ecology, and Society

Ph.D. in Social and Cultural Anthropology

Department Chair
Richard Shapiro, Ph.D. (cand.)

Core Faculty
Matthew Bronson, Ph.D.
Angana P. Chatterji, Ph.D.
Mutombo Mpanya, Ph.D.

Affiliated Faculty
Isoke Femi, B.A. (race, alliance building; United States)
Margaret Mackenzie (medical anthropology, art; New Zealand, Polynesia)
Will Roscoe (gender, sexuality, history; Native North America)

Visiting Scholars: 2004-2008 (partial list)
Srimati Basu (law, feminisms; South Asia)
Associate Professor, Gender and Women’s Studies Department and Anthropology, University of Kentucky, Lexington
Dana Clark (environmental law, international finance institutions; United States)
President and Founder, International Accountability Project
Samia Goudie (Aboriginal cultures; Australia)
Member of the Bundjalung Mununjali Nation/Clan, northern New South Wales
Lamia Karim (development critique; South Asia)
Assistant Professor of Anthropology, University of Oregon at Eugene
Ali Kazimi (documentary filmmaking, North Africa, North America, South Asia)
Assistant Professor of Film, York University
Harsh Mander (human rights law; South Asia)
Center for Equity Studies, New Delhi
Ali Mir (globalization, diaspora studies; South Asia, United States)
Assistant Professor of Business, William Patterson University
David Naguib Pellow (environmental justice, race and civil rights; United States)
Associate Professor of Ethnic Studies, University of California, San Diego
Jyoti Puri (gender, sexuality, nationalisms; South Asia)
Associate Professor and Chair of Sociology, Simmons College, Boston
Satadru Sen (colonial history, immigration, criminalization; South Asia)
Assistant Professor of History, Queens College, City University of New York
Majid Shihade (politics, conflict studies; Middle East)
Berkeley City College

About the Program
Founded in 1981, the Anthropology Department offers a critical, advocacy approach to education. In 1997, the department expanded to include a doctoral track, and in 1999, it was re-envisioned to prioritize issues of social and ecological justice in the context of a multicultural, postcolonial world. The department engages in cross-disciplinary frameworks, shifting the disciplinary boundaries that traditionally organized anthropology. Learning is empowered through dialogue and engagement, in classes; through community building and extracurricular activities; and through residency in social and political worlds. The department invites participation in shaping scholarship that takes an advocacy position, through rigorous engagement with the historical present. Effective advocacy demands ethical self-reflection, intellectual and affective development, and close alliances with communities of practice and traditions of thought.

The Master of Arts and Doctoral programs in Cultural Anthropology are concerned with social and ecological justice, advocacy and activism, critical inquiry, new forms of alliance and cooperation, reciprocally beneficial knowledge formation, and cultural diversity. The Anthropology Department utilizes cross-disciplinary, postcolonial, poststructural, and feminist frameworks, and those of indigenous cultural survival, shifting the disciplinary boundaries that traditionally organize anthropology. The department facilitates self-reflection on our own cultural presuppositions as a prerequisite for sustained engagement with the realities of difference and culture. Students focus on practices of creative intervention by developing skills in intercultural communication, critical social analysis, emancipatory research, strategic thinking, and alliance building. The department offers global and situated perspectives at the intersections of thought and action, and a practitioner orientation.
About the M.A. Program
The Gender, Ecology, and Society emphasis (GES) in Cultural Anthropology and Social Transformation (ANTH) utilizes interdisciplinary frameworks, shifting the disciplinary boundaries that traditionally organize anthropology. The program provides students with the opportunity to explore contemporary social relations in historical, postcolonial, poststructural, feminist, and cross-cultural frameworks. The program facilitates self-reflection on our own cultural presuppositions as a prerequisite for sustained engagement with the realities of difference and culture. Students focus on practices of creative intervention by developing skills in intercultural communication, critical social analysis, emancipatory research, strategic thinking, and multicultural alliance building.

Students learn how to understand global systems through multiple frameworks sensitive to dynamics of power. What are some of the relationships between gender domination and the domination of nature? How can the study of race, class, gender, religion, nationality, sexuality, culture, history, and power elucidate some of the constraints and possibilities of our age? How do histories of colonization and globalization mediate relations between the global North and South? What can we learn from the study of diverse movements internationally for social justice, sustainable ecology, postcolonial freedom, and responsible development? These are some of the questions explored in this community concerned with scholarship and action.

Students have utilized the M.A. degree in a variety of ways: Some have become professional anthropologists working in applied and academic arenas. Others are already professionals who come to the program seeking cross-cultural and multicultural perspectives in their lives and work. Most seek ways to negotiate and make relevant anthropology and anthropological knowledge in understanding and responding to our world. Graduates have specialized skills and experience that enable them to pursue careers as engaged scholars and researchers, administrators, consultants, or leaders in such areas as international development, environmental justice, intercultural communication, community organizing, cultural preservation, cultural diversity training, and social-change efforts.

• The program engages the intersections of thought and action, and integrates scholarship and social practice.
• The program positions students to offer leadership in the practice of social change.
• The program offers an education where students gain fluency in postcolonial, feminist, poststructural, and subaltern perspectives.
• The program facilitates engagement with issues of social change, globalization, development, nation building, indigenous cultural survival, and environmental racism.

M.A. Admissions Requirements
Prospective students should have a demonstrated capacity to learn and work both independently and collaboratively and be able to participate in research that requires rigorous self-reflection and meaningful engagement with members of a shared learning community. Students are expected to interact creatively with difference, cultivate capacities to think in multiple perspectives, and form alliances in relation to shared concerns.

Applicants must meet the general admissions requirements of the Institute. In addition, two letters of recommendation, one from an academic advisor or someone familiar with the applicant’s ability to do academic work, and one from a supervisor in a recent professional or volunteer setting, are required. Applicants are also asked to include a recent example of scholarly writing. The required autobiographical statement should describe significant events in the applicant’s life that have led to the decision to pursue admission to this department. A goal statement reflecting areas of academic interest should be included.

Applicants to the Gender, Ecology, and Society emphasis need not have an undergraduate major in anthropology; however, it is necessary to have had at least three upper-division-level social science courses. If lacking, these courses can usually be taken concurrently with graduate courses, although they will not be counted toward required degree units. The Gender, Ecology, and Society M.A. is a residential program.

Curriculum

M.A. in Cultural Anthropology and Social Transformation with an emphasis in Gender, Ecology, and Society - 36 units

I. Required Courses - 25 units
   ANTH 5000  Building Alliances across Differences
   ANTH 5100  Critical History of the Human Sciences
   ANTH 5200  Language and Culture
   ANTH 6000  Reading and Writing Culture
   ANTH 6600  Anthropological Research Methods
   ANTH 6601  Applied Advocacy Research: Postcolonial and Feminist Practices
   ANTH 6700  Understanding Global Systems
   ANTH 6800  Engendering and Reframing Development
   ANTH 6850  Cross-Cultural Issues in Social and Environmental Justice
   ANTH 6901  Integrative Seminar

II. Directed Electives - 5 units

III. General Electives - 6 units
About the Ph.D. Program

The doctoral degree offers students specialized skills and opportunities to practice an anthropology concerned with ethics and efficacy in elaborating the boundaries of the discipline. This program offers the space and the possibility in which to critically shape a postcolonial anthropology that frames radical scholarship as an academic practice. Graduates are prepared to embrace the challenges and tasks of a scholarly career of research, teaching, and advocacy that is rooted in an action approach to anthropology.

Anthropology has a legacy of challenging dominant truths and practices, expanding the voices that participate in knowledge construction. To further enable emancipatory scholarship requires transformations in the academy in order to shape an anthropology relevant to the complexities of the historical present. How can graduate anthropology programs respond to these challenges to facilitate more effective alliances between the academy and communities of practice locally and globally?

The program offers intensive doctoral-level education in the frameworks, methods, approaches, and perspectives of social and cultural anthropology organized as interdisciplinary inquiry. Through a curriculum situating anthropology within the humanities, students develop interests and projects undertaken within the master’s degree, continuing their studies through close mentoring relationships with key anthropology faculty. Students also benefit from the cross-fertilization of ideas within the humanities, facilitative of dialogue among philosophers, historians, psychologists, educators, sociologists, and anthropologists.

In an academic setting that appreciates and encourages intellectual and activist pursuits, students are challenged to confront their own embedded assumptions and cultural presuppositions within multicultural and cross-cultural frameworks. The program is distinctive in its strong emphasis on:

- issues of colonialism, globalization, development, nationalism, indigenous cultural survival, identity politics, ecological and social justice;
- contemporary cultural critique;
- social movements;
- the integration of activism and scholarship, developing practical skills in intervention, intercultural communication, strategic thinking, multicultural alliance building, and emancipatory research;
- intersections of race, class, gender, religion, sexuality, nationality, and culture in critical social analysis; and
- postcolonial, subaltern, feminist, poststructuralist perspectives.

Many classes include an applied research component, and the doctoral dissertation is based on applied research, locally, nationally, or internationally, utilizing various critical approaches conducive to scholarship with an emancipatory interest. Research frameworks include ethnographic, participatory, narrative, oral history, action, and other qualitative and quantitative methods. Students have carried out projects in various countries, including Austria, Brazil, Canada, Ecuador, Germany, Ghana, India, Indonesia, Israel, Italy, Japan, Mexico, Nepal, Polynesia, Senegal, and South Africa, as well as with organizations and cultural groups within the United States. Students have focused their research on innovative educational institutions, sustainable development organizations, community gardens, homelessness, land-use disputes, diaspora issues, media groups, business organizations, social justice issues, disability rights, resistance movements, and spiritual communities. (For further details, see the Profiles section in the program handbook.) Graduates are prepared to embrace the challenges and tasks of a scholarly career of research and teaching that is rooted in an action approach to anthropology.

Part-Time Curriculum

Students may pursue a part-time course of study in consultation with their academic advisor.

Required Coursework

The Ph.D. requires 36 units of coursework. Thirty are for required units, including directed electives, and 6 are for electives. Student should consult with their academic advisor when selecting their directed electives. The six general electives should also be chosen in consultation with an advisor, and may be taken from outside the Anthropology program.

Comprehensive Examinations

After completing the Ph.D. Specialization Seminar/Dissertation Proposal Writing, students are required to take the comprehensive exams before advancing to candidacy. The comprehensive examinations are in two parts: (1) an essay in postcolonial anthropology, and (2) essays representing two of four approaches to scholarship derived from the reconsideration of scholarship by the Carnegie Foundation for the Advancement of Teaching.

Language Examination

Students are required to pass a written language examination to demonstrate competency in a second language before advancing to candidacy. This can be either a language of relevance to accessing scholarship in the student’s area of specialization or adequacy in a language appropriate to applied research needs. The three-hour examination consists of translating scholarly work in the second language into English.

Dissertation Proposal Writing

Students are required to write a 115-page dissertation proposal and a 10-page summary (in the course titled Ph.D. Specialization Seminar/ Dissertation Proposal Writing). This course is taken on a flat-fee basis. After the student receives a pass in this course, the dissertation committee, including an external reviewer, reviews the proposal and may require further revisions.
Dissertation Research, Writing, and Defense
The Ph.D. dissertation is based on relevant and applied research conducive to scholarship with an emancipatory interest. After advancing to candidacy, students are required to undertake a minimum of one year of applied research, followed by a minimum of one year of dissertation writing. The dissertation committee includes an external member. The dissertation is generally 250 to 300 pages. If the dissertation includes submissions in other media, the theoretical component is generally 100 to 150 pages. During the applied research and dissertation-writing phase, students are not expected to register for units, but pay a flat fee toward maintenance of status. After the committee has approved the dissertation, students are expected to conduct and pass a public defense.

Ph.D. Admissions Requirements
Entry into the Ph.D. program in Social and Cultural Anthropology requires a master’s degree. Students with an M.A. from another school or from another department at CIIS may require up to one additional year of coursework as part of their Ph.D. program. Students with an M.A. in the Gender, Ecology, and Society emphasis in Cultural Anthropology and Social Transformation from California Institute of Integral Studies do not require additional coursework. The Social and Cultural Anthropology Ph.D. concentration is a residential program.

Prospective students should have a demonstrated capacity to learn and work both independently and collaboratively, and be able to participate in research that requires rigorous self-reflection and meaningful engagement with members of a shared learning community. Students are expected to interact creatively with difference, cultivate capacities to think in multiple perspectives, and form alliances in relation to shared concerns.

Applicants must meet the general admissions requirements of the Institute. In addition, two letters of recommendation, one from an academic advisor or someone familiar with the applicant’s ability to do academic work, and one from a supervisor in a recent professional or volunteer setting, are required. Applicants are also asked to include a recent example of scholarly writing. The required autobiographical statement should describe significant events in the applicant’s life that have led to the decision to pursue admission to this department. A goal statement that includes areas of academic interest should be included.

Admission to the Ph.D. without an M.A. in Anthropology from CIIS
Students entering the Ph.D. without an M.A. in Cultural Anthropology and Social Transformation from CIIS are required to take an additional 12 to 15 units of M.A.-level coursework within the Cultural Anthropology and Social Transformation program. Students may require an additional year in which to complete these courses. Once students are admitted, advisors will facilitate the drafting of a tailored curriculum contract that incorporates these additional courses and suggests a timeline. These additional courses may include the following:

ANTH 5000 Building Alliances across Differences
ANTH 5100 Critical History of the Human Sciences
ANTH 5200 Language and Culture
ANTH 6700 Understanding Global Systems
ANTH 6850 Cross-Cultural Issues in Social and Environmental Justice

Curriculum
Ph.D. in Social and Cultural Anthropology - 36 units

I. Required Courses: - 25 units
ANTH 7500 Reading and Writing Culture
ANTH 7601 Applied Advocacy Research: Postcolonial and Feminist Practices
ANTH 7625 Postcolonial Studies
ANTH 7650 Representations of the Other
ANTH 7727 Academic Writing Skills OR
ANTH 7225 Teaching Skills
ANTH 7800 Engendering and Reframing Development
ANTH 7890 Directed Seminar in Research
ANTH 9310 Advanced Seminar Series A
ANTH 9210 Advanced Seminar Series B
ANTH 9000 Ph.D. Specialization Seminar/Dissertation Proposal Writing
ANTH 6900 Thesis/Dissertation Proposal Completion (maximum of three times)
ANTH 7900 Thesis/Dissertation Seminar

II. Directed Electives - 11 units
Course Descriptions

ANTH 5000: Building Alliances across Differences (3 units)
Class members participate in supportive experiential exercises and discussions that facilitate the unlearning of racism, sexism, class oppression, religious persecution, heterosexism, adulthood, anti-Semitism, and other conditionings that separate people. How can we become more effective at building alliances that facilitate social justice? What processes foster solidarity and affirm diversity? How do systems of social oppression, dynamics of internalized oppression, and strategies of resistance organize space of constraint and possibility? In this course, we practice community building through examining the differences and shared concerns that are present among us, and link to larger histories and global dynamics with present effects.

ANTH 5017: Scholar’s Toolkit (2 units)
This course will unlock the mysteries of academic literature research, for a term paper or a dissertation literature review. It covers not only “consuming” research (how to identify, find, and evaluate other scholars’ writings) but also “producing” research (strategies for getting your own work published). These skills will be grounded in discussions of labyrinth learning, learning styles, and other pedagogic theories, with discussions into using technology efficiently, recent politics and economics of the information industry and intellectual property, and strategies for academic success.

ANTH 5100: Critical History of the Human Sciences (3 units)
Through an exploration of the work of major historical figures from traditions of European thought such as Rousseau, Marx, Boas, Mead, Lévi-Strauss, Weber, and contemporary global, postcolonial critique, this course examines forms of reflection and thinking that developed in the West from the 16th century to the present, as shaped by the European encounter with indigenous peoples. How do these systems of knowledge reflect the legacies of Christianity, colonialism, nation-state formation, and biopower? How might we enhance our abilities to intervene in the present through a rigorous inquiry into the cultural traditions of truth that frame the human sciences?

ANTH 5200: Language and Culture (2 units)
Graduate seminar in the structure and power of language as it manifests in culture, community, personality, knowledge, and social reality. Through analysis of everyday conversations and language data, this course encompasses the study of language from perspectives of phonetics and phonology, morphology, syntax, pragmatics, and discourse. Through a combination of direct fieldwork, discussion, in-class exercises, and journal work, we inquire into critical issues of human communication. This course provides students with techniques of linguistic analysis, which help refine their ability to critically examine written and spoken texts.

ANTH 5525: The Holocaust and Disability: Legacies of Nazi Persecution (3 units)
Knowledge about the Nazi campaigns to systematically persecute and murder people with disabilities during and after World War II has not permeated the dominant cultural consciousness to any appreciable degree. While these crimes do not represent new information, the field of Holocaust studies often shows a lack of clarity as to the cause of these particular crimes and their place in the Nazis’ social construction of reality. This class will critically engage materials from Holocaust and disability studies. By reading texts as cultural artifacts, current understandings of the Holocaust and the crimes against people with disabilities will be deepened and reconfigured.

ANTH 6000: Reading and Writing Culture (3 units)
This course engages the study and practice of classical and experimental anthropological writing, focusing on the relation between language, writing style, and the presentation of cultural “others,” as dealt with historically, theoretically, and in anthropological literature. How is authority established in texts? What forms of expression are possible in contemporary anthropology? How can we be sensitive to power relations in knowledge production and in writing in ways that produce knowledge with emancipatory effects, and bring our voice(s) into dialogue with spaces and communities of research?

ANTH 6001: Documentary Filmmaking (2 units)
This course will explore film and the craft of filmmaking as interrogation of history and the present. We will explore indigenous struggles for survival within modern nation states, and relate this to grassroots movements against systemic global oppression. We will look at immigration laws in relation to empire, resistance, and race; and gender, immigration, law, and state. Relying on film and filmmaking to pose questions of ourselves and others and the legacies that shape us in relation to landscape, memory, absence, the archive, the course will link the filmmaker’s work with the work of students in the course to explore possibilities for solidarities, invigorate dialogue, and challenge structures of oppression.

ANTH 6002: Academic Writing (2 units)
In this course, we shall approach two tasks simultaneously: how to approach a set of historical narratives and how to produce a historical analysis. More specifically, we shall attempt to generate a history of the work of the amateur anthropologist Maurice Vidal Portman, who worked among the indigenous population of the Andaman Islands in the 19th century. We will begin with some introductory exercises, using the Davidson & Lytle textbook on historical methods. We will then do some background reading on the British colony in the Andaman Islands, and generally on colonial anthropology. Students will be expected to choose a specific topic and write a 10-page analytical paper.

ANTH 6003: Middle East: Culture, History, Politics (2 units)
Through readings, discussions, films, documentaries, and lectures, the course aims to discuss the making and remaking of the region, and will cover central issues in the region's history, society, politics, and culture since the late 19th century, which have ramifications for the current situation in the region. Among the issues that will be discussed: gender, colonialism, imperialism, Orientalism, and political, social, and cultural identities.
ANTH 6002: “Terra Nullius”: Aboriginal Self-Determination and Governance (1 unit)
Indigenous Australia has a strong history of resistance. The concept of self-determination and how this is experienced in Australia today will be described in relation to concepts of identity, land, law, governance and “wellness.” We will begin with the notion of “Terra Nullius” and the subsequent policies—specifically, “Native Title” and the responses to the “Stolen Generation’s report.” We will visit the contested ground of the invasion, colonization, and settlement of Australia, and examine the effects of the policies that resulted and their impact on indigenous people today.

ANTH 6590: Music and Healing: African Traditions in Global Perspectives (1 unit)
This course examines the relation between music and healing in diverse traditions of Africa and the African Diaspora. How is music at once a social ritual, medium for community building, source of resistance to oppression, and spiritual force? We will utilize multiple learning modalities to explore these issues, including analyses of case studies and the experience of music making and dance. Through affirmative relations to intellect, body, soul, earth, and world, creativity will be expressed and shared among participants, including students, teachers, and local musicians and artists.

ANTH 6600: Anthropological Research Methods (3 units)
How can we challenge the motivation and efficacy of knowledge production and raise issues of privilege, representation, intervention, action, and outcome? Immersed in postcolonial and feminist frames, students will negotiate diverse anthropological research principles, methods, and tools. Using deconstructive frameworks, how might we decolonize and decenter the “field” within anthropology, mapping the interrelationships and complexities in and between spatial and political sites of inquiry? We will focus on research as it influences social transformation, advocating that inquiry affecting the lives of people and their ecology be made equitable through partnership. Students will engage in brief research processes over the semester.

ANTH 6603: Applied Advocacy Research: Postcolonial and Feminist Practices (2 units)
Within the space of emancipatory anthropology, how might we engage critical multicultural inquiry for social transformation? Using postcolonial and feminist frameworks, this course examines the ethical dimensions of knowledge production in ethnographic and participatory action research. Challenging assumptions, representations, and constructions of self and other, at home and globally, as mediated by context, history, culture, race, class, and gender, what questions of research and intervention emerge? How might we address issues of power and privilege in relation to the production, construction, and use of knowledge? Students will engage in brief advocacy and applied research processes over the semester.

ANTH 6700: Understanding Global Systems (3 units)
Notions such as “global village” and “international community” have been used to describe the context in which relations between nations take place. Does globalization as the exchange of information and goods bring with it a global compassion or a reciprocal understanding of different cultures? In this course, students examine the analytical metaphors connected to the behavior of global systems. How do concepts of system emerge historically, and how are they applied to the fields of natural and social science? Specific emphasis is placed on the study of multinational corporations, private voluntary organizations, and international institutions, examining the ways they shape globalization.

ANTH 6701: Global Issues in Health (1 unit)
Within the space of emancipatory anthropology, how might we engage critical multicultural inquiry for social transformation? Using postcolonial and feminist frameworks, this course examines the ethical dimensions of knowledge production in ethnographic and participatory action research. Challenging assumptions, representations, and constructions of self and other, at home and globally, as mediated by context, history, culture, race, class, and gender, what questions of research and intervention emerge? How might we address issues of power and privilege in relation to the production, construction, and use of knowledge? Students will engage in brief advocacy and applied research processes over the semester.

ANTH 6800: Engendering and Reframing Development (2 units)
What is development? What have been the cultural, ecological, and political impacts of development? What are the intersections between colonization, development, modernization, and globalization? How can we engender development? This course engages a discursive analysis of development, its deconstruction, and reframing within postcolonial and feminist contexts. What are the distinctions between development processes in the global South and the North as mediated by power, class, gender, race, culture, nation, and rural/urban issues? Drawing on post-1950 experiences from Africa, Asia, and Latin America, this course examines the historical and contemporary challenges toward prioritizing concerns of marginalized communities, especially women, in development processes.

ANTH 6850: Cross-Cultural Issues in Social and Environmental Justice (2 units)
In this course, we will engage postcolonial frameworks and diverse practices in social and environmental justice in the global South and North. We will examine intersections of nation making and globalization, and the role of international institutions, communities, states, and corporations. In confronting inequities in and between the global North and South, how might we challenge the histories and relations of gender, race and culture, religion, power and class, home and diaspora? Attentive to multiple histories, how might we act in ways that empower justice, ethics, and sustainability? This class includes a practicum with local social-change organizations.

ANTH 6900: Thesis/Dissertation Proposal Completion (0 units)
Prerequisite: ANTH 9000.

ANTH 6901: Integrative Seminar (3 units)
The integrative seminar is a scholarly process designed to demonstrate critical knowledge in the student’s area of study. This seminar is the culminating course for the M.A. program. It provides an opportunity for students to reflect critically upon all work accomplished during the course of the program, while clarifying professional goals. During the seminar, students will locate a particular area of specialization. The term
paper will delineate the objectives and domains of the student's area of work, drawing on key theoretical and methodological frameworks in anthropology.

**ANTH 6980: Law, Governance, and Social Exclusion: Human Rights in South Asia (1 unit)**
South Asia in general, and India in particular, produce diverse experiences of marginalization, impoverishment, and social exclusion. This course focuses on the effects of law and public policy on the lives of marginalized people. How does the postcolonial state invisibilize, illegalize, criminalize, or custodialize people who are vulnerable? In the context of contemporary South Asia, we will focus on the urban homeless and street children; sex workers and sexual minorities; people living with stigmatized ailments such as leprosy, HIV/AIDS, and mental illness; and persons with disabilities. We will utilize film, law and policy documents, critical analyses, and first-person narratives to make visible complex dynamics of oppression and resistance.

**ANTH 7200: Intercultural Communication (2 units)**
This course is designed to build the capacity of students to understand and respond to the complexities of communication across a wide range of intercultural and cross-cultural settings. Connections between theoretical models and practical applications are established through firsthand field research, guest practitioner presentations, and reviews of interdisciplinary literature. This course enhances the work of change agents in a globalizing world by building an appropriate set of research and interpersonal skills for dealing with people from different ethnic, linguistic, and cultural backgrounds.

**ANTH 7225: Teaching Skills (2 units)**
Through a variety of group processes, including videotaping and individual projects, students will engage the critical factors in effective presenting and teaching. Drawing from principles of instructional design, theories of adult learning, and practical experience, students will identify and work with the special challenges of cultural communicators.

**ANTH 7500: Reading and Writing Culture (3 units)**
This course engages the study and practice of classical and experimental anthropological writing, focusing on the relation between language, writing style, and the presentation of cultural “others,” as dealt with historically, theoretically, and in anthropological literature. How is authority established in texts? What forms of expression are possible in contemporary anthropology? How can we be sensitive to power relations in knowledge production and in writing in ways that produce knowledge with emancipatory effects, and bring our voice(s) into dialogue with spaces and communities of research?

**ANTH 7501: Deviance and Colonialism (1 unit)**
In colonial societies, what determined “normal” and “deviant”? According to Michel Foucault, the medieval torture chamber was replaced in the 18th century by the modern penitentiary and its various cousins: the reformatory, mental asylum, hospital. In the 19th century, these new institutions proliferated not only in Europe, but also in Europe's overseas colonies. They became essential tools of political domination, central to the lives of colonial subjects, who encountered them as inmates, as employees, and as observers. In this seminar, we shall examine the definitions of crime, sickness, insanity, and childhood in Europe and in India, and look closely at the connections between incarceration and colonial rule. We shall ask whether Foucault’s analysis of control is applicable to colonized societies, where race was a constant factor in the relationships between the rulers and the ruled.

**ANTH 7512: Nation/Nationalisms: Gendered Encounters (2 units)**
This course examines the inescapably gendered ideologies and discursive practices of nationhoods and mediates the inadequacies between global capital and national particularisms. It focuses on gendered and subaltern encounters with “nation,” delineated by class, ethnicity, caste, religion, sexuality, and region. How is the “local” imbricated with the “global” as it operates through the construction, reification, and manipulation of gendered identities? How does the gendering of violence shift the spaces in which cultural citizenship is shaped? How does violence as political action reshape social structures? In tracing subaltern agency and resistance, and the literal and figurative mechanisms that link states to everyday and episodic violence, this course examines histories of the postcolonial present—their cartography in wars, nationalisms, militarisms, “fundamentalisms,” ethnic violence, right-wing movements—in conditions named “peace.”

**ANTH 7576: International Financial Institutions: Producing Accountability (1 unit)**
This course will provide an overview of international financial institutions and their policies and projects, with an emphasis on the World Bank. We will examine emerging citizen-driven accountability frameworks and the efforts by affected communities and their civil society allies to demand that the World Bank move toward a rights-respecting framework and to demand meaningful systems of accountability and redress. Current debates and tensions, such as the push to expand lending for large dams and power plants, attempts to revise and weaken policy standards, and implications for private-sector projects, will also be covered. The students will emerge with an enhanced understanding of the history, policies, projects, and controversies surrounding international development finance.

Within the space of emancipatory anthropology, how might we engage critical multicultural inquiry for social transformation? Using postcolonial and feminist frameworks, this course examines the ethical dimensions of knowledge production in ethnographic and participatory action research. Challenging assumptions, representations, and constructions of self and other, at home and globally, as mediated by context, history, culture, race, class, and gender, what questions of research and intervention emerge? How might we address issues of power and privilege in relation to the production, construction, and use of knowledge? Students will engage in brief advocacy and applied research processes over the semester.

**ANTH 7625: Postcolonial Studies (3 units)**
Though postcolonial theory (with postmodernism and poststructuralism) is an important critical perspective, many lack a clear understanding of its content and meaning. This is in part due to the diversity of contexts to which the term is applied, from literary criticism to political theory...
and global culture. This course examines postcolonial theory in historical context. We explore texts and authors that define this way of thinking, engaging major issues that preoccupy postcolonial thinkers, including identity and alterity, nationalism, cultural imperialism, hybridity, and origin. The relationship between postcolonial theory, Marxism, and postmodernism is explored, as well as complexities and contradictions within postcolonial theory.

ANTH 7650: Representations of the Other (3 units)
This course will look at some of the ways in which cultural others have been represented by varying academic interests, specifically ethnography and anthropology, literature, and popular media, including films and photography. We will examine how images and techniques of representation of the other function in a context of ideology and power. Postmodernism and poststructuralism will be among the frameworks used to discuss the different issues associated with representation, be they class, gender, or race.

ANTH 7727: Academic Writing Skills (2 units)
Through close supervision and experimental techniques, students practice academic writing in English in a supportive and rigorous workshop environment. Students complete a substantial writing project related to their own scholarly work and receive feedback on their drafts over the course of the semester from the professor and fellow students. The course builds academic writing skills on four tracks: the writer (journals, strategies for creative expression, getting organized), the community (peer review and response), the language (words, sentences, paragraphs, style, voice), and the discipline (anthropology, gender studies, philosophy).

ANTH 7751: African Traditions: Music and Healing (1 unit)
This course examines the relation between music and healing in diverse traditions of Africa and the African Diaspora. How is music at once a social ritual, medium for community building, source of resistance to oppression, and spiritual force? We will utilize multiple learning modalities to explore these issues, including analyses of case studies and the experience of music making and dance. Through affirmative relations to intellect, body, soul, earth, and world, creativity will be expressed and shared among participants, including students, teachers, and local musicians and artists.

ANTH 7760: Marx and Freud (3 units)
This course examines central works of these two thinkers, as well as their uses in 20th-century social thought. Particular attention is given to the critical, emancipatory, and problematic dimensions of their work. Through readings that locate their thought in philosophical and political contexts, we will explore their impact in historical contexts, and in relation to the present. How are these thinkers relevant to understanding modernity/postmodernity? What social movements and interventions draw on their thinking? What shifts and reconfigurations did/does their work make possible, and how has their work been transformed through relations with critical theory, feminisms, postmodernisms, and postcoloniality?

ANTH 7765: Secular/Postsecular Emancipatory Jewish Thought (3 units)
The European Enlightenment and Jewish Haskala were movements for rational critique of religion and orthodoxy in cultural tradition. The Enlightenment responded to prolific oppression in European history linked to the imbrication of Christianity and political states. The Haskala sought to rethink Jewish tradition in the context of secularization in Christianized Europe. Radical social thought disproportionately emerged from Jewish thinkers. What discontinuities and continuities exist between secular Jewish thought and the cultural history of the Jews? How is a people's spiritual legacy renegotiated and transformed through an affirmative and critical relation to the Enlightenment project to organize social relations according to reason and freedom? How are the boundaries between the secular and religious, tradition and modernity, spirituality and politics, challenged by emancipatory Jewish thought? These are some of the questions we will explore through close reading of texts by Marx, Freud, Kafka, Arendt, Benjamin, Derrida, and others.

ANTH 7775: Cultural Notions of Self and Sexuality (3 units)
This course excavates practices and discourses of self and sexuality through cross-cultural and historical inquiry. How do inherited legacies of Christianity and human science inform contemporary relations to the body, pleasure, identity, and community in the Western world? How are these forces resisted or reproduced in liberation movements organized around gender and sexuality? How are experiences and understandings of subjectivity and sexuality mediated by nation, history, language, race, class, gender, and power? What can we learn from an examination of cultural differences regarding these issues among indigenous peoples in New Guinea and North America, or through an analysis of diverse movements and issues in global contexts?

ANTH 7800: Engendering and Reframing Development (3 units)
What is development? What have been the cultural, ecological, and political impacts of development? What are the intersections between colonization, development, modernization, and globalization? How can we engender development? This course engages a discursive analysis of development, its deconstruction, and reframing within postcolonial and feminist contexts. What are the distinctions between development processes in the global South and the North as mediated by power, class, gender, race, culture, nation, and rural/urban issues? Drawing on post-1950 experiences from Africa, Asia, and Latin America, this course examines the historical and contemporary challenges toward prioritizing concerns of marginalized communities, especially women, in development processes.

ANTH 7804: Marx/Foucault: Archaeologies of Revolution (2 units)
The works of Karl Marx and Michel Foucault circulate throughout contemporary critical discourses concerned with lib ratory practice, informing ethical dissent. Both thinkers excavate the present through historical analysis attentive to dynamics of power, utilizing thought to expand space for critical reflection and social resistance. How might we use their thought to think the present in ways that facilitate creative intervention for justice that sustains diverse worlds and interrupts the normalization and violence of dominance? How might close readings of their works, and contemporary scholarship in conversation with their thought, enable new relations to questions of race, gender, class, power, sexuality, heteronormativity, colonialism/*post*coloniality, culture, and social change? How might this enable a (re)thinking of justice, of self-determination, of legacy?
ANTH 7850: History and Imagination of 20th-Century Revolutions (2 units)
Engaging the imagination that coerced the sacred and the profane within 20th-century revolutions, and proliferated new cultural, political, economic, and ecological dynamics across the globe, we will examine the relations of power, domination, and resistance as they storied histories of hope and despair, brutality and compassion. This course explores 20th-century revolutions, examining the legacies of colonialism and postcolonial subordination, fascism, and genocide; state and statelessness; communist, socialist, and ethnic movements; and indigenous liberation struggles. Through such engagement, how might we question our historical inheritances? How might we reconvene commitments within diverse worlds to rethink the historical present?

ANTH 7875: Colonization: Remembering Silenced Histories (2 units)
Postcolonial struggles with the death of memory where its promises to the poor are least honored. Their actions for self-determination are policed to benefit the advantaged. The political commitments of the privileged to the marginalized are defiled in once-colonized regions. Engaging the legacies of internal and external colonization, how do we understand the crimes and contradictions of European imperialism since the 15th century? How do we bear witness to the histories of colonization? How do we connect to legacies of resistance and complicity to colonization, and to the imagination of freedom, to intervene effectively in the present?

ANTH 7890: Directed Seminar in Research (3 units)

ANTH 7900: Thesis/Dissertation Seminar (0 units)
The advanced student’s researching and writing of a thesis or dissertation progresses with the mentorship of, and in close consultation with, one’s Thesis or Dissertation Chair and Committee.

ANTH 7910: Indigenous Cultural Survival: Genocide and Resistance (2 units)
Who has the right to life? Whose life matters? At the intersections of modernization and militarization intrinsic to nation building in the 21st century, the cultural survival of indigenous communities is endangered, as nations perceive traditional subsistence cultures as inadequately productive and socially anachronistic. Indigenous and local struggles for cultural survival raise critical issues for the ecological sustainability of our planet. They point to languages, values, ways of being, spiritualities, imagination, and memory precious to sustaining our world. In this course, we will examine the scope of governmental control; international treaties, covenants, and processes; and the role of progress as it permeates the genocide, both physical and cultural, of indigenous peoples.

ANTH 7979: Sexualizing the State (1 unit)
What would it mean to consider the state from the lens of sexuality? How might we engage the nexus of state and sexuality in ways that help us scrutinize the state? This course focuses on queer critiques of the state. The state serves as a site for the biopolitical regulation of subjects and populations. Sexuality, the reproduction of heteronormativity, is the node through which state power and biopolitical regulation proceeds. Bringing to bear strands of queer theory and critical scholarship on the state, this course reassesses how the state is imagined and how state reproduction of heteronormativity is conceptualized. Examples of immigration law, mobilization against “sodomy law,” and state policies meant to discipline bodies, sexuality, and market exchanges, among others, will help engage questions of state power and its fractures.

ANTH 8003: Contours of Violence: Systemic and Everyday (2 units)
What forms of everyday and epical, epistemic and performative violences structure public and domestic spheres, statist and subaltern discourse, institutionalizing gendered, sexualized, heteronormative, religionationalist, raced, and classed dynamics? This course will examine the contours of violence as mediated by historical continuities and discontinuities alive in the present. We will interrogate the governmentalization and normalization of violence, inquiring into the bloodlines and labyrinths, axioms and protocols that organize domination and resistance across the social, political, and legal body, in local and postlocal contexts.

ANTH 8080: Subaltern Historiographies (2 units)
Engaging subaltern, poststructuralist, feminist frameworks, this course examines culture and community in breakdown, assertion, dislocation. Through archaeological inquiry that excavates majoritarianism, nationalism, identity formation, and related dynamics, we explore the biopolitics of states. In prioritizing minority-subaltern claims in rethinking the historical present, we explore an ethics of response to suffering as it pertains to hybridized, hierarchically organized worlds brutalized by racism, class conflict, war, gender violence. As postcolonialism interrogates academy, how might we think about the effects and contradictions of our struggles, rather than reproduce ourselves as knowers? How does the rewriting of history intervene toward the (im)possibility of justice?

ANTH 8089: Independent Study (1-3 units)
Coursework that extends a student’s field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and approved by the program chair.

ANTH 8800 Biopolitics: Culture and State (2 units)
Biopolitical states organize individuals and populations as resources. Knowledge is produced and circulated to facilitate productivity, health, normality, disciplined forms of happiness, and docility. Social expertise is mobilized to enhance nation building and economic expansion. Discourses of eugenics in Nazi Germany, national security in post-9/11 United States, and history as myth in contemporary India domesticate difference, asphyxiate and assimilate dissent. Examining the political and cultural impact of national security laws, such as the Patriot Act (United States), the Prevention of Terrorism Act (India), and Article 23 (Hong Kong), as mediated by race/ethnicity, religion, citizenship, sexuality, and gender, we will examine the biopolitical as it operates through the twin mechanisms of cultural dominance and the state, its governmentalities productive of myriad forms of resistance.
ANTH 8810: War and Peace: Alliance and Confrontation (2 units)
This course examines issues of war and peace in the historical present as persistent crises of religion, nation, ecological destruction, gendered violence, and racism confront us at the turn of this century. Military interventions in the global South violate communities and nations, while democracy is rendered monochromatic in the United States. What legacies produce the fundamentalization of Christianity, Hinduism, Islam, and Judaism? What are the effects on culture, power, class, and gender? What enables the repeated violation of human rights in and between the global North and South? What ethics and processes can further peace linked to justice?

ANTH 8825: A Genealogy of Social Movements: Culture and Politics (2 units)
In response to chronic human rights failures in nation building in the 20th and 21st centuries, movements that enact ethical dissent are critical to the democratization of society. Addressing the culture, history, and politics of social justice movements globally, this course examines their legacy in response to political oppression and religious extremism. We explore resistance and alliance, attentive to issues that enable and constrain liberatory practice and brutalize resistance. We engage state-community relations and methodologies of dissent, drawing on the civil rights movement in the United States, Hindu nationalism in India, state and statelessness in Israel and Palestine, land struggles in Zimbabwe, and colonialism in Ireland.

ANTH 8888: Special Topics (1-3 units)
A course of study relevant to evolving topics of growing importance in cultural anthropology and social transformation.

ANTH 8888: Women, Islam, and Modernity (2-3 units)
This course examines how women in predominantly Muslim societies of South Asia and the Middle East encounter Islamization, modernization, development, and democracy. How do Muslim women and Muslim-ness differ within a variety of temporalities and locations? What are the meanings of citizenship? How do the state, women’s groups, Western donors, and militant Islam face off in the struggle for full citizenship rights for women? What are the continuities and discontinuities between the colonial past and the postcolonial present? This course explores how reformist women’s movements are transformed under the pressures of economic globalization and neoliberal state policies, and the ways in which we can conceptualize the emergent links between local groups and transnational advocacy networks.

ANTH 8905: Critical Social Thought (3 units)
Critical reflection on social relations has animated thought in its modern and postmodern expressions in thinkers such as Kant, Hegel, Marx, Nietzsche, Freud, Heidegger, Arendt, Adorno, Foucault, Deleuze, Derrida, and Spivak. Some name this move to thought oriented toward the historical present as a transition from philosophy to social theory. Others speak of the end of metaphysics or deconstruction or a critical ontology of ourselves. Critique finds life in “objects” like truth, history, subjectivity, capitalism, reason, consciousness, sexuality, Christianity, culture, power. Through the above, in conversation with feminist and postcolonial thought, we will interrogate intersections of reflection and action toward social justice.

ANTH 8930: Postcoloniality in South Asia: Confronting Nationalism, Religion, and Politics (2 units)
This course examines histories of postcoloniality in South Asia. Addressing competing nationalisms in Sri Lanka, Nepal, and Bangladesh, and focusing on India and Pakistan, we will inquire into institutionalized and gendered violence in nation building in South Asia. We will explore the intersections of globalization and militarization, and constructions of sectarian, monolithic, and religious nationalisms. We will trace contested histories of state building via Hindu majoritarianism in India and military dictatorship in Pakistan. How do current formulations of state limit a resolution to conflict in Kashmir and escalate nuclear politics in South Asia? What democratic forces intervene for justice and peace?

ANTH 8931: Critical Discourses on Religion (3 units)
What cultural, political, and historical forces collide to produce and organize a sphere named “religion”? How might we think “religion” in its “actuality,” as multiple, contested discourses and practices intervening in the present? How is “religion” shaped through struggle in ways that resist and reproduce relations of domination? How are notions and activities named “religion” mediated by gender, race, class, sexuality, and nation? What history of the present can be written through an interrogation of religion in relation to colonization, globalization, nationalism, capitalism, subjectivity, bodies, terror, politics, ethics, secularism, and histories of thought? What do these clashes in the present allow us to think, regarding identity, community, knowledge, culture, difference, and justice?

ANTH 8935: Critical Discourses in Feminism (2 units)
What are some of the ethical and political issues within contemporary feminist thought/praxis? How do critical discourses locate oppression and resistance as diverse and contradictory? How is gender as discourse and practice contingent on class, race, power, gender, and sexuality; culture, memory, identity, desire, and experience; borders, nation-nationalisms, institutionalizations, and religion; violence; inevitable and uneven subjectivities? How might gendered counter-memory contravene the present? This course is situated within anthropologies of gender, interrogating the processes of social organization, cultural decentering, reassertion, and resignification to enable complex understandings of postcolonial social relations and political labor.

ANTH 8940: Feminist Jurisprudence (1 unit)
Is it possible to eradicate sexual violence through law? Can marriage/domestic partnerships be inscribed outside the domain of exchange? Is human rights discourse the best solution for mainstreaming gender justice issues? In this seminar, we examine a few discursive trajectories through which feminists have theorized the law, tracing the development and transformation of some core tools in feminist jurisprudence as a lens to understand the imbrications of the law in kinship, sexuality, and the state.

ANTH 8950: Nietzsche/Foucault: An Archaeology of Western Culture (3 units)
We examine two thinkers important to a critical analysis of, and reflections on, Western culture. Through contextualizing their work historically, with close textual readings of key books and essays and secondary interpretations from leading scholars, plus lectures, class discussion, and
dialogue “with present concerns,” we will excavate the unconscious of our cultural practices and forms of thought. Through their work we will conduct rigorous inquiry into “systems of truth and ways of being.” Truth, power, subjectivity, history, identity, “difference,” cultural change, and social movements will occupy our attention as we use Nietzsche and Foucault to think the present.

**ANTH 8960: Historiography: Genealogy as Deconstructive Practice (2 units)**
What is the role of historiography in the constitution of counter-memory? This course examines contemporary scholarship that intervenes in dominant regimes of truth and social relations of injustice. Engaging research, writing, and thinking that utilize genealogical approaches, including our own work, we will elaborate on “deconstruction as justice” (Derrida, Spivak) in feminist and postcolonial frames. Through genealogy, we will problematize present discourses and practices to proliferate critical reflection and social experimentation (Foucault). We will focus on analyses of nation, religion, and majoritarianism; gendered violence and resistance; self-determination struggles; diaspora, hybridity, and identity politics; international organizations, law, and transnational border crossings.

**ANTH 9000: Ph.D. Specialization Seminar/Dissertation Proposal Writing (0 units)**
The doctoral dissertation in the Anthropology program at CIIS is based on applied research. It is conceived in collaboration with department faculty that students perceive as key to their dissertation work. It is also conceived in collaboration with communities of practice relevant to the research. A dissertation proposal is a scholarly document designed to demonstrate critical knowledge in the student’s area of inquiry. It demonstrates the ability to design and conduct applied and participatory research. The proposal explores research alliances and themes, delineating relevant discursive, cultural, and methodological frameworks, and contributions to the discipline of anthropology and to social change.

**ANTH 9210: Advanced Seminar Series B (2 units)**
**ANTH 9310: Advanced Seminar Series A (3 units)**
TRANSFORMATIVE INQUIRY

M.A. in Transformative Leadership

M.A. in Transformative Leadership with a concentration in Partnership Studies

Ph.D. in Transformative Studies

Ph.D. in Transformative Studies with a concentration in Integral Studies

Program Chair
Alfonso Montuori, Ph.D.

Core Faculty
Allan Combs, Ph.D.
Urusa Fahim, Ph.D.
Joanne Gozawa, Ph.D.
Constance A. Jones, Ph.D.
Bradford P. Keeney, Ph.D.

Visiting Faculty
Elizabeth Shaver, Ph.D.

Adjunct Faculty
Susan Carter, Ph.D.
Ginger Chih, Ph.D.
Byron Dan Crowe, M.Ed.
Riane Eisler, J.D.
Robert Forte, AMRS
Allan Hunt-Badiner, M.A.
Tony Kashani, Ph.D.
Robert Kenny, Ph.D.
Jurgen Kremer, Ph.D.
Ellis Jones, Ph.D.
Lewis Jordan, Ph.D.
Albert Low, LL.D.
John Lyons, M.A.
Harrison Owen, Ph.D.
F. David Peat, Ph.D.
Gabrielle Pelicci, Ph.D.
Pettis Perry, Ph.D.
Michael Raffanti, Ed.D., J.D.
Robin Robertson, Ph.D.
Linda Shepherd, Ph.D.
Shoshana Simons, Ph.D.
Philip Slater, Ph.D.
Allyson Washburn, Ph.D.

About the Program
These innovative degrees are designed for individuals who wish to be thought leaders as well as action leaders. The Ph.D. in Transformative Studies focuses on the creation of original, leading-edge research in a context where academic research, self-inquiry, and our global context are intimately related. The M.A. in Transformative Leadership is designed for students who have a passion for creating positive change in the world and want to work in a community of like-minded individuals to develop the skills and personal qualities needed to make their vision a reality. Following CIIS’s educational mission, both programs stress an integral perspective in which self-reflection, self-inquiry, and personal growth are combined with rigorous academic inquiry.

Both the M.A. in Transformative Leadership and the Ph.D. in Transformative Studies are offered entirely online. All students in both programs meet in person twice per year, once in August and once in January. At these “intensives,” students and the faculty gather at a retreat setting in the San Francisco Bay Area. Participation in the intensive is mandatory.

About the M.A. in Transformative Leadership
In an era of increasing complexity and ambiguity, with ever-multiplying challenges and opportunities, there is a critical need for skilled leaders in a wide array of settings, from education and the environment to businesses and local communities. The M.A. in Transformative Leadership
program has been created for individuals who want to take the initiative and find ways to express their passion for making a contribution to the world. The program creates a context where they can prepare themselves in a community of like-minded individuals, exploring their own mission in life and developing the skills needed to make it a reality.

Learners approach leadership from four interrelated perspectives: (1) through an immersion in the literature on leadership and change; (2) by exploring their own personal growth, their values, their ethical and spiritual commitment, and their personal capacities to be leaders; (3) through the interaction of a community of learners and the development of the ability to learn how to learn together; and (4) by grounding their work in an action site, where they can apply their learning on a continuing basis, culminating in a capstone project.

The mission of the TLD program is to prepare individuals who want to facilitate positive social change. The program is designed for people who recognize that effective leadership requires specific skills in areas ranging from conflict resolution to group dynamics to creative thinking, but also the ability to reflect on why change is needed, how it is conducted, and who is engaged in the process. The TLD program invites students to engage in a profound questioning of the assumptions about these key issues, along with their implications and applications to practice. Reflection and theory are united with practice by focusing on the development of capacities to envision, initiate, and engage in transformative change processes.

**M.A. Learning Outcomes**

1. The ability to actively create one’s leadership style, to assess one’s strengths and weaknesses, to engage in an ongoing process of learning and development, and to articulate one’s leadership philosophy
2. The capacity to take the initiative, design and manage a meaningful project, and follow it through to completion
3. The capacity to learn through collaborative reflection and interaction, and to facilitate groups and organizations that learn
4. A knowledge base and basic skills in group dynamics, conflict resolution, influence, and interpersonal communication
5. A knowledge base in the theory and practice of leadership and transformation, an understanding of one’s own implicit theories, and the ability to challenge and expand one’s understanding and practice of leadership in dialogue with the research
6. A knowledge base and basic skills in group dynamics, conflict resolution, influence, and interpersonal communication
7. The ability to assess a system’s current practices, design alternative futures, and foster adaptive change
8. Systems and complex thinking, and the ability to approach complex issues from a plurality of perspectives and metaphors
9. Understanding and developing strategies to address the psychological and organizational dynamics of power and change in human systems
10. Understanding and developing strategies to leverage creativity in diversity

**M.A. in Transformative Leadership with a concentration in Partnership Studies**

Students in the M.A. in Transformative Leadership program can choose the concentration in Partnership Studies. The concentration is made up of three courses focusing on the application of the Partnership model and Cultural Transformation Theory, developed by cultural historian and systems scientist Riane Eisler, to leadership and transformation. This is an innovative program for those who are serious about making a difference in their lives, their organizations, and the world. Students work in a community of like-minded individuals, build a curriculum around their calling and passion, and develop skills to make their visions realities. Students also can earn credit while interning with the Center for Partnership Studies or other change-making nonprofit organizations.

The Partnership Studies concentration is ideal for those who enjoy being on the leading edge of social change movements and are looking to further develop and hone skills for meaningful employment and greater effectiveness in nonprofit, not-for-profit, and for-profit community minded organizations. Designed for people who lead full lives, it is offered in a flexible online format; students will learn how to bring greater partnership into their lives and community groups while being supported by CIIS faculty and a community of co-learners in intensive seminars and a lively online environment.

**M.A. Admissions Requirements**

Applicants to the M.A. in Transformative Leadership must meet the general admissions requirements of the Institute. In addition, applicants must submit: two letters of recommendation, preferably one from an academic advisor or someone familiar with the applicant’s ability to do academic work, and one from a supervisor in a recent professional or volunteer setting; a résumé of relevant experiences; and a sample of recent scholarly writing. Applicants should have a demonstrated capacity to learn and work both independently and collaboratively.

**Curriculum**

**M.A. in Transformative Leadership - 36 units**

1. Required Courses - 27 units
   - TLD 6125  Introduction to Leadership: Models, Maps, and Metaphors
   - TLD 6130  Ways of Relating: Interpersonal and Group Dynamics
   - TLD 6145  Leadership, Pluralism, and Creativity: Diversity in Action
   - TLD 6225  Approaches to Change and Transformation: Leadership, Collaboration, and Action
   - TLD 6300  Ways of Knowing: Systems and Metaphors
   - TLD 6325  The Leadership Experience: Understanding the Will to Lead
   - TLD 6555  Residential Intensive (in-person course)

2. Elective Courses - 9 units
   - TLD 6125
   - TLD 6130
   - TLD 6145
   - TLD 6225
   - TLD 6300
   - TLD 6325
   - TLD 6555

3. Total Units - 36
TLD 6635  Transformative Leadership: Leading Ourselves among Others
TLD 7996  Integrative Seminar I
TLD 7997  Integrative Seminar II
TLD 7998  Integrative Seminar III
TLD 7999  Capstone: Action Project

II. Electives - 9 units

Electives may be taken from both the Transformative Leadership and Transformative Studies programs. Possible electives include:

TLD 5200  Creativity and Personal Transformation
TLD 6012  Women’s Leadership in Action
TLD 6017  Scholars’ Toolkit
TLD 6301  From the Inside Out: Tools for Accessing Our Inner World
TLD 6775  Power, Influence, and Responsibility
TLD 7009  Poetics of the Female Voice
TLD 7041  Seven Paths of the Hero in *The Lord of the Rings*
TLD 7042  Partnership in Action
TLD 7119  Economics, Politics, Body, and Spirit
TLD 7562  The Power of Partnership
TLD 7585  Spirit, Compassion, and Community Activism
TLD 7635  The Eleusinian Mysteries of Demeter and Persephone
TSD 6778  Spiritual Entrepreneurship: Reexamining Our Approaches to Money, Spirituality, and Economics
TSD 6784  Personal and Social Transformation in Aging Societies
TSD 7025  Cinema and Social Change
TSD 7030  Buddhist Activism and Social Change
TSD 7031  Life Balance and Stress Management
TSD 8132  Understanding New Religions and Spiritual Movements
TSD 8133  Contemporary Spiritual Leaders
TSD 8134  Authority and Leadership in Spiritual Communities

**Curriculum**

**M.A. in Transformative Leadership with a concentration in Partnership Studies - 36 units**

I. Required Courses - 27 units

TLD 6125  Introduction to Leadership: Models, Maps, and Metaphors
TLD 6130  Ways of Relating: Interpersonal Collaboration Skills and Group Dynamics
TLD 6225  Approaches to Change and Transformation: Leadership, Collaboration, and Action
TLD 6300  Ways of Knowing: Systems and Metaphors
TLD 6415  Leadership, Pluralism, and Creativity: Diversity in Action
TLD 6325  The Leadership Experience: Understanding the Will to Lead
TLD 6555  Residential Intensive (*in-person course*)
TLD 6635  Transformative Leadership: Leading Ourselves among Others
TLD 7996  Integrative Seminar I
TLD 7997  Integrative Seminar II
TLD 7998  Integrative Seminar III
TLD 7999  Capstone: Action Project

II. Partnership Studies Concentration Courses - 9 units

A. Required

TLD 7042  Partnership in Action
TLD 7562  The Power of Partnership

B. Concentration Electives

3 units chosen in consultation with advisor

**About the Ph.D. in Transformative Studies**

The primary focus of the doctoral program in Transformative Studies is to develop thought leaders who are committed to exploring leading-edge issues in innovative ways, combining scholarship, creativity, and self-inquiry. The program places great value on developing the ability to participate in the scholarly discourse through publication, and on the importance of viewing academic inquiry as an opportunity for personal and social transformation, while grounding transformative processes in academic depth, rigor, and imagination.
The program focuses on the development of the following capacities: (1) making an original transdisciplinary research contribution in a chosen area of inquiry; (2) engaging in inquiry as a creative and collaborative process in the context of a community of learners; (3) engaging inquiry as an integral, spiritual, and transformative process of personal and social transformation; and (4) applying one’s research to real-world problems, articulating and embodying one’s values, and skillfully putting theory into practice.

The course of study is transdisciplinary. It is inquiry driven rather than driven exclusively by the purview of a single discipline. Students develop a solid grounding in research on transformative studies, in the complexities of transdisciplinary research, and in the knowledge base of their topic. Research draws on a plurality of relevant disciplines as students select and focus on a topic they are passionate about.

The program is also meta-paradigmatic: Students are exposed to a plurality of perspectives and disciplines, and learn how to excavate the underlying assumptions and paradigms informing them. Students learn ways of inquiry that connect and contextualize in order to integrate different, even divergent, perspectives in a coherent way.

The program stresses the role of the knower in the process of knowing. The psychology of knowledge, which addresses such issues as perception, assumptions, projection, creativity, habits of mind, error and illusion, and imagination, is considered central to the process of inquiry, as is the sociology of knowledge, which contextualizes inquiry in its social, cultural, and political milieu. Every academic inquiry is viewed as an opportunity for and exploration of the roots and matrices of knowledge in self and society. All inquiry is viewed as an opportunity for self-inquiry. Self-inquiry in turn is supported by, and informs, increasing academic depth and sophistication. Students are encouraged to understand the biases, assumptions, aspirations, and emotional investment that they bring to the process of inquiry. Academic inquiry is framed as an opportunity for personal and social transformation, as a spiritual practice, and as an opportunity to cultivate creativity.

The program stresses the interrelationship between theory and practice. Thought leaders as well as action leaders, students develop skills that allow them to participate in scholarly discourse, write for publication, and, if they choose to, conduct action-oriented research and interventions in applicable contexts. Graduates of the program have the opportunity to teach in a discipline related to their area of interest, as well as to conduct action-oriented research and interventions in human systems at the individual, group, and organizational levels.

As part of the course of study, advanced students in the program will be required to take on a Learning Assistant role in at least one course to develop their mentoring, teaching, and organizational skills. Students will also work together in Learning Community, a not-for-credit required course designed to provide an opportunity for community building, personal exchange, collaborative exploration, and reflection on the learning process and the quest for personal growth and development.

**Curriculum Overview**

The Ph.D. in Transformative Studies program consists of a minimum of 36 semester units (two years of full-time coursework), plus dissertation. Eighteen of these units are for foundation courses, 6 for research courses, and 12 for electives, which may be taken from both the Transformative Leadership and Transformative Studies programs. Coursework concludes with two comprehensive exams in the form of essays, one addressing the knowledge base of the student’s area of inquiry, and the other the chosen research methodology for the dissertation.

**Ph.D. Learning Outcomes**

Graduates of the Ph.D. in Transformative Studies program will be able to:

1. Make an original contribution to their chosen area of inquiry.
2. Demonstrate the ability to write publishable articles and participate in the scholarly discourse of their area of inquiry.
3. Approach scholarship and research as a creative processes and an opportunity to create themselves as scholars.
4. Understand and apply a systems/cybernetic perspective to inquiry.
5. Engage in transdisciplinary research and create a knowledge base that is pertinent for their specific area of inquiry.
6. Understand how knowledge is constructed, and draw on cybernetic epistemology and the psychology and sociology of knowledge to apply them to the academic discourse and their own inquiry process.
7. Apply, evaluate, and synthesize multiple theoretical approaches, and understand the ways in which differing approaches structure knowledge.
8. Make responsible use of knowledge from multiple disciplines, critically engaging with their literatures, approaches to knowledge, underlying assumptions, and theories.
9. Have sufficient command of methodology to be able to apply an appropriate method to a research question and to evaluate the appropriateness of various methods in the exploration of different kinds of questions.
10. Work in a collaborative context, creating and evaluating groups to support learning and change and also be self-motivated, self-directed inquirers who take responsibility for their own learning process.

**Ph.D. in Transformative Studies with a concentration in Integral Studies**

The Integral Studies concentration explores the deep nature of human consciousness, its evolution since the dawn of humankind, its growth and transformation in each human life, and its many expressions in art, science, and society. The Integral Studies concentration in the Transformative Studies degree requires three specific courses designed to provide the conceptual foundation for an understanding of integral scholarship and action. Additionally the dissertation must be developed from an integral perspective. This requirement is flexible, but in general terms it means that the research and scholarship must take some account of first, second, and third person perspectives.

With roots dating back to the early 1950s, CIIS came into being in 1968 as the California Institute of Asian Studies. The life and work of the Institute’s original director, Dr. Haridas Chaudhuri, was inspired by the integral philosophy of Sri Aurobindo. Today this integral insight is
growing again, reflecting ideas put forth by many great contemporary thinkers, including Ken Wilber, Jean Gebser, Jenny Wade, Richard Tarnas, Sally Goerner, and Edgar Morin, as well as activists such as Rudolph Bahro, Vaclav Hável, and Joanna Macy. These ideas combine first, second, and third person knowledge with spiritual insight and an active engagement in the world.

The integral approach to scholarship and action is an emerging alternative to objective scientific approaches based narrowly on naturalistic “positivism” or the various forms of contemporary social science critical theory. Modern integral approaches recognize and honor a wide range of perspectives. Their purview embraces the usefulness of the hypothetico-deductive method as well as critical theory and other modern, post-modern, and ancient approaches to understanding the human being and the human situation.

**Ph.D. Admissions Requirements**

Applicants to the Transformative Studies doctoral program must submit an autobiographical statement and two letters of recommendation, with at least one from an academic advisor or someone familiar with the applicant’s ability to do advanced academic work. Applicants are also asked to provide a recent example of scholarly writing, a résumé of relevant experiences, and, of particular importance, a one-to-three-page statement of how the resources of this curriculum will be used to advance a chosen inquiry.

The successful applicant will have demonstrated skills and competencies in his or her field of work, which might be in such areas as education, health care, the arts, social activism, psychology, organizational development, or corporate management. Applicants should have a demonstrated capacity to learn and to work both independently and collaboratively. All students must have consistent access to a computer with the capacity to navigate the Internet and the web, and the ability to use the online medium for ongoing dialogue.

**Curriculum**

**Ph.D. in Transformative Studies - 36 units**

I. Required Courses - 18 units

- TSD 6555  Residential Intensive *(in-person course)*
- TSD 8005  Introduction to Transformative Studies
- TSD 8125  Creative Inquiry: Scholarship for the 21st Century
- TSD 8130  Transdisciplinarity: Complex Thought and the Pattern That Connects
- TSD 8210  Self, Society, and Transformation
- TSD 8215  Research Paradigms, Methods, and Designs
- TSD 8310  Qualitative Research Methods
- TSD 8120  Learning Community I
- TSD 8220  Learning Community II
- TSD 8320  Learning Community III
- TSD 8420  Learning Community IV

II. Electives - 12 units

Possibilities include:

- TSD 6302  Art as a Mirror of Evolving Consciousness
- TSD 6303  Art, Science, and the Sacred
- TSD 6778  Spiritual Entrepreneurship: Reexamining Our Approaches to Money, Spirituality, and Economics
- TSD 6784  Healthy Aging
- TSD 7009  Poetics of the Female Voice
- TSD 7025  Cinema and Social Change
- TSD 7026  Experiencing Jungian Psychology: A Basic Course
- TSD 7027  Working with Your Dreams
- TSD 7028  Cultural Change in the 21st Century
- TSD 7029  A Recent History of Psychedelic Drugs—Their Effects on Individuals and Society
- TSD 7030  Buddhist Activism and Social Change
- TSD 7031  Life Balance and Stress Management for Students
- TSD 7045  The Legacy of David Bohm
- TSD 7046  Goodness, Evil, Politics, and Change
- TSD 7047  Integral Sustainability: Personal and Social Transformation in a World on the Brink
- TSD 7119  Economics, Politics, Body, and Spirit
- TSD 7419  J. Krishnamurti and Transformation
- TSD 8007  Traditions of Ecstatic Shamanism
- TSD 8009  Experiments with Transforming the Everyday
- TSD 8010  Organic Inquiry
- TSD 8011  Transformative Learning
- TSD 8012  Heuristic Inquiry and J. Krishnamurti
- TSD 8013  Self and Other
TSD 8014 Creativity and Personal Transformation
TSD 8132 Understanding New Religions and Spiritual Movements
TSD 8133 Contemporary Spiritual Leaders
TSD 8134 Authority and Leadership in Spiritual Communities
TSD 8221 From Certainty to Uncertainty: Dancing with the New Sciences
TSD 8222 Bateson, Morin, and the Challenge of Complexity
TSD 8223 Global Diversity and Creativity: Self and Society in a Planetary Context
TSD 8224 How We Know What We Know: Explorations in Epistemology
TSD 8225 Evolution of Consciousness

III. Comprehensive Exams - 6 units
TSD 9610 Comprehensive Exam: Publishable Essay—Dissertation Literature Review
TSD 9611 Comprehensive Exam: Essay—Dissertation Research Methodology

IV. Dissertation - 0 units
TSD 6900 Thesis/Dissertation Proposal Writing Completion
TSD 7900 Thesis/Dissertation Seminar

Curriculum
Ph.D. in Transformative Studies with a concentration in Integral Studies - 36 units

I. Required Courses - 18 units
TSD 6555 Residential Intensive (in-person course)
TSD 8005 Introduction to Transformative Studies
TSD 8125 Creative Inquiry: Scholarship for the 21st Century
TSD 8130 Transdisciplinarity: Complex Thought and the Pattern That Connects
TSD 8210 Self, Society, and Transformation
TSD 8215 Research Paradigms, Methods, and Designs
TSD 8310 Qualitative Research Methods
TSD 8120 Learning Community I
TSD 8220 Learning Community II
TSD 8320 Learning Community III
TSD 8420 Learning Community IV

IV. Integral Studies Concentration Courses - 9 units
TSD 6640 Integral Growth and Development: Individual Growth and the Evolution of Consciousness
TSD 7057 Integral Methodology: Integral Methodological Pluralism
TSD 8003 The Grand Integral Vision: An Introduction to Integral Thought and Action

V. Electives - 3 units
Possibilities include:
TSD 6302 Art as a Mirror of Evolving Consciousness
TSD 6303 Art, Science, and the Sacred
TSD 6787 Spiritual Entrepreneurship: Reexamining Our Approaches to Money, Spirituality, and Economics
TSD 6784 Healthy Aging
TSD 7009 Poetics of the Female Voice
TSD 7025 Cinema and Social Change
TSD 7026 Experiencing Jungian Psychology: A Basic Course
TSD 7027 Working with Your Dreams
TSD 7028 Cultural Change in the 21st Century
TSD 7029 A Recent History of Psychedelic Drugs—Their Effects on Individuals and Society
TSD 7030 Buddhist Activism and Social Change
TSD 7031 Life Balance and Stress Management for Students
TSD 7045 The Legacy of David Bohm
TSD 7046 Goodness, Evil, Politics, and Change
TSD 7047 Integral Sustainability: Personal and Social Transformation in a World on the Brink
TSD 7119 Economics, Politics, Body, and Spirit
TSD 7419 J. Krishnamurti and Transformation
TSD 8007 Traditions of Ecstatic Shamanism
TSD 8009 Experiments with Transforming the Everyday
TSD 8010 Organic Inquiry
TSD 8011 Transformative Learning
TSD 8012  Heuristic Inquiry and J. Krishnamurti
TSD 8013  Self and Other
TSD 8014  Creativity and Personal Transformation
TSD 8131  Integral Thinkers: Gebser, Aurobindo, Chaudhuri, Wilber
TSD 8132  Understanding New Religions and Spiritual Movements
TSD 8133  Contemporary Spiritual Leaders
TSD 8134  Authority and Leadership in Spiritual Communities
TSD 8221  From Certainty to Uncertainty: Dancing with the New Sciences
TSD 8222  Bateson, Morin, and the Challenge of Complexity
TSD 8223  Global Diversity and Creativity: Self and Society in a Planetary Context
TSD 8224  How We Know What We Know: Explorations in Epistemology
TSD 8225  Evolution of Consciousness

VI. Comprehensive Exams - 6 units
TSD 9610  Comprehensive Exam: Publishable Essay—Dissertation Literature Review
TSD 9611  Comprehensive Exam: Essay—Dissertation Research Methodology

VII. Dissertation - 0 units
TSD 6900  Thesis/Dissertation Proposal Writing Completion
TSD 7900  Thesis/Dissertation Seminar

Course Descriptions

TLD 5200: Creativity and Personal Transformation (3 units)
In this class we will explore the relationship between creativity and personal transformation. The word creativity is typically associated with the arts and the sciences. We will use a broader approach, assuming that our selves are a creative product. Central to this course will be the development of the ability to take research findings about the characteristics of the creative person or process and relate them to our experience. We will discover our own “voice” as we learn to strike a balance between the “academic” and the “personal” in our writing. Students are invited to see their lives as a creative process and to develop a creative vision of their future.

TLD 6012: Women's Leadership in Action (3 units)
What models of leadership are women creating, nationally and internationally, to transform our collective social worlds? Through developing case studies of women's leadership within our communities, we will generate a range of images and definitions of women's leadership based upon women's leadership in action.

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

TLD 6125: Introduction to Leadership: Models, Maps, and Metaphors (3 units)
In this course, students are introduced to the larger body of knowledge and research in leadership studies. It addresses key perspectives on the relationship between leadership and systems change, the transformative dimensions of leadership, the history of systems-change approaches, strategies for supporting change in systems, assumptions about leadership and change, and the capacity to assess and begin to implement a number of change approaches. A key aspect of this course involves uncovering, exploring, and challenging students' implicit assumptions about leadership and change in the context of the literature.

TLD 6130: Ways of Relating: Interpersonal Collaboration Skills and Group Dynamics (3 units)
This course addresses the fundamental nature of how human beings relate to each other, and how this affects the discourse and practice of leadership and systems change. Is the quest for domination inescapable? Are there other ways of conceptualizing human relations? If so, how do they manifest in practice? Students will explore the implications and applications of a plurality of ways of relating. The course focuses on the development of basic skills in group dynamics and team leadership, interpersonal communication, and self-understanding in a team context.

TLD 6145: Leadership, Pluralism, and Creativity: Diversity in Action (3 units)
This course is designed to raise awareness, stimulate discussion, and open up possibilities for new frameworks and actions for leadership in a global context, addressing also the areas of race and ethnicity and their intersection with issues of gender, class, and sexuality. Strategies for creating community and organizational change will emerge through the exploration of the potential for creativity as well as conflict in diverse populations.
TLD 6225: Approaches to Change and Transformation: Leadership, Collaboration, and Action (3 units)
In this course, students explore ways of assessing and initiating change in systems ranging from small groups to organizations.

TLD 6300: Ways of Knowing: Systems and Metaphors (3 units)
Ways of Knowing addresses the ways in which leaders and change agents know and make sense of the world. The course explores the foundations of systems and complexity theories and their applications. The way metaphors can create different understandings of phenomena will be illustrated through the exploration of metaphors of organization.

TLD 6301: From the Inside Out: Tools for Accessing Our Inner World (3 units)
We've grown used to thinking that things happen to us from the outside in. We are small and the world is large. At birth we are supposed to be simple creatures who gradually look and hear and smell and touch, thus slowly accumulating all that we come to know. We supposedly learn behavior by rote, simply repeating the actions of others until they are also stored away, available for future use. In this view, everything happens from the outside in. This course is going to express a heresy: Everything actually happens from the inside out. At birth, we are not simple creatures; we are already complex repositories of memories and behaviors. When we look and hear and smell and touch, we are not simply pulling in from the outside; we are reaching out from the inside. There seems to be something inside us that already knows who we are and who we will become. This course will present scientific support for this view, and teach a variety of techniques for accessing our inner world, including dreams, synchronicity, chakras, meditation, divinatory tools, light-and-sound machines, etc.

TLD 6325: The Leadership Experience: Understanding the Will to Lead (3 units)
This course will explore the leadership experience through film, biography, and case study. It examines the leadership experiences of individuals who have demonstrated a will to lead. A focus of the course will be to consider common experiences shared by those who choose to lead.

TLD 6555: Residential Intensive (0 units)
During the two years of coursework, the students meet twice a year in the Bay Area for five-to-seven-day residential intensives. Students have the opportunity to meet faculty and staff, and to get to know one another. There are workshops, presentations, advising, as well as introductions to coursework. The intensives are an essential aspect of the learning experience, and participation is mandatory.

TLD 6635: Transformative Leadership: Leading Ourselves among Others (3 units)
This course provides students with the opportunity to reflect on their understanding of leadership, their global and local context, and their vision of their role as leaders. Students develop and articulate a leadership philosophy, and situate it in the leadership literature. A self-assessment and 360-degree feedback process allows students to evaluate their strengths and weaknesses, and develop an action plan for ongoing growth.

TLD 6775: Power and Influence (3 units)
This 3-unit online seminar course concentrates on the relationship between power, influence, and responsibility, and how these might be applied to transformative leadership in the world today. The power invested in leadership, power arrangements within systems, and the play of power and influence within and between social groups all show up in different ways. Through selective historical and contemporary examples, together we will explore the ways power has been conceptualized over time in both East and West by important thinkers who closely studied both power and the various ways power has been used, as well as how these ideas might be applied today.

TLD 7009: Poetics of the Female Voice (2 units)
Recent studies in cognitive science, including MRI comparisons, as well as decades of research in psychology have demonstrated that most female brains tend to register and process information in a more gestalt, associative, relational mode than do most male brains. A few women writers have focused on the challenge of expressing female consciousness (cognitive patterns) as authentic female voice on the page. We will study feminist literary analyses, as well as fiction by three pioneers (Dorothy Richardson, Virginia Woolf, and Katherine Mansfield), and works by several contemporary authors of short stories, novels, spiritual writing, and poetry.

TLD 7041: Seven Paths of the Hero in The Lord of the Rings (3 units)
Stories about heroes and their quests fascinate us, because, whether we know it or not, each of us is a hero on a quest to fulfill our unique destiny. Mythologist Joseph Campbell said that a hero might wear any of a thousand faces. In this course, we are going to look not only at Campbell's Hero with a Thousand Faces, but also at seven different paths that a hero might take, seven choices that each of us might make for our own lives. Each such path is represented by a major character (or pair of characters) in J. R. R. Tolkien's The Lord of the Rings: (1) Path of Curiosity: Merry and Pippin; (2) Path of Opposites: Legolas and Gimli; (3) Path of the Wizard: Gandalf; (4) Path of the King: Aragorn; (5) Path of the Tragic Villain: Gollum; (6) Path of Love: Sam; (7) Path of Transcendence: Frodo. The course is intended to help each of you find your own heroic path in life. You will be expected to have read The Lord of the Rings (or at least watched all three movies) before taking the course.

TLD 7042: Partnership in Action (3 units)
Through direct application of the partnership model, this course offers students the opportunity to broaden and deepen their understanding of Partnership and Partnership Studies and put it into greater practice in the larger community. Students may choose from possible projects and associations with nonprofit and community organizations where a relationship with the Transformative Studies concentration has been established (such as the Center for Partnership Studies) or, with the instructor's approval, may design a project of their own choosing. Sixty hours of community engagement are required. Format: Face-to-face intensive with continuation online.

TLD 7119: Economics, Politics, Body, and Spirit (1 unit)
While more people are starting to talk about body and spirit together, their larger context of politics and economics is still generally ignored. Drawing from Riane Eisler’s cultural transformation theory, we will explore how fundamental aspects of our lives are constructed very differently in a domination versus a partnership system. We will look at both sexuality and spirituality from this new perspective; examine what a caring
and discuss symbolism in religious art.

This course will explore the universal nature of the sacred and the sense of wonder, awe, and respect in the face of the cosmos that is experienced and wonderment for what has gone before and a hopeful anticipation for where the path of expanding consciousness is leading.

Art tells us what we were, what we are, and what we are becoming. Explore the superstructure of expanding consciousness through the lens of art and artifacts shaped by the magical, mystical, modern, and postmodern mind. Wilber, Combs, Gebser, and others create compelling frameworks from which to interpret the meaning of mankind’s works of art. Students will use these frameworks to arrive at a deep understanding of the consciousness of the artisans that created these works and the times in which they lived. Utilizing both cognitive understanding and affective feeling learning domains, the class will enter the worldview of other stages of consciousness to develop a new sense of appreciation and wonderment for what has gone before and a hopeful anticipation for where the path of expanding consciousness is leading.

This course will explore the universal nature of the sacred and the sense of wonder, awe, and respect in the face of the cosmos that is experienced even by those who could call themselves agnostics. Instruction will include a visit to Siena to see the Duccio altarpiece The Virgin Enthroned and discuss symbolism in religious art.
TSD 6555: Residential Intensive (0 units)
During the two years of coursework, the students meet twice a year in the Bay Area for five-to-seven-day residential intensives. Students have the opportunity to meet faculty and staff, and to get to know one another. There are workshops, presentations, advising, as well as introductions to coursework. The intensives are an essential aspect of the learning experience, and participation is mandatory.

TSD 6640: Integral Growth and Development: Individual Growth and the Evolution of Consciousness (3 units)
This course will explore basic ideas about spiritual and psychological growth and development from childhood through advanced stages of adult maturation. It will give special attention to personal growth beyond the ordinary (“conventional”) level of adult functioning. The course will be centered in, but not limited to, the integral philosophies of Sri Aurobindo and Ken Wilber.

TSD 6778: Spiritual Entrepreneurship: Reexamining Our Approaches to Money, Spirituality, and Economics (3 units)
In light of worldwide economic uncertainties and expanding globalization in the current exchange economy, it can be challenging to determine how we can participate in ways that are in alignment with our personal values while also supporting ourselves. How can we revision money as a tool for spiritual development? Are there ways to augment our income while benefiting society? How do the religious/spiritual communities with which we are involved approach issues around spirituality and money? How can we come from a place of abundance instead of scarcity in our day-to-day lives? In this seminar course, we will explore our attitudes about money and spirituality, and look at established as well as emerging economic systems that might address these questions. We will investigate alternative economies such as “barter bucks,” “voluntary simplicity,” “LETSSystems,” “sustainable communities,” “the gift economy,” “micro-lending,” etc. Students may choose to explore several systems more generally or a particular system.

TSD 6784: Healthy Aging (3 units)
This course reviews a broad range of topics relating to personal, interpersonal, societal, and global aspects of aging. The goal of this multidisciplinary course is to foster the development of the conceptual and philosophical foundation necessary to engage in an intentional exploration of the existential, as well as pragmatic, concerns that each of us face as we age. Students will engage both in self-inquiry as midlife and older adults and in cooperative inquiry that examines the challenges and opportunities presented by aging populations.

TSD 6900: Thesis/Dissertation Proposal Writing Completion

TSD 7009: Poetics of the Female Voice (2 units)
Recent studies in cognitive science, including MRI comparisons, as well as decades of research in psychology, have demonstrated that most female brains tend to register and process information in a more gestalt, associative, relational mode than do most male brains. A few women writers have focused on the challenge of expressing female consciousness (cognitive patterns) as authentic female voice on the page. We will study feminist literary analyses, as well as fiction by three pioneers (Dorothy Richardson, Virginia Woolf, and Katherine Mansfield), and works by several contemporary authors of short stories, novels, spiritual writing, and poetry.

TSD 7025: Cinema and Social Change (3 units)
Human society has to undergo a transformation, one that brings about democracy, cosmopolitanism, egalitarianism, and harmony with nature. There are various entities that can assist humanity to transform. This course is an inquiry into whether cinema could be a vehicle for such transformation. Together, as co-learners, we will take a transdisciplinary approach to find the connecting elements within cinema and ways in which complexity shapes and evolves cinema. Moreover, we will investigate an alternative pedagogical terrain in teaching cinema for social change. Although anchored in critical theory, in transdisciplinary fashion, the course will engage various other theories (e.g., the works of Morin, Montuori, Williams, Habermas, Hall, Bergson, Gebser, Aurobindo, Giroux) to generate a creative discourse on cinema as a vehicle for social transformation. A number of specific films will be examined as case studies, and many more films will inevitably be discussed in relation to the theories considered. As co-learners we will identify cinema of “good faith,” which can help us gain an understanding and an appreciation of our differences and our similarities. Additionally, we will examine whether a critical pedagogy of cinema can teach against cinema of “bad faith” and help to bring people toward multiculturalism. Cinema is a teaching machine and, with its universal language, can help us respect our differences while sharing common values, goals, and aspirations. Ultimately, humanity must move away from using the logic of the marketplace as logic of common sense, embrace planetary thinking, and understand complexity to build a global society with vitality and cultural richness. In this class, with an integral vision, we posit cinema an agent to usher in such transformation.

TSD 7026: Experiencing Jungian Psychology: A Basic Course (3 units)
This course will deal with the psychology developed by Carl Gustav Jung and its relevance for all of us. Jung was a truly original thinker whose ideas are still largely unknown or misunderstood. His view of reality was so different from the prevailing worldview that it has often been difficult for fellow psychologists and scientists to grasp what he actually meant. In this course, we will study the key central ideas of Jungian psychology: symbol, archetype, complex, psychological types, shadow, anima/animus, self, individuation, and more. The purpose is not simply to present new information but to help each of you explore how these ideas can expand your own life.

TSD 7027: Working with Your Dreams (3 units)
Richard Grossinger, a seminal writer on dreams, wrote: “In a certain sense, dreams are realer than life. That is, they are closer to the roots of our being than daily waking events. If we exist in some ultimate terms, it is beyond the senses and beyond consciousness.” In this course, we are going to explore how to work with dreams, sometimes to interpret them, but always to honor them. When we do so, we open a gateway to a source of information and support deeper than consciousness. Everyone taking this course will need to keep a dream journal and be prepared to share some of his or her own dreams with the class.

TSD 7028: Cultural Change in the 21st Century (3 units)
In this course, we will examine the major cultural patterns that are in transition today. We will take up questions such as the following: how cultures change and the patterns of resistance to change; the historical origins of the cultural conflicts alive in the United States today; which
kinds of values are most resistant to change; and the link between personal and political cultural attitudes.

TSD 7029: A Recent History of Psychedelic Drugs—Their Effects on Individuals and Society (1 unit)
This course surveys the modern rebirth of psychedelic drugs in Western society. Looking at such material as the seminal discoveries of Gordon Wasson and Albert Hofmann, the psychological theories of Stanislav Grof, and the social-political activism of Timothy Leary, this course explores the impact and future of psychedelic drugs for scholars, scientists, and mystics.

TSD 7030: Buddhist Activism and Social Change (1 unit)
In this course, we will explore the relationship between activism, the effort to create positive change in the world, and Buddhist practice, the cultivation of mindfulness toward wisdom, compassion, and enlightenment. Questions we will explore include the following: What distinguishes Buddhist activism from secular activism? Is there an inherent conflict between the Buddhist concept of “radical acceptance” and the active pursuit of social, political, or ecological justice? What is the dynamic relationship between the process of inner change and any larger shift in social arrangements?

TSD 7031: Life Balance and Stress Management for Students (1 unit)
This course is a practical introduction to the elements of life balance and stress management. We will define stress, distress, work-life balance, prioritizing, time management, and other stress-management concepts. We will use self-assessments and the students' own experience as an opportunity to explore these issues. This course will give individuals the effective skills to identify stress-related symptoms and help them to deal effectively with overcoming stress. They will learn specific tools that will immediately reduce negative stress, help increase productivity, teach them how to use energy in the right direction, and improve life balance. Creative projects, reflection papers, and proven relaxation techniques such as mindfulness and breathing exercises will be integrated into the course to facilitate the learning of students.

TSD 7045: The Legacy of David Bohm (3 units)
The course will explore the life and work of the physicist and philosopher David Bohm, who interacted not only with Oppenheimer and Einstein but also with J. Krishnamurti and the Dalai Lama. Bohm had argued that because “we are suspended in language,” there is a limit to the way we can understand the quantum world. Bohm felt that we could approach the quantum world through a new form of language—the strongly verb-based “rheomode.” In his later discussion with Blackfoot people, he discovered that their worldview was very close to the process-based views of quantum theory and their language was also richly verb-based. (We shall discuss something of this world.) Bohm was convinced that the future of physics could not be resolved through some new theory alone but rather that a radically new order to physics was required—something as radical as the Copernican revolution that replaced Earth as the center of the universe. He came to see the everyday world of well-defined social arrangements in interaction as an “explicate order,” one that is in a constant process of unfolding and enfolding out of a much deeper level—the “implicate order.” While mind and matter remain distinct in the explicate order, they become two sides of the one reality in the implicate order. In addition, Bohm introduced the notion of “active information”—an electron is able to “read” the active information about its surroundings and in this sense has proto mind.

TSD 7046: Goodness, Evil, Politics, and Change (3 units)
Current political rhetoric seeks to mobilize constituents against “evil” others. In this course, while reflecting on readings related to the diversity of cultural understandings of morality, students critically explore how social psychology and depth psychology each frame good and evil. Through this transdisciplinary approach, students critically assess their own relationship to a good-evil duality and their susceptibility to ideological and political rhetoric that dehumanizes the other and constructs the enemy.

TSD 7047: Integral Sustainability: Personal and Social Transformation in a World on the Brink (3 units)
Students will engage in readings and dialogue about sustainability while engaging in personal and community projects that promote sustainability at personal, social, and global levels. At the same time, through readings and discussions students will be introduced to eco-philosophy and environmental psychology while exploring new ecosystems that integrate body, mind, and spirit in a sustainable whole.

TSD 7057: Integral Methodology: Integral Methodological Pluralism
This course begins with a survey of the wide range of research methodologies, or approaches to knowledge, suggested by Wilber’s AQAL model. In particular, it will examine methodologies from all four quadrants and in each case from both inner and outer perspectives. For example, the upper left (UL) quadrant concerns the inner life and can be seen from its own inner perspective (heuristic inquiry, phenomenology), or it can be seen objectively from an outer perspective (“structural” approaches such as Piaget’s developmental psychology, Loevinger’s ego development, etc.). Likewise, the lower left (LL) quadrant can be studied in its own interior (Socratic dialog, Buber’s “I and thou,” hermeneutics) or objectively from outside (Spiral Dynamics’ “value memes,” linguistics, European structuralism). The course surveys these methodologies, emphasizing those that deal with inner experience and social realities. Then students will concentration on one or two methods of particular interest, developing a deeper knowledge of them and working in small groups to actually carry out and report a study using their method of choice.

TSD 7419: J. Krishnamurti and Transformation (3 units)
An introduction to the person and teaching of J. Krishnamurti, this course examines his approach to thought, conditioning, religion, education, meditation, and personal transformation. The class will explore the process of dialogue and will attempt to experience his teaching in personal awareness. The course is also an inquiry: Does Krishnamurti’s teaching constitute an integral approach to personal and societal transformation?

TSD 7900: Thesis/Dissertation Seminar (0 units)
The advanced student’s researching and writing of a thesis or dissertation progresses with the mentorship of, and in close consultation with, one’s Thesis or Dissertation Chair and Committee.
Prerequisites: TSD 6900; advancement to candidacy.
TSD 8003: The Grand Integral Vision: An Introduction to Integral Thought and Action (3 units)
Integral visionaries and practitioners from Sri Aurobindo to Ken Wilber have provided the most comprehensive, relevant, controversial, and practical attempts to synthesize ancient, modern, and even postmodern understandings of the kosmos. This course examines the deep thought and practices of the most important of these with an emphasis on coming to a full appreciation of the radically new kosmos disclosed by the Grand Integral Vision. We examine this great vision while at the same time exploring its implications for spiritually informed personal growth and effective action in the world.

TSD 8004: The Feminine Face of Science (3 units)
This course briefly reviews the development of science as a masculine philosophy, examines the impact of feminism on it, and then expands on the qualities and ways of seeing offered by what Jung calls “the feminine principle.” We will explore the role for feeling, nurturing, receptivity, subjectivity, cooperation, relatedness, and intuition in the questions, methods, and goals of science. It is the instructor’s conviction that the feminine in both men and women can infuse science with a new spirit of cooperation and compassion. It can change long-held ideas about progress and about what makes “good science.”

TSD 8005: Introduction to Transformative Studies (3 units)
This course introduces the fundamentals of distinguishing, knowing, communicating, and facilitating transformative process. In this course spanning individual, relational, organizational, and cultural perspectives of transformation, students will explore how change may be understood and practiced. Particular emphasis will be placed on the development of transdisciplinary views of systemic complexity, higher order processes of change, and the ways in which academic inquiry itself can become a self-organizing transformative process.

TSD 8007: Traditions of Ecstatic Shamanism (3 units)
Ecstatic shamanism is the earliest form of transformative practice and is based upon heightened feelings that inspire music, shaking bodies, and enhanced states of consciousness. Its improvisational nature and emphasis upon wild experience distinguish it from routinized shamanism, the maintenance of stabilized rituals and guided fantasies. We will review several traditions of ecstatic shamanism, including the Zulu, Inuit, Japanese Seiki Jutsu, Shakers of St. Vincent, Kalahari Bushmen, and contemporary forms of ecstatic shamanism. Ecstatic shamanism will be considered as a well-formed model for whole mind/body/heart/soul transformation and will be used to evaluate subsequent historical approaches to transformation. We will question whether the latter approaches evolved or devolved from the earliest shamanic forms.

TSD 8009: Experiments with Transforming the Everyday (3 units)
Everyday routines will provide a laboratory for our attempts to transform the ordinary into the extraordinary. We will create experiments that aim to alter habitual patterns that may include reading and writing, watching television, washing the clothes, everyday greetings, taking out the trash, ordering a pizza, and so forth. We will situate the work within the traditions of absurd psychotherapy, experimental theater, and wild shamanism. The cybernetics of change, based on the epistemology of Gregory Bateson, Heinz von Foerster, and Francisco Varela, will be used to provide theoretical maps of understanding.

TSD 8010: Organic Inquiry (3 units)
Organic Inquiry (OI) is a qualitative research approach that engages story (narrative) and the liminal to deepen understanding and to foster insights about a personal, lived experience that has had a profound effect on the inquirer. In this course, learners study about OI’s development and the enhancing characteristics it brings to narrative methods. Using their own area of interest, learners initiate a mini-inquiry, following the phases of the approach. Through readings by the major writers on OI and through applied practice, learners are prepared for writing their research comprehensive essay.

TSD 8011: Transformative Learning (3 units)
In this course, “transformative learning” serves as an organizing frame in which to explore different theories and practices of transformative learning, particularly in education. Learners are expected to critically engage with the readings and to articulate their resonance with or resistance to them. In addition, learners write an essay on an original inquiry proposal based on the dissonance or alignment between the theories and practices in the literature that they’ve reviewed and the lived-life circumstances with which they are familiar.

TSD 8012: Heuristic Inquiry and J. Krishnamurti (3 units)
This class is an exploration into the self as researcher using the heuristic method of qualitative inquiry and the ideas of J. Krishnamurti. This class will work as a whole to examine the theory and application of Krishnamurti’s perspective to heuristic inquiry. Small groups will work toward conducting a complete heuristic inquiry around specific topics. The goal is growth in personal awareness and a deeper understanding of integral consciousness, as well as an increased capacity in the method of heuristic inquiry.

TSD 8013: Self and Other (3 units)
In this course, learners observe their own feeling toward “other” while exploring the Western religious, philosophical, and psychological literature on the wholly other and its relationship to the West’s ontological and epistemological beliefs. To provoke awareness, literature from a tradition other than Western that discusses its relationship with the extra-ordinary is also engaged. With insight, learners write about how the prevailing culture’s relationship to other (what is unknown) informs their own feeling about and relationship to strangeness.

TSD 8014: Creativity and Personal Transformation (3 units)
In this class, we will explore the relationship between creativity and personal transformation. The word creativity is typically associated with the arts and the sciences. We will use a broader approach, assuming that our selves are a creative product. Central to this course will be the development of the ability to take research findings about the characteristics of the creative person or process and relate them to our experience. We will discover our own “voice” as we learn to strike a balance between the “academic” and the “personal” in our writing. Students are invited to see their lives as a creative process and to develop a creative vision of their future.
TSD 8120: Learning Community I (0 units)
Learning Community serves multiple purposes. It is designed to develop a community of online learners; to foster dialogue, reflection, and exploration about the coursework and its relationship to individual and collective interests; to develop or improve basic scholarly skills; and to integrate the material from the coursework. It also serves as an online “homeroom.”

TSD 8125: Creative Inquiry: Scholarship for the 21st Century (3 units)
This course provides an introduction to research as a creative and transformative process. It will address issues such as what the relationship is between the academic and the transformative; what it means to be a scholar in the 21st century; how to get in touch with one’s research passion and integrate it into one’s coursework; how to think about research in a way that integrates personal reflection and personal growth with solid, grounded scholarship in an academic context; what the role of the literature review is and how to approach it; and how to develop one’s academic voice. The knowledge base is drawn from the philosophy of social science, educational and developmental psychology, creativity research, complexity, and inter- and transdisciplinarity theories and research.

TSD 8130: Transdisciplinarity: Complex Thought and the Pattern That Connects (3 units)
It is becoming increasingly clear that complex issues often cannot be addressed from the perspective of a single discipline. This course focuses on how research is conducted across disciplines. We will briefly explore the history of disciplines and inter- and transdisciplinarity, and study a number of exemplars that draw from disparate disciplines to assess a variety of possible strategies. Transdisciplinarity will be presented as an approach that is inquiry rather than discipline driven; is meta-paradigmatic rather than intra-paradigmatic; requires a form of complex thought to organize knowledge in a way that connects and contextualizes, rather than separates and reduces; and acknowledges the central role of the knower in all knowing. How can we learn to think across disciplines in a way that is inquiry based, when we have been taught to think inside our disciplinary silos? The work of a number of transdisciplinary exemplars will be studied in depth. Topics include how to develop a knowledge base in a multidisciplinary approach; how to research, review, and integrate perspectives from different sources relevant for the student’s research topic; how to develop a solid understanding of the dominant discourse(s) in one’s area of inquiry and address its limitations; and how to develop a theoretical framework for inquiry. The course will also cover how to integrate the knower in the known—how to reflect on how who we are and our values, assumptions, and blind spots play a role in our inquiry. Students will be able to ground all the work in this class in their own chosen areas of inquiry.

TSD 8132: Understanding New Religions and Spiritual Movements (3 units)
The growth of religious and spiritual movements, both imported from other societies and originating in the United States, has implications for the way in which Americans address the sensibilities of spirituality and religiosity. This course offers several theoretical models for understanding the categories of new religions and provides a context for inquiry into why new religions are prominent in American society today. In addition, each student will select one new religious movement (NRM) to study in depth. Students will learn how to describe and analyze new religions demographically, ethnographically, and phenomenologically. Qualitative methods of interview, narrative, and questionnaire will be examined, and each student will gain familiarity with one or more of these methods. Each student will learn how to research an NRM by conducting an ethnography of the movement, including its beliefs, organization, any controversies surrounding the group, the experiences of members, the literature on the NRM, and how the NRM functions in the current religious milieu of the United States. Throughout the course, students will be required to examine their own assumptions, beliefs, and personal stances regarding NRMs. At the end of the semester, each student will have grounding in the literature on NRMs, some sophistication in conducting online research, and a capacity for reporting others’ religious experiences.

TSD 8133: Contemporary Spiritual Leaders (3 units)
Contemporary spiritual leaders demonstrate diverse styles of leadership and meaning making in an age of increasing cross-cultural communication. This course will examine the contributions of several leaders from Eastern, Western, and indigenous spiritual traditions to our notions of what is real, how we know what we know, what is of value, and what the nature of inquiry is. Through the study of biography, leadership styles, and thought systems, students will come to appreciate how individuals and groups make meaning of the world, through innovation as well as accumulation. We will question how we can learn more about ourselves through the study of leaders who offer distinct paths to knowledge of ourselves and the cosmos.

TSD 8134: Authority and Leadership in Spiritual Communities (3 units)
In the face of growing religious pluralism and spiritual eclecticism, religious groups with powerful, even authoritarian, leaders are growing in number, while groups with little control over their members are declining in number. Sectarian, even fundamentalist, movements are increasing in many world religions. Accusations of “brainwashing,” “undue influence,” improper sexual behavior, and imprisonment are leveled against authorities in all sorts of spiritual organizations, from established churches to small cults. This course will examine the creation and perpetuation of legitimate authority and leadership in spiritual communities, and how the attribution of charismatic power to leaders can lead to the development of illegitimate authority. We will analyze the nexus of sacred influence and secular power in a number of spiritual communities in order to understand how spiritual communities are associated with a number of social problems.

TSD 8210: Self, Society, and Transformation (3 units)
This course examines the relationship between self and society in a planetary context. It will address the nature of interconnectedness, examine new ways of understanding our planetary predicament, and introduce interpretive frameworks from the sociology of knowledge, the sociology of social change, and the study of cultures. Throughout the course, students will be invited to look at their own research inquiry through these particular lenses.

TSD 8215: Research Paradigms, Methods, and Designs (3 units)
This course provides a general introduction to research methods, models of research, and research design. It includes an overview of the epistemological and ontological foundations of research, a survey of research methods, and the basics of research design. Students will reflect on the way the human sciences have addressed very basic philosophical questions that have a profound influence on our research and our
everyday existence. Students will learn how inquiry questions and values are related to specific methods and research designs.

**TSD 8220: Learning Community II (0 units)**
Learning Community serves multiple purposes. It is designed to develop a community of online learners; to foster dialogue, reflection, and exploration about the coursework and its relationship to individual and collective interests; to develop or improve basic scholarly skills; and to integrate the material from the coursework. It also serves as an online “homeroom.”

**TSD 8221: From Certainty to Uncertainty: Dancing with the New Sciences (3 units)**
This course explores the revolutionary transformations in the Western worldview from the early Middle Ages to the present day—including pre-Renaissance worldviews; the rise of science with Bacon, Descartes, and Newton; the world of chaos theory; and the complementary postmodern vision of literature and society—and introduces the ideas of David Bohm, who believed that underlying the appearances of the world lies a deeper “implicate order.” The course also explores the implications for individuals and society of this transformation from “certainty” to “uncertainty.”

**TSD 8222: Bateson, Morin, and the Challenge of Complexity (3 units)**
Thinkers like Gregory Bateson and Edgar Morin have suggested that a key to humanity’s progress is a new way of thinking, a thinking that does not polarize, decontextualize, and mutilate the fundamental complexity of life in search of “simple” answers. We will explore the profound works of Bateson and Morin, and address both their philosophical significance in the development of a new worldview and the relevance of their work for a wide range of issues, from ecology to education to politics to spirituality. Through the study of these authors, we will also explore the meaning and significance of wisdom and its embodiment in daily life.

**TSD 8223: Global Diversity and Creativity: Self and Society in a Planetary Context (3 units)**
Martin Luther King, Jr. wrote that we all wake up in the morning and are “in the red” to people all over the world by the time we’ve had breakfast. This course is about uncovering this debt: becoming aware of our global interdependence, our “planetary citizenship”; understanding it as the result of historical global interaction and creativity; and exploring the implications for who we are, how we relate to others, and what we can do to see our global pluralism as an opportunity for tremendous creativity. Students are asked to follow Dr. King’s suggestion and take a day in their own life to excavate their own global interdependence, studying the roots of what they take for granted in everyday life—their clothes, food, ideas, housing, and cultural roots—and explore how the whole world is “inside them.” This course develops an understanding of the social and cultural dimensions of creativity in a global context. It also examines diversity as a naturally occurring phenomenon in all systems and explores the dynamics (interpersonal, structural, social) of diversity within the framework of scientific discoveries. Students study creative interaction in different times and places, and develop a new perspective on issues of diversity and identity from a knowledge base drawn on multidisciplinary research on creativity, global history, globalization, and hybridity. The final project is a publishable research paper illustrating one case study of global creativity related to the student’s own area of interest.

**TSD 8224: How We Know What We Know: Explorations in Epistemology (3 units)**
How do we know that what we believe is “true”? How reliable is the knowledge we base our actions on? How do we get trapped in limited and limiting ways of seeing the world, and how can we mobilize our creativity to break out of habits of mind? The focus of this course is how we know what we know and the radical implications that this subject has for our daily lives. It addresses issues of epistemology, developing an understanding of “post-formal thought,” complexity and systems theory, and multiple ways of knowing, including feminist and transpersonal perspectives. The stress is on learning to think contextually and relationally. How can we learn to think about complex, interrelated issues when we have traditionally been taught to break things down into the smallest of parts and eliminate the complexity? Can our understanding of the world be considered an act of co-creation? What are we to make of profoundly subjective, “mystical,” and “transpersonal” experiences? What kind of knowledge do they provide—and how can they be explored? What are the implications of epistemological reflection for our academic work, and for our daily lives?

**TSD 8225: Evolution of Consciousness**
Through art, literature, archeology, and history, this course will explore the evolution of human consciousness from its pre-human origins through the Neolithic and Paleolithic periods, through ancient history, and on down through the Renaissance to modernity and postmodernity. It will begin with the origins of the human mind as depicted in the writings of Merlin Donald and David Lewis-Williams and continue with an inquiry into cultural and historical structures of consciousness with Jean Gebser, Ken Wilber, and Allan Combs. The course will be based in an ongoing dialogue and exploration of these topics on the web, as well as requiring midterm and end-of-term papers.

**TSD 8310: Qualitative Research Methods (3 units)**
This course provides an overview of general qualitative research methods. Its purpose is to provide students with a sufficient understanding of the ethical, epistemological, and practical issues associated with qualitative research. Students will develop skills for conducting an inquiry within a chosen methodological framework and will be able to select a method consistent with their values, interests, and commitments.

**TSD 8320: Learning Community III (0 units)**
Learning Community serves multiple purposes. It is designed to develop a community of online learners; to foster dialogue, reflection, and exploration about the coursework and its relationship to individual and collective interests; to develop or improve basic scholarly skills; and to integrate the material from the coursework. It also serves as an online “homeroom.”

**TSD 8420: Learning Community IV (0 units)**
Learning Community serves multiple purposes. It is designed to develop a community of online learners; to foster dialogue, reflection, and exploration about the coursework and its relationship to individual and collective interests; to develop or improve basic scholarly skills; and to integrate the material from the coursework. It also serves as an online “homeroom.”
TSD 8799: Independent Study (1-3 units)
Coursework that extends a student’s field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and approved by the program chair.

TSD 9610: Comprehensive Exam: Publishable Essay—Dissertation Literature Review (3 units)
This course focuses on writing a literature review for the student’s dissertation. This literature must be written in such a way that it can be submitted as a publishable article to a journal relevant to the student’s interest area.

TSD 9611 Comprehensive Exam: Essay—Dissertation Research Methodology (3 units)
The second Comprehensive Exam outlines and articulates the methodology the student will use for the dissertation or equivalent. As well as showing how the student intends to apply the methodology, the paper must, among other things, also explain why this particular methodology was chosen, where it is situated in the broad spectrum of available methodologies, and what its limitations are.
Writing, Consciousness, and Creative Inquiry

MFA in Creative Inquiry/Interdisciplinary Arts

MFA in Writing and Consciousness

NOTE:
CIIS established the Writing, Consciousness, and Creative Inquiry Department (WCC) to provide teach-out programs to students from the recently closed New College of California (NCOC). All CIIS students who are enrolled in these programs in 2008-09 began their course of study at NCOC. In the curriculum descriptions below, the courses that were offered at NCOC and not at CIIS are indicated with “NCOC” in the course number area.

The WCC Department is now seeking approval from the CIIS Board of Trustees to add these two degrees to the school’s offerings, with the intention that new students can enroll beginning in the fall semester of 2009. Updates on this process will be posted on our website at http://ciis.edu/academicprograms.

Department Chair (Interim)
Cindy Shearer, D.A.

Core Faculty
Sarah Stone, MFA

Adjunct Faculty
Randall Babtkis, MFA
Anne Bluethenthal, MFA
Kris Brandenburger, Ph.D.
Carolyn Cooke, MFA
Judy Grahn, Ph.D.

About the Creative Inquiry/Interdisciplinary Arts Program
The MFA in Creative Inquiry/Interdisciplinary Arts aids working artists and those ready to launch arts careers in achieving their professional goals by offering a curriculum that (1) invites student-artists to explore how the arts interrelate, intersect, and rely upon each other and (2) asks them how and why they create art. Through a curriculum that provides interdisciplinary perspectives on the arts (philosophical, spiritual, political, cultural, historical), multiple perspectives on art-making (which show artists the importance of becoming more aware of and then making use of techniques of other art) and diverse perspectives on art such as indigenous, marginalized, and socially and politically engaged art, students expand their creative choices and further develop their own work. The curriculum also helps students discover and then articulate their core artistic values, the influences that shape their work, and how art leads to social change. While pursuing their final MFA projects, students also get the chance to try work collaboratively and/or in new art forms, develop professional skills (in teaching, activism, working with nonprofits or community organizations), and discover new venues for their art.

Students complete 48 units in the following areas of study: (1) Creative Inquiry/Interdisciplinary Arts, (2) Value and Meaning in the Arts, (3) The Artist in the World, and (4) an MFA project. The goal of the MFA project is that through its development over the course of two semesters with a faculty advisor, students will expand the possibilities in their lives as artists. Examples of MFA projects include the following:

- A completed manuscript
- A fully produced dance concert or theatrical or musical performance
- An original song cycle written and performed
- An art exhibit
- A collection of poetry suitable for publication
- An original CD or DVD suitable for distribution

Mentorship in Creative Inquiry/Interdisciplinary Arts
All students will have a faculty advisor/mentor. The mentor-student apprenticeship is a central part of the MFA in Creative Inquiry/Interdisciplinary Arts. During the course of the program, student-artists meet with their faculty mentors regularly. Mentors review the students’ work and goals, offer feedback, suggest directed reading or the study of specific artists, and provide additional technical support and training.
Curriculum

MFA in Creative Inquiry/Interdisciplinary Arts - 48 units

I. Creative Inquiry/Interdisciplinary Arts - 13 units minimum

13 units from among the following:

NCOC  Advanced Dance Pedagogy
WRC 7084  Art, Action, and Power
NCOC  Art as Research I
CIA 7064  Art as Research II
NCOC  Centering Practice I
NCOC  Centering Practice II (meets Art as Research requirement)
CIA 7711  Integrative Project
NCOC  Music Literacy
NCOC  Studio Art Workshop I
NCOC  Writing for Performance (meets Workshop requirement)
CIA 7049  Writing Workshop
CIA 7059  Performance Workshop
WRC 7051  Unlocking the Voice: Using Fragments and Re-enactments in the Narrative of Personal Discovery

II. Creative Inquiry: Value and Meaning in the Arts - 12 units minimum

12 units from among the following:

NCOC  Activist Performance: History and Theory
NCOC  Aesthetics of Value I
CIA 7071  Aesthetics of Value II
NCOC  Art History and Meaning I
NCOC  Art History and Meaning II
NCOC  Artist as Community Activist
NCOC  Experimental Performance: History and Theory
NCOC  Organic Inquiry
NCOC  Qualitative Research: Theory and Methods
NCOC  Queer Performance: History and Theory
NCOC  Graduate Seminar in Performance theory

III. Creative Inquiry: The Artist in the World - 9 units minimum

9 units from among the following:

CIA 7720  Community Practicum
CIA 7038  Interdisciplinary Pedagogy II
NCOC  Internship/Teaching Assistantship
NCOC  Multimedia Tools for Performance I
NCOC  Multimedia Tools for Performance II
NCOC  Production and Marketing I
CIA 7073  Production and Marketing II
CIA 7056  The Business of Art
NCOC  Theater Tech

IV. MFA Project - 6 units minimum

CIA 7712  MFA Project (2 semesters)

V. Electives - 8 units minimum

Electives may be fulfilled in any combination below:

A. Courses from "Creative Inquiry/Interdisciplinary Arts" section above

B. Courses from the "Creative Inquiry: Value and Meaning in the Arts" section above

C. Courses from "Creative Inquiry: The Artist in the World" section above

D. Courses from the MFA in Writing and Consciousness program (Department Chair’s permission required if course is open only to students in that program)

E. Courses from other master’s degree programs at CIIS (Department Chair’s permission required)

F. Independent Study (6 units maximum)
About the Writing and Consciousness Program
The MFA in Writing and Consciousness develops accomplished literary artists with the knowledge and skills to establish professional careers in the literary world. It also offers students diverse perspectives on consciousness, so that they can grow personally, socially, and artistically as they pursue their degrees. While students focus on developing a book-length manuscript, the curriculum also exposes them to the essential techniques and current practices in a variety of types of writing. They develop proficiency and dexterity as writers. They develop professional skills in editing, publishing, and teaching. They also learn to use literary art boldly and potently—as a tool to engage themselves and others and to bring about and/or reflect social change.

The MFA in Writing and Consciousness requires students to complete 48 semester hours, including 39 units of core requirements and 9 units of electives. To meet the core requirements, students complete units in five areas (1) Writing Workshops, (2) the Craft of Imaginative Writing, (3) Theory and Literature, (4) the Artist in the World, and (5) an MFA project.

The student-artist develops the MFA project over two semesters with a faculty advisor who acts as a mentor. The project is a minimum of 70-100 pages of fiction, creative nonfiction, poetry, or cross-genre work, and a substantial self-reflective essay.

Mentorship in the MFA in Writing and Consciousness
All students will have a faculty advisor/mentor. The mentor-student apprenticeship is a central part of the MFA in Writing and Consciousness. During the course of the program, student-artists meet with their faculty mentors regularly. Mentors review the students’ work and goals, offer feedback, suggest directed reading or the study of specific artists, and provide additional technical support and training.

Curriculum

MFA in Writing and Consciousness - 48 units

I. Writing Workshops - 12 units minimum
- NCOC Writer’s Voice/Workshop I
- NCOC Writer’s Voice/Workshop II
- NCOC Writer’s Voice/Workshop III
- NCOC Writer’s Voice/Workshop IV
- CIA 7049 Writing Workshop
- WRC 7086 The Creative Process and the Creative Work
- WRC 7716 Advanced Thesis Seminar

II. The Craft of Imaginative Writing - 9 units
9 units from among the following:
- WRC 7088 A Writer’s Perspective: How Writers Read, Think, Create, Write and Why
- NCOC Craft of Fiction
- NCOC Craft of Nonfiction
- WRC 7082 Keeping It Short: Writing Short Fiction and Nonfiction
- NCOC Memoir and Testimony
- NCOC Poetic Forms I
- NCOC Poetic Forms II
- NCOC Screenwriting
- WRC 7032 The Art of the Essay: Nonfiction Writing for Head and Heart
- WRC 7087 Writing as Art

III. Theory and Literature - 9 units minimum
9 units from among the following:
- WRC 7081 Creative Inquiry for Writers: Writing and Consciousness
- NCOC Critical Theory I
- WRC 7052 Critical Theory II
- WRC 7072 Posting the Modern
- NCOC Reading the Shape of Change
- WRC 7053 The Iconoclastic Novel: Writing and Reading the Political, Fantastic, Alternative, One-of-a-Kind Novel
- WRC 7039 The Poetry of Use
- WRC 7051 Unlocking the Voice: Using Fragments and Re-enactments in the Narrative of Personal Discovery
IV. The Artist in the World - 3 units minimum

3 units from among the following:

- NCOC  Teaching Creative Writing/Teaching Composition
- NCOC  Editing and Publishing  I
- WRC 7085 Editing and Publishing II
- WRC 7038 Interdisciplinary Pedagogy
- WRC 7083 The Art and Craft of Teaching Writing
- CIA 7056 The Business of Art
- WRC 7084 Art, Action, and Power

V. MFA project - 6 units minimum

- WRC 7712 MFA project (2 semesters)

VI. Electives - 18 units minimum

Electives may be fulfilled in any combination below:

A. Courses from "The Craft of Imaginative Writing" section above

B. Courses from the “Theory and Literature” section above

C. Courses from “The Artist in the World” section above

D. Courses from the MFA in Creative Inquiry/Interdisciplinary Arts program (Department Chair’s permission required if course is open only to students in that program)

E. Courses from other master's degree programs at CIIS (Department Chair’s permission required)

F. Independent Study (6 units maximum)

Course Descriptions

**CIA 7038: Interdisciplinary Pedagogy II (3 units)**

Interdisciplinary Pedagogy will explore and define our philosophies of teaching and learning; i.e., how do we conceive of the learning environment, the teacher-student relationship, the aim of our education practices. We will look at a wide variety of teaching environments as they apply to different art forms as well as academic teaching. Students will learn how to design courses and workshops, write syllabi, and articulate their own pedagogy. Students will gain experience teaching, facilitating discussion, and evaluating themselves and their students—and develop, plan, and teach in an environment (from class classroom to community organization) that meets their career goals. As teachers, we will attempt to use ourselves as examples of different pedagogic methods and tools. We will interrogate our histories, our philosophical points of view, and our practices as part of the class.

**CIA 7049: Writing Workshop (3-4 units)**

Encouraged to explore all genres of writing, students bring work and questions; the purpose of the workshop is to provide an atmosphere of confidence-building support and critique. The underlying premise is that students will learn to critique themselves appropriately by practicing in a guided group setting. Questions of technique, meaning, expressing vocally, composition, etc., are addressed as needed.

**CIA 7056: The Business of Art (3 units)**

As artists, we need to bring as much heart and creativity to the business of survival as we do to our art itself. The class encourages students to think and identify as visionary entrepreneurs who are responsible for sourcing how to transform their “dream” into a reality. They will develop a plan of action and an overview for the next steps they need to take to make their vision into a lifework that supports them financially. They will also have the seed information needed to go on to create a more traditional business plan. Grounded in the vision plans, we will collectively develop boilerplate materials that can be used for fundraising, promotion, web design, etc. The Business of Art is designed to provide an environment in which each student is supported in looking both inward and outward, bringing together what may be disparate aspects of their creative life into a comprehensible whole, rooted in one’s deepest values. Students will begin to envision the various possibilities of generating a livelihood that grows organically from one’s heart intentions.

**CIA 7059: Performance Workshop (3 units)**

Designed around the skills and performance needs of participating students, this course will have three components. Students will receive hands-on experience of the FM Alexander Technique, learn about this practice, and investigate its application to performance, improvisation, and general living. Secondly, we will integrate the Alexander work into a modern dance technique workshop that involves both rigorous training and an investigation of training. Finally, we will work and play with various kinds of group and individual improvisation as well as compositional tools. For those students who are creating work, we may also workshop material in progress.
CIA 7064: Art as Research II: Production and Marketing (3 units)
In this course, we will look at the artistic process as research and research as part of the artistic process. The artist uses a primary art practice along with at least two other art practices to both develop and explore the questions that drive their MFA work. The conversation among the art practices provides depth and breath to the inquiry. This course will look at research as informing the art and in “arting” the idea. We will read texts about art making, have rich discussion of creative process and discuss artistic processes as research into materials, ourselves, community, politics, and art. Students will show/share their MFA project work, receiving support and feedback from peers who serve as witness to each other’s work.

CIA 7071: Aesthetics of Value II (3 units)
Students will read widely in the field of Aesthetics (from Sappho and Plato to artists and aestheticians in the current artistic discourse) and critically reflect on art (as a cultural construct and a personal endeavor). Students will consider what ideas, principles, and preconceptions underlie the aesthetic values of certain writers and how these compare to their own values; and they will be able to communicate some aesthetic points of view through writing and presentations. Students will demonstrate through discussion and critical reflections an understanding of historical and contemporary issues in Aesthetics in ways that incorporate values of social use, spirituality, empathy, social change, beauty, and personal transformation, and will articulate the Aesthetic lens through which they view art.

CIA 7073: Production and Marketing II (3 units)
Building on work from The Business of Art, the objective in Production and Marketing is to prepare the student-artist to put their work out into the world. Students will be engaged in every aspect from fundraising to marketing to producing an arts event. We will be acquiring skills in all areas of artistic production and marketing, including the following: creating a budget, writing a fundraising letter, booking space, hiring crew, writing a press release, developing a marketing plan, and collaborating with other artists. Students are expected to investigate their own field of interest and to assess the unique needs of that genre (e.g., students may investigate the publishing or recording industry; they may examine the needs and demands of gallery showings or theater production). Students may also get assistance in creating portfolios, résumés, curriculum vitae, artist statement, web design, and portfolio in this class.

CIA 7711: Integrative Project (1-3 units)
After doing a deep investigation of essential questions in the philosophy of art, students will formulate and express their own aesthetic values, defining themselves as artists and their place in the aesthetic discourse. We will use the course reader and text as well as our own resources to ask questions pertinent to students’ hopes and expectations about their art. They will articulate in writing their own philosophy and where they fit into the larger context. We will emphasize a consideration of the artist’s role in creating a just, sacred, and sustainable community.

CIA 7712: MFA Project (3 units)
Student-artists develop an artistic project over two semesters that expands the possibilities for the student’s life as an artist. Students work with faculty advisor. The following are examples of MFA projects:
- A completed manuscript
- A fully produced dance concert or theatrical or musical performance
- An original song cycle written and performed
- An art exhibit
- A collection of poetry suitable for publication
- An original CD or DVD suitable for distribution

CIA 7720: Community Practicum (1-2 units)
Students work collaboratively with a community or arts organization to develop an arts event arising from their art practices. Supervised by MFA mentor or faculty member.

WRC: 7032: The Art of the Essay: Nonfiction Writing for Head and Heart (3 units)
In At Large and At Small, Anne Fadiman shares the following about the “state” of the essay: “Today’s readers encounter plenty of critical essays (more brain than heart) and plenty of personal—very personal—essays (more heart than brain), but not many familiar essays (equal measures of both).” In this class, students will get the chance to write essays in a widevariety of forms and explore how the essay-creating process requires them to look within their own heads and hearts so that they insightfully engage their readers emotionally and intellectually. Students will also read personal, lyrical, historical, critical, familiar, and experimental essays, and will examine the role of research in essay writing.

WRC 7038: Interdisciplinary Pedagogy (3 units)
Interdisciplinary Pedagogy will explore and define our philosophies of teaching and learning; i.e., how do we conceive of the learning environment, the teacher-student relationship, the aim of our education practices. We will look at a wide variety of teaching environments as they apply to different art forms as well as academic teaching. Students will learn how to design courses and workshops, write syllabi, and articulate their own pedagogy. Students will gain experience teaching, facilitating discussion, and evaluating themselves and their students. As teachers, we will attempt to use ourselves as examples of different pedagogic methods and tools. We will interrogate our histories, our philosophical points of view, and our practices as part of the class.

WRC 7039: The Poetry of Use (3 units)
This is a poetry class for anyone interested in the poetics of engagement. We will look at poetry across time and cultures to understand how poetry is used to resist and rejoice. This is not a technique class. It is a class for both poetry lovers and poetry haters. It is an opportunity to understand why and how poetry matters.
WRC 7051: Unlocking the Voice: Using Fragments and Re-enactments in the Narrative of Personal Discovery (2-3 units)
How do we get insight into our own lives, into how other people lived, through art? How do we (re)construct facts from our lives, from history, and turn those into art? From Shakespeare to Romare Bearden, from Sappho to Cindy Sherman, we’ll look at poetry (the entire collection of Shakespeare’s sonnets and Sappho’s fragments) as well as the visual image (collage and photography) to tap into the consciousness behind a work of art. This is an advanced poetics course that includes an investigation into formal composition, uses of fragments, visual imagery, realism and symbolism. From ancient to postmodern, we’ll channel it all and stir it into writing exercises produced each class. The course will explore the roots of “vision” and “inspiration” and harness these concepts to discipline and formal practice evidenced by the writers and artists we study here. Why Cindy Sherman? Her own face is clay. Sherman reminds us through constant remaking of her own image that Shakespeare’s princes are also clay. Ditto Sappho. Ditto Bearden: material as artifact—collage as history and memory. Whether we approach the work as dreamers or as authority figures, as the humiliated or the indignant, the betrayed or the deceiver, the alienated or the inseparable, we will train our eyes to notice significant details and collisions in the texts and patterns of both written and visual art.

WRC 7052: Critical Theory II (3 units)
This course brings critical texts to life, focusing on the reading and discussion of current trends in literary criticism, while keeping in mind deeper roots. This is critical theory for writers, offering the beginning or sophisticated critic a chance to develop an understanding of the uses, abuses, and relative power of language. Moving from self to other to social contract, the chosen texts represent a broad spectrum of ideas, enabling the writer to hone not only analytical skills but also a deeper sense of his/her place and lineage within the greater social and literary environment.

WRC 7053: The Iconoclastic Novel: Writing and Reading the Political, Fantastic, Alternative, One-of-a-Kind Novel (3 units)
The class considers novels that combine formal invention with explicit or oblique social commentary and/or unusual approaches to consciousness: Toni Morrison, Song of Solomon; Italo Calvino, Invisible Cities; Haruki Murakami, The Wind-Up Bird Chronicle; Penelope Fitzgerald, The Blue Flower; Marilynne Robinson, Housekeeping; Anne Carson, Autobiography of Red; and Manuel Puig, Kiss of the Spider Woman. We look at a range of ways that writers can extend and structure long-form narratives, exploring artistic questions of fantastic, social, and political writing from both theoretical and craft-oriented approaches. Participants will examine, in their own writing as well as their course reading, the craft issues that intersect with the artistic questions, including plot and structure; the layering of multiple narratives into a meaningful whole; the development of characters, patterns, imagery, and ideas over the course of a long work; the fiction/nonfiction boundary; and the inclusion of multiple-genre elements.

WRC 7072: Posting the Modern (3 units)
This class will offer a zero-gravity environment in which to examine and experiment with the smallest unit of experience: the story. From situating experimental narratives with regard to historical structures to utilizing techniques of the Dadaist, this class ultimately aims to help writers gain an extended vocabulary of form and content to use in future work. Toward this end, we’ll be reading a great deal of experimental work from the late 20th century (primarily fiction, though the techniques applied are useful across genres). We’ll spend a good deal of time dissecting the authors’ methods and evaluating them, and write pieces of our own—not in imitation, but in innovation. What are the implications of structuring a piece of work in one way rather than another? Are there political and social consequences from these changes? And when that rectangle from around point C went to join the circus, how did it make us feel? The writers in the room—the mad scientists of literature—know the answers, and we’ll go in search of them writing and reading, including (primarily) fiction from the late 20th century, including work by William Burroughs, Kathy Acker, and Sapphire, among others.

WRC 7081: Creative Inquiry for Writers: Writing and Consciousness (3 units)
In fiction, poetry, and creative nonfiction, writers like Virginia Woolf, John Edgar Wideman, Cecelia Vicuña, Doris Lessing, Amos Tutuola, Gabriel Garcia Marquez, Anne Carson, Haruki Murakami, Michael Cunningham, and Lydia Davis explore the nature of mind: reality and illusion; self-awareness and self-deception; dreams, madness, and the irrational; creativity; ways of knowing/perceiving; and the awareness of awareness of inner and outer worlds. This core introduction to the study of writing and consciousness includes both imaginative works and historical and contemporary theories of mind: philosophical, psychological, and neuroscientific. Students will employ creative modes of inquiry—both academic and imaginative—in the analysis and synthesis of course texts with self-reflection, artistic self-discovery, and the collaborative transformation of community. The class will include in-class creative and analytical writing exercises; multi-disciplinary, multi-genre collaborative presentations; and a substantial critical reflection.

WRC 7082: Keeping It Short: Writing Short Fiction and Nonfiction (3 units)
The course will focus on the writing of short stories and short pieces ranging in length from a few hundred words to 25 pages. Students will both read and write “short” literature in a range of fictions and nonfictions. All genres welcome. The focus will be on “getting it said” in 500 to 1,000 words. Students will work both individually and collaboratively. Plan to have some fun.

WRC 7083: The Art and Craft of Teaching Writing (3 units)
The teaching of writing offers a combination of pleasure and play, of patient progress interspersed with sudden insights and new levels of ability. The craft of teaching writing involves learning the skills to manage and lead discussions, to develop effective syllabi and assignments, to understand different learning styles and modes of teaching, and to create and sequence lesson plans. The art of teaching writing involves exploring differing philosophies about what it means to teach writing, from innovative pedagogical practitioners like Paolo Freire, bell hooks, and Dorothy Allison. In this class, students will have a chance to develop and practice hands-on teaching as well as to write their own syllabi, assignments, and statements of teaching philosophy. Participants will learn how to create collaborative learning communities that allow their students to transform their reading, writing, and understanding of themselves and the world.

WRC 7084: Art, Action, and Power (3 units)
“Throughout the world, artists are redefining the role of an artist in society and calling on the power of art to spark environmental action”: June LaCombe. The artist, as creator of individual testimonies or of activist happenings, can serve as a mirror for current realities or a catalyst of
social change. Participants in this course will explore and define their own relationships to the intersections of art, social change, and the roles of artists—inside and outside society.

**WRC 7085: Editing and Publishing II (3 units)**
In this course, students will have the opportunity to learn every aspect of independent publishing and will learn about the literary world in its many permutations (including trade, academic, independent, and fine press publishing). The course will cover such issues as copyright, contracts, and submitting work within the current publishing industry. One of the greater goals of this course is to aid writers in beginning to locate their own work within the contemporary publishing landscape.

**WRC 7086: The Creative Process and the Creative Work (3 units)**
Artists/writers need to both develop their individual processes and creative habits and find their deepest, most urgent subject matters and artistic practices. This class will help participants develop an understanding of creativity theory and practice as they create a substantial artistic project: a collection of poetry or stories, a novel, a series of paintings, a dance or theater piece, a memoir, or a mixed-genre work. Artists and writers in different genres will have a chance to expand each other’s ideas of the possible as they share work in progress and ideas about process. Course topics include beginnings/openings, endings/closings, finding the strongest possible shape for the work, how the artistic process intersects with the artistic product, the relationship of artist and audience, time management for the artist, ways to generate new work, and methods for re-entering work to revise, deepen, expand, and bring to fruition a major artistic project. P/NP

**WRC 7087: Writing as Art (3 units)**
Much contemporary teaching about writing focuses on the writing process as a tool for self-discovery and personal growth or on writing as a process of effective communication. We’ll examine the relationship between word and image work in writing—and you will complete projects that allow you to develop writing as art objects and writing pieces that actively make use of aesthetic elements. Students develop and create various writing as art objects—such as postcards, visual/ written maps, illustrated “books,” and boxes built from text and image.

**WRC 7088: A Writer’s Perspective: How Writer’s Read, Think, Create, Write, and Why (3 units)**
This course helps students develop a writer’s perspective—a way of reading, engaging, and reflecting on texts in a variety of genres so that they can use them to be more informed and more successful writers.

**WRC 7712: MFA project (3 units)**
Participants work with a faculty advisor as they develop their thesis over two semesters: a minimum of 70-100 pages of fiction, creative nonfiction, poetry, or cross-genre work, and a substantial self-reflective essay.

**WRC 7716: Advanced Thesis Seminar (3 units)**
This course will support thesis work in any imaginative genre—poetry, fiction, creative nonfiction, and multi-genre works. Except for a few short reading responses, the writing assignments will focus entirely on students’ thesis work in progress. Students will engage in deep revision and will discover means toward electrifying language, toward making their work more urgent, subtle, concise and robust. Each class session will be divided into writing process/thesis support and writing exercises directly focused on participants’ own work and the themes of the day. Although students will sometimes be sharing parts of their theses, this course is not a workshop. The goal of this course is to support the development of a book-length project and to help participants to find their deepest subject matter and aesthetics.
Admissions Policies

California Institute of Integral Studies actively seeks a culturally and socially diverse student population. Decisions regarding admission are based on consideration of (1) potential for success in the chosen field of study based upon past academic or professional achievement, maturity, and motivation for educational and personal development; and (2) the congruence of the applicant’s interests with the philosophy and purpose of the program and Institute.

Admissions Procedures
Admissions applications can be downloaded from http://www.ciis.edu/admissions/.

To apply online, go to http://www.ciis.edu/admissions/apply.html.

For more information, please contact the Admissions Office at 415.575.6154. All admissions materials must be received by the Admissions Office before a personal interview is offered. A complete application includes the following:

1. Nonrefundable $65.00 application fee.
2. An autobiographical statement (length dependent on program), including a personal history and an explanation of why you have chosen to apply to CIIS and to the program of choice.
3. A statement of educational and professional goals and objectives—one page unless otherwise stated in the program description (not required of bachelor of arts applicants).
4. Official transcripts from all postsecondary institutions attended.
5. Two letters of recommendation and an academic writing sample, if required by the program. See the requirements for specific programs listed in the academic programs section.
6. Résumé of work, volunteer experience, and community activities.
7. For students applying to the Clinical Psychology department, the GRE is not required, but we ask students to take the GRE after being admitted. We use these scores to as a way of describing our students’ skills and capacities in our effort to evaluate our academic programs.

Personal Interviews
Interviews are required by the B.A. Completion program, most M.A. programs, the Psy.D. program, and all Ph.D. programs. After all the documents have been received, qualified applicants will be contacted to arrange an interview. Most interviews will be conducted during the months of February and March. An in-person interview is preferred by most programs; however, an interview by phone or web may suffice for students living outside a 500-mile radius of the Institute or for students in exceptional circumstances. The interview structure and format vary according to program.

Academic Requirements

Graduate Programs
1. Applicants to M.A. programs must have a B.A. or B.S. from a regionally accredited institution.
2. Those applying to Ph.D. programs must have an M.A. or its equivalent from a regionally accredited institution in an appropriate discipline.
3. Students with an M.A. in an unrelated field may be admitted to a Ph.D. program with additional course requirements.
4. Applicants to the Clinical Psychology doctoral program must have earned a B.A. or B.S. for regular standing, and an M.A., an M.S., or a minimum of 40 semester units in psychology or counseling for advanced standing (see the academic programs section for details).
5. A grade point average of 3.0 or higher from previous academic institutions is required by all programs, with the exception of the Doctor of Psychology program, which requires a 3.1 average for regular standing and a 3.3 average for advanced standing. See the individual program descriptions for additional requirements.

Undergraduate Program
1. Applicants to the B.A. in Interdisciplinary Studies program must have earned a minimum of 60 semester units of transferable credit from an accredited college. Up to 30 of these units may have been earned through satisfactory test results from the College-Level Examination Program (CLEP). The maximum number of total units a student can transfer is 84, with 75 being the maximum for lower-division units. Students who enter the program with fewer than 75 total transferable semester units may petition for academic credit for life experience (see the academic programs section for details). Coursework marked by a grade of D, D-, or F, or coursework falling under the rubric “physical education” is not transferable. Coursework taken twice for credit will be counted only once.
2. Applicants must demonstrate a readiness to explore and develop their life direction or vocation, a commitment to learning that incorporates significant personal growth, a willingness to work within a group setting, and college-level communication skills.
**Admissions Application Deadlines**
Applications may be accepted after these deadlines, pending availability of space.

**Fall**
All CIIS programs admit students in the fall semester. The admissions application deadline for entrance into the fall semester for all graduate programs is **February 1**. Applicants will be notified of the admissions decision by **April 1**.

The fall application deadline for the B.A. program is **May 1**.

**Spring**
The following programs also admit students in the spring semester. The application deadline for spring is **October 15**.

*School of Undergraduate Studies*
- B.A. in Interdisciplinary Studies

*School of Professional Psychology*
- M.A. in Counseling Psychology with a concentration in Integral Counseling Psychology

*School of Consciousness and Transformation*
- M.A. in Cultural Anthropology and Social Transformation with an emphasis in Gender, Ecology, and Society
- M.A. in East-West Psychology
- M.A. in Integrative Health Studies
- M.A. in Philosophy and Religion with a concentration in Asian and Comparative Studies
- M.A. in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness
- M.A. in Philosophy and Religion with a concentration in Women’s Spirituality
- M.A. in Transformative Leadership
- Ph.D. in East-West Psychology
- Ph.D. in Philosophy and Religion with a concentration in Asian and Comparative Studies
- Ph.D. in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness
- Ph.D. in Philosophy and Religion with a concentration in Women’s Spirituality
- Ph.D. in Social and Cultural Anthropology

**Enrollment Deposit (Nonrefundable)**
Upon notification of acceptance into a degree program, and to secure their place in a program, students are required to submit a nonrefundable enrollment deposit by **May 1**. Admitted students who do not pay a deposit will not be guaranteed enrollment in their respective program. The deposit is credited to the student’s account and is applied toward tuition.

Students who submit an enrollment deposit will have it forfeited if they (a) do not enroll in the intended term; or (b) fail to request a deferment.

Enrollment deposit waivers will only be granted to students who submit in writing to the Director of Admissions a request for an exemption and an explanation that gives (1) the reasons for being unable to put forward the deposit and (2) a confirmation of an intention to enroll.

**Deferment Deposit (Nonrefundable)**
Students may defer their enrollment, pending approval, up to one year (two semesters) from the semester of original admission. Requests for deferment must be made in writing to the Office of Admissions. Students requesting a deferment are required to pay the enrollment deposit plus a deferment deposit. Students not paying the required deposits will not be granted a deferment. Students who do not enroll within one year after deferring will forfeit their enrollment and deferment deposits and will be required to submit another admissions application.

**Provisional Admission**
Provisional admission may be granted for the following reasons: (1) the degree or credit from the institution the student is currently attending has not yet been awarded or (2) the grade point average of previous college work was below the minimum required by the program. Full admission will be granted upon receipt of transcripts of the most recent degrees, or in the case of low grade point average, completion of one semester of full-time coursework at the Institute with grades of B or better. Students who are on provisionally admitted status are not eligible to receive financial aid. Students may hold provisional status for a maximum of one semester, and must be fully admitted in order to register for a subsequent semester.

**Rejected Applications**
An applicant denied admission by a program may contact the appropriate Admissions Counselor to discuss the steps needed to bolster the application and reapply in the future. However, please keep in mind that the Admissions Office cannot answer questions concerning the specific reasons an application was rejected. All admissions decisions are final.

**Readmission**
An application for readmission must be submitted if a student has not maintained active students status (see “Enrollment Policies”). Applicants for readmission are required to meet current admissions requirements. A student applying for readmittance may have some of the application requirements waived by completing an Application Requirements Confirmation Form, which must be completed by the Admissions Chair of the
student’s program and which must be sent along with the regular application and corresponding application fee. (Note: Students must also submit the most recent official transcript from CIIS, as this requirement cannot be waived by the program.)

Students who have become inactive and who wish to reenroll in a program that is no longer being offered at CIIS will be required to apply to another program. In such cases, the student will follow the same procedures for readmission as stated above. Once the application is complete, the Admissions Director will determine how many units will be transferred from the previous program. This amount is not subject to the one-sixth rule that applies to transferring credits (see “Transfer of Credit from Another Institution”), as the Director may elect to accept most, if not all, of the units taken from the student’s previous program.

**Transfer of Credit from Another Institution**

A maximum of one-sixth of the total number of graduate-level units required in the student’s program may be transferred from another accredited institution. (This limit only refers to transfer units between institutions, not between CIIS programs.) Transfer credit may be granted for graduate study completed prior to admission, for relevant study completed elsewhere while registered at CIIS, or for a combination of the two, up to the allowable limit. The following conditions must be met:

1. The work was done at an accredited institution.
2. The work is clearly relevant to the student’s program at the Institute.
3. The grade received was B or higher (CIIS graduate programs only).
4. The units involved were not used to satisfy requirements for any previous academic degree.
5. The student’s advisor endorses the transfer.

The Institute has established criteria to evaluate the work done, and the student must demonstrate that the learning experience at another institution meets CIIS guidelines if it is to be used for credit at the Institute. For current CIIS students who take courses at another institution, official transcripts must be submitted directly to the Registrar’s Office by the issuing institution.

**Special Students (Non-degree)**

Individuals who wish to take courses for credit but are not enrolled in a program may apply for Special Student status. This applies to someone who meets one of the following criteria: He or she may or may not want to apply for a degree program at a later time; is awaiting an admissions decision; is enrolled in a degree program at another school and is seeking transfer credit; or simply wishes to take a course for personal enrichment. Students should request a Special Student application from the Registrar’s Office. See the “Enrollment Policies” section of this catalog for specific policies related to Special Students.

**International Students**

In addition to meeting the general requirements for admission, international students must have a foreign-credential evaluation service evaluate the transcript reflecting the latest degree conferred. (Students who have obtained a degree from a Canadian university are exempted from the policy.) Please visit the International Students’ web page at [http://www.ciis.edu/students/international.html](http://www.ciis.edu/students/international.html) for credential evaluation services and links to the online applications.

Any applicant whose native language is not English is required to take the Test of English as a Foreign Language (TOEFL) and achieve a minimum score of 550 on the written test, a minimum of 213 on the computerized test, or a minimum of 80 on the Internet-based test. It is the applicant’s responsibility to make arrangements to take this test. Information may be obtained by writing to TOEFL Services, Educational Testing Service, Box 6151, Princeton, NJ 08541 USA, or visiting the website at [http://www.toefl.org/](http://www.toefl.org/). (The TOEFL requirement can be waived if the student has completed coursework in an English-speaking setting.)

Aside from meeting the admissions requirements, international applicants must also demonstrate that they have the financial resources necessary to cover one year’s costs, including tuition, room and board, and other related items. This amount varies by degree and is likely to change from year to year. The costs associated with study at CIIS are reflected on the Certificate of Funding, which must be submitted by the applicant along with corroborating financial documents upon admission. Please contact the International Student Advisor for more information at 415-575-6157.

An Immigration and Naturalization Form I-20 for use in obtaining an F-1 student visa will be issued after the student has been admitted to a program of study and has submitted proof of financial support for one year of study. Graduate students who enter the United States on an F-1 student visa must maintain full-time student status by carrying a minimum of 9 units per semester.
Financial Aid Policies

CIIS maintains a broad-based financial aid program of scholarships, assistantships, loans, and part-time employment for students who require financial assistance. Administered by the Financial Aid Office, these resources help bridge the gap between the cost of education and what students can reasonably contribute. The amount of contribution expected from a student is determined through a careful analysis of individual financial resources, considering such variables as net income, number of dependents, allowable expenses, and assets (excluding the home in which you live).

Awards of scholarships, loans, and grants are based on need, or merit, or both. Financial aid eligibility policies are set in accordance with federal and state requirements and with definitions of academic standards at CIIS. While complying with all applicable governmental and donor regulations, a serious attempt is made to extend a personalized, concerned approach to a student’s financial needs. The Financial Aid Office does not discriminate on the basis of race, color, national origin, religion, sex, age, sexual orientation, or handicap in any of its policies pertaining to the awarding of financial aid.

Need Determination

The following table can be used to estimate the cost of one year’s enrollment. Please note, these figures are based on 2008-09 tuition rates. Rates may increase every fall semester.

### B.A. Students - 12-18 units per semester
- Per Semester ............................................................. $6,725
- Per Year (fall, spring, and summer) ............................... $20,175

### M.A. and MFA Students
- School of Professional Psychology - 12 units per semester
  - Per Semester ............................................................. $9,170
  - Per Year (fall and spring) ............................................. $18,340
- School of Consciousness and Transformation - 9 units per semester
  - Per Semester ............................................................. $7,335
  - Thesis ................................................................. $1,810
  - Per Year (fall and spring) ............................................. $14,670

### Ph.D. Students - 9 units per semester
- Per Semester ............................................................. $10,360
- Per Year (fall and spring) ............................................. $20,720
- Dissertation Flat Fee ................................................... $2,475

### Psy.D. Students - 12 units per semester
- Per Semester ............................................................. $11,460
- Per Year (fall, spring, and summer) ....................... $34,380
- Dissertation Flat Fee ................................................... $2,475

Not included in these figures is the registration fee. For 2008-09 this fee is $135 per semester.

In determining the cost of attending CIIS, students should consider not only tuition and fees but personal expenses as well. Consult the table below to draw up a realistic personal budget. If this exercise indicates a need for financial assistance to attend CIIS, information about such assistance is available in the “Applying for Financial Aid” section.

<table>
<thead>
<tr>
<th></th>
<th>Housing and Food</th>
<th>Books and supplies</th>
<th>Transportation</th>
<th>Personal</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fall and spring semesters</td>
<td>$12,391</td>
<td>$1,260</td>
<td>$792</td>
<td>$1,772</td>
<td>$16,215</td>
</tr>
<tr>
<td>Summer semester</td>
<td>$3,961</td>
<td>$315</td>
<td>$253</td>
<td>$565</td>
<td>$5,094</td>
</tr>
</tbody>
</table>

Table 1. Projected non-tuition expenses per semester, 2008-09 rates.

*Note:* Estimated living expenses are based on a statewide average from a survey conducted by the California Student Aid Commission (with adjustments to reflect costs of the San Francisco Bay Area). Expenses may vary based on your standard of living and where you live.

Tuition and fees are due and payable at the time of registration. Sufficient funds are needed as well to cover the cost of books at the start of the semester. For many financial aid recipients, tuition and fees are paid automatically from approved student aid funds. Financial aid recipients should note that checks and direct deposits for loans in excess of university charges will be available after the Add/Drop period each semester.
Applying for Financial Aid

Generally, to be eligible for financial aid, a student must meet all of the following requirements:

1. File the Free Application for Federal Student Aid (FAFSA). The FAFSA can be submitted online at www.fafsa.ed.gov. The Federal School Code for CIIS is 012154.
2. Submit a Loan Request Form to the Financial Aid Office.
3. Be fully admitted to a CIIS degree program.
4. Be enrolled at CIIS at least half-time.
5. Demonstrate satisfactory academic progress (SAP).

Note: Some financial aid programs have additional requirements.

The Financial Aid Office will process financial aid applications—which include grants and loans—in the order in which they are received. If you do not submit your complete application by the deadline below, you will not be eligible to defer your tuition payments.

- Spring Semester 2009: October 15, 2008
- Summer Semester 2009: April 15, 2009
- Fall Semester 2009: June 15, 2009

New-student applications will be reviewed for scholarship eligibility. Continuing students need to apply for specific scholarships.

Eligibility

Awards of scholarships, loans, and grants are based on need and/or merit. Financial aid eligibility policies are set in accordance with federal and state requirements and with definitions of academic standards at CIIS. The Financial Aid Office does not discriminate on the basis of race, color, national origin, religion, sex, age, sexual orientation, gender identity, or disability in any of its policies pertaining to the awarding of financial aid.

Satisfactory Academic Progress

To remain eligible for financial aid, students must continue to meet all of the Satisfactory Academic Progress (SAP) guidelines below. If any one of them is not met, the student will be at risk of losing eligibility.

1. Be enrolled at least half-time. (See “Enrollment Status Classifications” in the “Enrollment Policies” section for this criterion.)
2. Have not attempted more than the total number of units required for the academic program.
3. Be within the time limits set forth by the Institute for completing coursework and thesis/ dissertation seminars. (See “Time Limits for Degree Completion” in the “Academic Policies” section for this criterion.)
4. Have met the grade criteria set forth by the Institute. (See “Grade Requirements” in the “Academic Policies” section for this criterion.)

Students failing to meet SAP guidelines may be placed on probation or dismissed from their academic program. See the “Academic Policies” section for more information about the probation process.

Loan Disbursement Procedures

Funds are typically sent by your lender(s) to the Institute electronically and will be posted to your account after the Financial Aid Office verifies your enrollment and Satisfactory Academic Progress (SAP).

Excess Funds

If your financial aid results in funds in excess of what is required for your tuition and fees, you must retrieve these funds from the Business Office. You may retrieve them in person, or request that the Business Office mail the funds to you by check or directly deposit them into your personal bank account. If you do not, these funds will be returned to your lender. The date when the excess funds become available can be found in each semester’s Schedule of Classes.

Bookstore Vouchers

Your vouchers for use at the CIIS Bookstore will be available if your aid has been approved (awarded) and you’ve registered for the term. You must pick up the voucher from the Financial Aid Office. Vouchers are typically available one week before the start of classes.
Return of Federal Funds/Refunds
If you withdraw from a class, your financial aid will be recalculated. This recalculation is done in accordance with the following federal guidelines (Section 668.22 of the Higher Education Amendment of 1998):

1. Only the amount of financial aid that has been earned (based on the prorated amount of time the student has been in school for the semester) will be retained on the student’s behalf. Any aid that is not earned (based on the prorated amount of time) must be returned to the lender.
2. The amount of refundable institutional charges (tuition and fees) will be set by school policy. If there is a balance due resulting from the calculation of unearned aid, the student will be responsible for payment.
3. For students who have received financial aid, any refundable portion of tuition and fee costs that has been covered by a Federal Stafford Loan will be refunded directly to the lender, who will credit it against the student’s outstanding balance (unsubsidized loans will be offset before subsidized loans). The Financial Aid Office determines specific amounts according to applicable federal regulations.

Electronic Access for Financial Aid
Students can access their financial aid information online from the CIIS website, or from Pathway, http://pathway.ciis.edu/ics, or by going to http://finaid.ciis.edu/. You need your CIIS ID to access the site, and a separate PIN supplied by the Financial Aid Office.

Students must have a financial aid record already established at CIIS in order to use this system. They can check the status of their application, view a list of documents received and a list of the documents still outstanding, view financial aid awards, view student loan history, and check the status of student loans for the current year.

Sources of Financial Aid
The following financial aid programs are available at California Institute of Integral Studies (for more information about any of these programs, contact the Financial Aid Office):

Federal and State Sources

Grants
Funds that are provided by the government and do not need to be paid back. Awarding and amounts are determined each year by the Department of Education upon filing the FAFSA online at http://www.fafsa.ed.gov/.
- Pell Grants
- Federal Supplemental Educational Opportunity Grants (FSEOG)
- Cal Grants (you need to complete the FAFSA before March 2)

Loans
Low-interest loans for graduate and undergraduate students are available. Eligibility is determined each year by the Department of Education upon filing the FAFSA online at http://www.fafsa.ed.gov/.
1. Federal Subsidized Stafford Loan: The interest for the Subsidized Stafford Loan is subsidized (i.e., paid) by the federal government while the student is enrolled on an at least half-time basis and for six months thereafter (known as the grace period).
2. Federal Unsubsidized Stafford Loan: This loan is not subsidized by the government, and the student is responsible for any interest that accrues during in-school periods, deferments, and grace periods.
3. Federal Graduate PLUS Loan: An unsubsidized and credit-based (i.e., the bank will perform a credit check) federal loan in which students may apply for it through a bank/lender. The amount may not exceed their cost of attendance.

Non-Federal Sources

Private/Alternative Loans
In addition to federal loans, many lenders offer private loans. These loans are at a higher interest rate, are credit based, and may require a cosigner for approval. Generally, students may borrow up to the cost of attendance, less any other aid awarded. Filing a FAFSA is not needed for these loans. Contact the Financial Aid Office for a list of participating lenders.

Veterans Administration Educational Benefits
Graduate students must be enrolled for 9 units for full-time status, 7 units for three-quarter time, and 6 units for half-time. Undergraduates must be enrolled for 12 units to be considered full-time, 9 units for three-quarter time, and 6 units for half-time. Credits for weekend workshops cannot be applied. Contact the Veterans Administration for specific guidelines and regulations. Veterans’ benefits are not handled through the Financial Aid Office; they are administered directly through the Registrar’s Office.

AmeriCorps Educational Award
The amount of the Award(s) depends on the length of your term of service, and they can be earned during the first two terms of national service. Under no circumstances will an individual be eligible to receive more than two Segal AmeriCorps Education Awards. You are eligible to receive one award for each of your first two terms of service, regardless of the length of the term.

Scholarships
CIIS offers a variety of scholarships to new and continuing students. For a list of available scholarships and details about eligibility and application deadlines, go to http://finaid.ciis.edu.
**Student Employment**
Student employment, available for both federally eligible and international students, is reserved for students with demonstrated need. Students may work up to 20 hours per week on-campus. Only federal aid students have the option to work off-campus at a nonprofit agency or as a reading tutor in a school or a literacy program as part of their student employment. Note: The amount of student employment is limited and dependent upon funds and the availability of jobs.

**Teaching Assistantships and Research Assistantships**
A small number of teaching assistantships and research assistantships are available each year to returning students enrolled in doctoral programs. Students must apply to their academic program.

**Questions**
Please contact the Financial Aid Office for more information at 415.575.6122 or by e-mail to finaid@ciis.edu.
Enrollment Policies

Auditing
Any students may audit a class with the instructor’s approval. If you audit, you are not required to participate or to take examinations and do not receive credits or a letter grade. An “AU” is recorded on the transcript instead of a grade, which has no effect on your grade point average. Audited courses do not allow you to maintain active student status or retain eligibility for financial aid. You may register for a course in audit status, or change the registration of a course from academic status to audit status, starting on the first day of the semester up through the Add/Drop Deadline. It is not possible to change from audit status to academic status after the Add/Drop Deadline, even with the instructor’s permission. To register in audit status, you must submit the Audit Approval Form, signed by the course’s instructor, to the Registrar's Office before the Add/Drop Deadline. Students only auditing courses within a semester are not required to pay the Late Registration Fee.

Canceled Courses
While CIIS makes every effort to plan semester schedules to accurately meet the demand for courses, it does happen that enrollments into certain courses fall short of projection. With some exceptions, if a course taught by one instructor has fewer than nine students registered in it by the Late Registration Deadline, it will be canceled. A course taught by two instructors must have 12 students. (Two auditors is equivalent to one student.) Course cancellation decisions are made between the semester’s Late Registration Deadline and the Add/Drop Deadline. If your course is canceled, you will be notified by phone and/or e-mail. Every effort will be made by the Institute to provide another alternative. You will not be charged the Late Registration Fee if you register for another course. If your course is canceled after the Add/Drop Deadline, you will be issued a full refund for that course.

Course Classroom Assignment
The Course Classroom Assignment, a document listing which courses are being held in which rooms, will be posted on the first day of the semester. Your individual Student Schedule will have the location of your courses, but double-check your course’s room assignment in the Course Classroom Assignment, as these are subject to change due to enrollment numbers. Below are the locations of where the Room Schedule will be posted:

- Mission—In the hallway outside room 405; outside the Library
- Fox—Outside the bathrooms near the Hayes Street entrance
- Minna—Ask the greeter

Dropping, Withdrawing, or Not Attending a Class
Following are the policies regarding withdrawing from classes:

- **Drop** = Withdrawing from a class **before** the Drop Deadline.
  A drop transaction must be conducted online through Pathway or by written notification to the Registrar’s Office. Notification of a drop, written or otherwise, to the instructor, program staff, or any other CIIS office is insufficient. A drop will result in a 100% reversal of the class’ tuition charge. (The registration fee will not be refunded.) Students may not drop a class after the Drop Deadline; however, they may withdraw with the instructor’s permission.

- **Withdrawal** = Withdrawing from a class **after** the Drop Deadline.
  Students may withdraw from a course only with the instructor’s permission. Permission is not generally given without verification of an unanticipated extenuating circumstance, such as (1) a medical reason documented by a health care professional; or (2) a personal or family emergency, verified with supporting documentation. Withdrawing will result in a “W” on the transcript. To withdraw, submit an Authorized Withdrawal from Classes Form to the Registrar’s Office, signed by the instructor, with supporting documentation of the extenuating circumstance. This form can be downloaded from Pathway, on the “Academics” tab, or obtained from the Registrar’s Office. The date the form is received in the Registrar’s Office will be the official date of withdrawal. Partial refunds of the tuition charge may be given depending on the date this form is submitted. (The registration fee will not be refunded.) Please see the “Academic Calendar” for these deadlines and refund percentages.

- **Not Attending**
  While instructors may withdraw a student for failing to attend, you should not assume that you will be dropped if you fail to attend at any point in the semester. You are responsible for conducting and monitoring your own registration transactions. If you absent yourself from a class and neither you nor the instructor notifies the Registrar’s Office, a failing grade (“F” or “NP”) will be posted to your transcript, and you will be held accountable for all monies owed. Following are the policies regarding students who fail to attend a class without prior consent from the instructor. The decision to withdraw a student belongs to the instructor:

  0 If you do not attend the first meeting of any class, you may lose your seat in that class.
  0 If you do not log in to an online class within the first week, you may lose your seat in that class.
  0 If you miss the first meeting of a class for which you are waitlisted, you may lose your place on the wait list.
## Enrollment Maximums

<table>
<thead>
<tr>
<th>Student’s School</th>
<th>Fall</th>
<th>Spring</th>
<th>Summer</th>
<th>Approver of Exception (&quot;Overload Registration&quot;)*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Undergraduate Studies</td>
<td>16 units</td>
<td>16 units</td>
<td>16 units</td>
<td>Director of Undergraduate Studies</td>
</tr>
<tr>
<td>Professional Psychology</td>
<td>13 units</td>
<td>13 units</td>
<td>10 units</td>
<td>Academic Advisor</td>
</tr>
<tr>
<td>Consciousness and Transformation</td>
<td>13 units</td>
<td>13 units</td>
<td>10 units</td>
<td>Academic Advisor or Dept./Program Chair</td>
</tr>
</tbody>
</table>

*Approval for overload registration must be submitted in writing. International students must also obtain written approval from the International Student Advisor.*

These are school-wide semester maximums. Individual programs may have semester maximums lower than these. Contact your advisor if you are uncertain about this limit. Noncompliance with it may result in your being administratively withdrawn from the semester.

## Enrollment Status Classifications

A student’s enrollment status is dependent upon his or her academic division and either (1) the number of units registered for within the semester or (2) the type of course registered for.

<table>
<thead>
<tr>
<th>FALL AND SPRING</th>
<th>HALF-TIME</th>
<th>FULL-TIME</th>
</tr>
</thead>
<tbody>
<tr>
<td>Undergraduate</td>
<td>6 to 11 Units</td>
<td>12 Units or More</td>
</tr>
<tr>
<td>Graduate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• 6 to 8 units, OR</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• One of the following courses:</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>PSY.D. IN CLINICAL PSYCHOLOGY PROGRAM</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Professional Seminar I</td>
<td></td>
</tr>
<tr>
<td></td>
<td>PSY 6726, PSY 6727</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Professional Seminar II</td>
<td></td>
</tr>
<tr>
<td></td>
<td>PSY 6728, PSY 6729</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Half-Time Internship</td>
<td></td>
</tr>
<tr>
<td></td>
<td>PSY 9599</td>
<td></td>
</tr>
<tr>
<td></td>
<td>MASTERS IN COUNSELING PSYCHOLOGY PROGRAM</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Supervised Clinical Practicum: Individual</td>
<td></td>
</tr>
<tr>
<td></td>
<td>MCPD 7601, MCPE 7601, MCPI 7601 or MCPS 7601</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Supervised Clinical Practicum: Group</td>
<td></td>
</tr>
<tr>
<td></td>
<td>MCPD 7602, MCPE 7602, MCPI 7602 or MCPS 7602</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SUMMER</th>
<th>HALF-TIME</th>
<th>FULL-TIME</th>
</tr>
</thead>
<tbody>
<tr>
<td>Undergraduate</td>
<td>6 to 11 Units</td>
<td>12 Units or More</td>
</tr>
<tr>
<td>Graduate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• 3 to 5 units OR</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• One of the courses listed in the Half-Time section above</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• 6 units or more, OR</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• One of the course listed in Full-Time above, OR</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• One of the courses listed in the Half-Time section PLUS three additional units</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Grade Changes and Appeal Procedure

Grading requires the instructor to evaluate a student’s academic performance both objectively and subjectively. CIIS will assume that this evaluation has integrity and require a student appealing the grade to supply evidence that the instructor made an error or was biased. Students may appeal a grade no later than the last day of the semester following the one in which the course was completed (excluding summer). The appeals process will be completed by the end of the semester following the one in which the appeal was filed (excluding summer).

Below are the steps to take to appeal a grade:

1. Students should address a concern about a grade to the instructor. Normally, grade appeals are resolved this way. If the instructor agrees to change the grade, the student should submit the Grade Change Form to the instructor, who will submit it to his or her Program Chair, who must approve the new grade. The Program Chair will forward the form to the Registrar’s Office, which will update the grade and notify the student.

2. If the student does not resolve the concern with the instructor, he or she should write a statement explaining why he or she believes the grade was based on instructor error or bias, attach supporting factual evidence, and submit it, along with the Grade Change Form, to either of the following:

   (a) The Chair of the program in which the course is housed; or, if this Chair was the instructor:

   (b) The Associate Dean, Academic Administration.

   The Associate Dean will bring it to the school’s Program Chairs, who will designate one within their group to respond.

3. The Program Chair may contact both parties to determine whether informal resolution is possible. If resolution is not achieved this way, the Program Chair will forward the appeal to the Program Committee (or to an ad hoc Appeal Committee). The instructor whose grade is under dispute will not be part of the committee.

4. The Committee will contact the student and instructor, deliberate among itself, and decide whether or not to change the grade. If the decision is made to change the grade, the Committee will determine the new grade and forward the Grade Change Form to the Registrar, who will update the student’s record. The Program Chair will notify the student and the faculty member of the decision either way. The decision of the Committee is final; no appeals will be considered by the Academic Vice President or the President.

Grade and Coursework Evaluation Deadlines

Within two weeks after the last day of classes, all grades are due to the Registrar’s Office. Final academic project assignments are returned to students within four weeks of receipt by the instructor. Mid-semester assignments are returned to students within three weeks of receipt. All written assignments receive written comments by the instructor and/or teaching assistant. Thesis and dissertation proposals and chapters are returned to the student with written comments within four weeks of receipt of the document. During the summer semester, the research student, chairperson, and committee members will agree upon the feedback turnaround time. Faculty will be available to their students by e-mail, by phone, or in person, if possible.

Grade Option Request Procedure

Some courses are offered only for letter grades, some only for Pass/No Pass (P/NP), and some for either. If you register for a class that offers either option and you want P/NP, you must submit a written or e-mailed notification to the Registrar’s Office by the Add/Drop Deadline. If you do not, you will be registered in letter-grade status. You may not change your grading option past the Add/Drop Deadline, even with the instructor’s permission. E-mailed notification must originate from the e-mail address we have on record for you and be sent to registrar@ciis.edu. Written notification may be made using the Grade Option Form available outside the Registrar’s Office and on Pathway, on the “Academics” tab in the “Registration Forms” section.

Grade Reports

You may view and print all of the grades you’ve earned online via Pathway. The Registrar’s Office does not mail grade reports at the end of each semester, but will do so to individuals who make a request. The grade report will only be mailed to the address the Registrar’s Office has on record for the student. There is no charge for this service.

Grade Scale

The Institute uses a four-point scale to calculate a GPA. Grade point values are assigned as follows:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Quality Points per Unit</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>4.0</td>
</tr>
<tr>
<td>A-</td>
<td>3.7</td>
</tr>
<tr>
<td>B+</td>
<td>3.3</td>
</tr>
<tr>
<td>B</td>
<td>3.0</td>
</tr>
<tr>
<td>B-</td>
<td>2.7</td>
</tr>
<tr>
<td>C+</td>
<td>2.3</td>
</tr>
<tr>
<td>C</td>
<td>2.0</td>
</tr>
<tr>
<td>C-</td>
<td>1.7</td>
</tr>
<tr>
<td>D+</td>
<td>1.3</td>
</tr>
<tr>
<td>D</td>
<td>1.0</td>
</tr>
<tr>
<td>D-</td>
<td>0.7</td>
</tr>
<tr>
<td>F</td>
<td>0.0</td>
</tr>
</tbody>
</table>

Only CIIS courses are used to compute the grade-point average (GPA), not courses transferred in from other schools.
Grades Not Included in GPA
The following CIIS grades have no quality point value and are not used in the calculation of the GPA:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Indication</th>
</tr>
</thead>
<tbody>
<tr>
<td>P*</td>
<td>Passed</td>
</tr>
<tr>
<td>NP**</td>
<td>Not Passed</td>
</tr>
<tr>
<td>AU</td>
<td>Audit</td>
</tr>
<tr>
<td>S*</td>
<td>Satisfactory</td>
</tr>
<tr>
<td>U**</td>
<td>Unsatisfactory</td>
</tr>
<tr>
<td>I</td>
<td>Incomplete</td>
</tr>
<tr>
<td>IN</td>
<td>Permanent Incomplete</td>
</tr>
<tr>
<td>IP</td>
<td>In Progress (coursework continues in subsequent semester)</td>
</tr>
<tr>
<td>X</td>
<td>Grade Not Received from Instructor</td>
</tr>
<tr>
<td>TR</td>
<td>Transfer Credit</td>
</tr>
<tr>
<td>W</td>
<td>Authorized Withdrawal</td>
</tr>
</tbody>
</table>

* "P" or "S" is equivalent to “C” (not “C-”) or higher for undergraduate students; “B” (not “B-”) or higher for graduate students.

** "NP" or "U" is equivalent to “C-” or lower for undergraduate students; “B-” or lower for graduate students.

Holds
The Business Office and the Library apply holds to the accounts of students with outstanding financial obligations to the Institute. Such holds prevent the student from registering or receiving official transcripts and the diploma. To remove a hold or inquire about its status, contact the Business Office at 415.575.6132 or businessoffice@ciis.edu or the Library at 415.575.6180 or library@ciis.edu. The Registrar’s Office will apply a hold to a student on an approved Leave of Absence, and will remove it only upon notification from the student of his or her intention to return, provided the return date is congruent with the specific Leave of Absence agreement and our active student status policies. The Registrar’s Office also applies a hold to students whose admission files are still incomplete, awaiting receipt of all official transcripts of previously attended institutions.

Incomplete Grades
If you anticipate being unable to complete your coursework, you may request permission from the instructor to receive an “I” (Incomplete) rather than a failing grade. Permission must be obtained in writing submitted to the Registrar’s Office and is granted only for the following reasons: (1) medical reasons documented by a health care professional, or (2) a personal or family emergency verified with supporting documentation. The instructor has the right to refuse to grant an “I” grade. Obtain a Request for Incomplete Grade Form from the Office of the Registrar or on Pathway and submit it to the instructor, who, if he or she approves, will submit it to the Registrar’s Office. The Registrar’s Office will not record an “I” grade without this form, and failure to submit it can result in a failing grade for the class. An “I” for Incomplete will appear on your record next to the course number and title.

You may not sit in on a subsequent semester’s offering of the same course in order to make up this coursework.

When you submit the completed work to the instructor, also submit a Change of Grade Form (available outside the Office of the Registrar or on Pathway). The instructor will submit this form to the Registrar’s Office.

The time limit for completing coursework is one year from the last day of the semester you took the course, unless the instructor specifies an earlier date. For example, if you receive an “I” grade for summer 2008 semester, you have until the last day of the summer 2009 semester to turn in the required work to the instructor, even if you are not registered in that semester. If the instructor does not submit the Grade Change Form to the Registrar’s Office by that semester’s grade due date, the “I” will be converted to an “NP” (failing grade) or an “IN” (permanent incomplete). Neither grade is reversible. Students may not graduate or participate in the commencement ceremony with an “I” (Incomplete) grade on their record.

Independent Study
Up to one-sixth of a student’s unit requirement for a graduate degree may be fulfilled through Independent Study undertaken at CIIS. An Independent Study is defined as coursework designed to meet a program requirement or to extend a student’s field of inquiry beyond current Institute courses. An Independent Study must not duplicate what is offered in the normal class schedule and is subject to faculty availability. An Independent Study is subject to the same registration, grading, and other deadlines and policies as regular classes. Approval of the proposed work of the Independent Study must be made by the chair of the student’s academic program. To register, submit an Independent Study Contact with the syllabus attached to the Registrar’s Office. The contract must be signed by the student, the instructor, and the student’s program chair. This contract can be obtained in the Registrar’s Office and online on Pathway.

International Students Enrollment Minimums
The U.S. Citizenship and Immigration Service (USCIS) requires international students on F–1 visas to carry a full-time course of study to remain in status. Any exceptions for less than a full-time load must be approved by the International Student Advisor. See “Enrollment Status Classifications” above.
Internship Registration

Only students in the Clinical Psychology program may register for internship. To register, submit a registration form to the Registrar's Office or register online through Pathway. The Registrar's Office will not confirm this registration, however, until you submit a signed Internship Agreement to the Field Placement Office two weeks before you start at your site. This Agreement must be submitted before the semester's Add/Drop Deadline. Hours acquired before this two-week window or without a contract will not be counted toward the required predoctoral internship hours.

Late Registrations

If you register for the first time for a semester after the Late Registration Deadline, you must pay the Late Registration Fee. This fee is charged once per semester, regardless of the number of classes or the number of times you register after the initial semester's registration. If you registered before the Late Registration Deadline, you may add and drop classes after the Late Registration Deadline without paying the Late Registration Fee. See the “Tuition and Fees” section of this Class Schedule for current fee rates. First-semester degree-seeking students, Special Students (i.e., non-degree-seeking), and non-degree-seeking auditors are exempt from this fee.

Registration into a course after the Add Deadline requires the written permission of the instructor.

Leave of Absence

If you demonstrate satisfactory academic progress, you may be granted an academic Leave of Absence (LOA) for up to 12 months. This will allow you to refrain from registering for up to three consecutive semesters and still retain your active student status and the same degree requirements you were admitted under. A LOA must be approved by your academic advisor and is granted to students experiencing extenuating circumstances such as medical, job, or family issues. Since some courses and programs retire, discuss with your advisor whether this might happen during your leave to any of the courses you still need to take. If you are an international student, consult with the International Student Advisor to see how the LOA would impact your immigration status. If you are a financial aid recipient, consult with Financial Aid to see how the LOA would impact your loan repayment schedule. By federal law, loans come due six months from the date of last enrollment, whether or not the student is on a LOA. Repayment is suspended again when enrollment resumes.

To be granted a LOA, submit a Leave of Absence Form signed by your academic advisor to the Registrar's Office no later than the Add/Drop Deadline. The form must include an explanation of your reasons for seeking the LOA and the semester you will resume registering. The form may be obtained outside the Office of the Registrar or online via Pathway on the “Academics” tab in the “Registrar's Office Forms” section.

The following restrictions apply to LOA:

1. You may take a maximum of two LOAs during your program of study.
2. LOAs for medical reasons require written verification from your health care provider.
3. If you do not register for the semester following the end of the LOA, you will lose your active student status and will need to reapply to your program under the current catalog and program requirements.
4. The period of a LOA is counted in the calculation of elapsed time under the regulations governing the maximum period of time for the completion of degree requirements.
5. A LOA does not extend the deadline for the completion of an "I" (Incomplete) grade.
6. A LOA entails no additional fees to be paid by the student, and so presupposes no expenditure of Institute resources or faculty and staff time in behalf of the student during the period of the leave. In addition, no computer facilities, no library services, and no student services are available to a student on a LOA.

Students seeking to appeal LOA restrictions should contact the Dean of Students, Shirley Strong, at 415.575.6171 or sstrong@ciis.edu.

Maintaining Active Student Status

Students have one “grace” semester to not register before becoming inactive (summer excluded for all but the B.A. in Interdisciplinary Studies, M.A. in Integrative Health Studies, and Psy.D. in Clinical Psychology students, who must register in the summer). If you are not registered for courses and have not submitted an approved Leave of Absence to the Registrar's Office by the semester's Add/Drop Deadline, you will be placed on unauthorized leave. If the same is true in the next consecutive semester, you will be made inactive by being administratively withdrawn. To resume your program, you will be required to reapply for admission, and, if admitted, will be required to meet the degree requirement in effect at the time of readmission.

Pass/No Pass

Units for courses that are graded with a “P” (Pass) or “NP” (No Pass) will not be included in your GPA calculation. Units for courses that are graded with a “P” will be counted toward your degree requirements; those with grades "NP" will not. Undergraduate students must earn the equivalent of "C" or higher to receive a “P”; graduate students, a “B” or higher. Courses offered for Pass/No Pass status will be indicated with "P/NP" in this Class Schedule and on Pathway. Courses marked “OP” offer either the P/NP option or the letter grade option. E-mail registrar@ciis.edu if you want the P/NP option; if you do not, these courses will default to letter grade status.

Practicum Registration Procedure

Before you may register for a group or individual practicum, you must submit a Supervised Fieldwork Agreement to CIIS' Field Placement Office that has been signed by your site supervisor, clinic director, and academic advisor. If the Agreement is not on file by the Add/Drop deadline, the registration will not be processed. A new Agreement must be submitted for every semester you are registering for a practicum. In addition to the
Full tuition is charged for the repeated course. A student who does not earn a passing grade in a required course must either repeat the course or otherwise satisfy the requirement as listed by the academic advisor. Full tuition is charged for the repeated course.

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 Chair. Both grades will appear on the student's transcript and be included in the GPA calculation. Full tuition is charged for the repeated course.

Priority Registration Policy
Priority Registration allows a student to secure a seat in a class before regular registration opens. Priority Registration must be approved in writing by the academic advisor and is reserved for students who are in one of two circumstances: (1) They are in their final semester, or (2) they need to register for the course in order to be able to register for practicum in the immediate subsequent semester. Only courses required for the student’s program may be registered for using Priority Registration—not electives. Obtain the Priority Registration Form available outside the Registration Office or on Pathway, have it signed by your faculty advisor, and submit it to the Registration Office by the Priority Registration Deadline (note: This is not the same as the Program Priority Registration Deadline).

Professional Seminar (Psy.D.) Registration Procedure
Before you may register for a professional seminar, you must submit a Practicum Contract to CIIS’ Field Placement Office that has been signed by your site supervisor, clinic director, and academic advisor. If this Contract is not on file in this office by the Add/Drop deadline, the registration will not be processed. A new Contract must be submitted for every semester you are registering for a professional seminar.

Program Priority Registration
Registration into some courses is restricted to students in certain programs until the Program Priority Registration Deadline, after which registration becomes open to all students. For instance, only students in the East-West Psychology program (EWP) may register into EWP 6051 before the Program Priority Deadline; after the deadline, registration become available to both EWP and non-EWP students. Such courses are marked “Priority to . . .” in the columns of the Class Schedule or the course’s description on Pathway.

Registration Fee Policy
A registration fee is charged at the time of initial registration. It is charged once per semester regardless of the number of courses you register for, and is not refunded if you drop or withdraw from all or any of the semester's courses. See the “Tuition and Fees” section of this Class Schedule for the current fee rate.

Registration Maintenance
Registration Maintenance is a “placeholder course” (REG 700-01) that bestows no units or grades. It serves two functions:

1. To avoid the Late Registration Fee.
   Students may register for Registration Maintenance before the Late Registration Deadline, and then register for courses after that deadline and avoid the Late Registration Fee. Once the student registers for a course, the Registrar’s Office drops the Registration Maintenance course from the student’s record, the charge is reversed, and any payment made is applied to the tuition balance. (If the student never registers for a course, the Registration Maintenance course remains on the student’s record and the charge is not reversed.) This option is used by students who know they want to register for the semester but don’t know what courses they want before the Late Registration Deadline.

2. For thesis and dissertation students to remain in active student status in their final semester without registering for Thesis/Dissertation Seminar (see conditions below).
   Students may register for Registration Maintenance if all members of the Thesis/Dissertation Committee have signed the Final Approval Tracking Form except the Committee Chair, who requires additional work to be done. Only one semester may pass in this particular status—if the chair has not signed after one semester, the student will be required to register for Thesis/Dissertation Seminar. Registration Maintenance does not qualify as half-time enrollment, so the student will not be eligible for financial aid or to defer financial aid loan payments.

With the exception of function number two above, Registration Maintenance is not an option for maintaining active student status. See “Maintaining Active Student Status” policies, above.

Registration Methods
Students may add and drop courses in person at the Registrar’s Office on the fourth floor of 1453 Mission Street, online via Pathway, by mail, or by fax. The fax number is 415.575.1267. Students may not add or drop a class by telephone. All registration requests must come from the student, list the specific courses wanted (including section numbers), and be signed and dated. The date the registration request is received in the Registrar’s Office is considered the official registration date.

Repeated Courses
A student who does not earn a passing grade in a required course must either repeat the course or otherwise satisfy the requirement as prescribed by the student’s advisor or Program Chair. Both grades will appear on the student’s transcript and be included in the GPA calculation. Full tuition is charged for the repeated course.
Sitting In on Courses
Students may only sit in on a course for which they are not registered. The only exception is during the first week of the class and only with the instructor’s permission. Students may not sit in on a course in order to make up coursework for a course for which they’ve received an “I” (Incomplete) grade in a previous semester.

Special Student Registrations
Individuals who wish to take courses for credit and are not enrolled in a program may apply for a Special Student status. This applies to someone who may want to apply for a degree program at a later time, or to someone enrolled in a degree program at another school who wishes to take a specific course at the Institute. Students may request a Special Student Application by contacting the Registrar's Office. The following policies apply to Special Students:

1. Special Student registration does not constitute admission to CIIS.
2. Students registered in Special Student status are not eligible for financial aid.
3. Students registered in Special Student status are not eligible to earn an academic certificate. If you seek an academic certificate, you must submit an Application for Admission.
4. Special Student status remains active for one semester. Special Students must resubmit the Special Student Application every semester that they intend to register.
5. Special Students are allowed to choose between credit and audit for each course they register for.
6. Special Students must have their registration approved by a program chair each semester. Special Students are encouraged to bring copies of transcripts to help establish their eligibility for enrollment in courses.
7. Special Students must have earned a high school diploma or GED to be eligible to take undergraduate courses, and their diploma/GED must be declared on the Special Student Application. Special Students may take elective undergraduate courses only, not courses reserved for undergraduate cohort students.
8. Special Students must have earned a bachelor’s degree to be eligible to take graduate courses, and this degree must be declared on the Special Student Application. Special Students may take graduate courses in audit status without having earned a bachelor's degree if permission is given by the program chair in which the course is housed.
9. Special Students are required to be in satisfactory academic standing to enroll and to remain enrolled. Evidence of satisfactory academic standing is determined in the following manner:
   a. Undergraduate students: A minimum 2.00 grade point average per semester and no more than two grades of NP.
   b. Graduate students: A minimum 3.00 grade point average per semester and no more than two of any of the following combination of grades: B-, C+, C-, D+, D, D-, F, NP, I, or IN.
   Students who fall below this standard will not be permitted to register.
10. The maximum number of credit hours taken as a Special Student that may apply to a program upon admission to CIIS is limited to one-sixth of the credits required for the program.

Student ID Cards and Stickers
The CIIS student ID card will show the student ID number and will allow students to: (a) gain access to the campus after business hours; (b) check out books from the CIIS Library and other libraries; and (c) be given discounts at certain businesses. Students should have the ID card at all times when on campus, and be ready to present it to any CIIS personnel if asked.

The card can be obtained from the Registrar’s Office by presenting a government issued photo ID, such as a driver's license or passport. The card features the student’s photograph, which is taken in the Registrar’s Office. Students who cannot come into the Registrar's Office will be issued a non-photo card, mailed to the address the Registrar’s Office has on file for the student.

The card is invalid without a current sticker. The student must be registered for courses in order to receive a sticker. Stickers are issued by the Registrar’s Office every semester and show an expiration date when the card becomes invalid. The Registrar’s Office will not mail stickers automatically, but will do so upon individual request. To make a request, send an e-mail to registrar@ciis.edu or call 415.575.6126.

There is no charge for the initial ID card. A replacement card is $10.

Transcript Requests
Transcripts may be ordered from the Registrar’s Office for a fee, which is subject to change. A transcript request must include the student’s signature. A transcript normally takes five to seven days to produce; however, a rush order guaranteeing production within 48 hours may be requested for an additional fee. No transcript orders will be taken over the telephone. Transcripts will not be released if the student’s account reflects an outstanding balance. Students who graduate are issued one official copy of their transcript. This transcript is sent four to six weeks after the final semester and cannot be rushed. If you want a transcript before then, you will need to submit a request and pay the fee.
**Waitlist Procedure**

When a course becomes full, you may add yourself to its waitlist. You are not charged for a course when you add yourself to its waitlist. If a seat in the course become available, the Registrar’s Office will move you from the waitlist into the course in the sequence you added yourself to the waitlist. You will remain on the waitlist until one of the follow occurs:

- The waitlist is purged (on the Add/Drop Deadline); OR
- A seat opens up and you are added; OR
- You drop yourself from it. (You may drop online via Pathway or by submitting a written request to the Registrar’s Office.)

Check your schedule regularly online via Pathway to see if you have been moved from the waitlist into the class. As a courtesy, the Registrar’s Office will notify you if this happens, but because this notification could be thwarted, you may not know you’ve been added if you don’t check for yourself.

Once you’re added to a course from its waitlist, you become responsible for the course’s tuition and academic requirements. Ignorance of being added will not be accepted as a reason for waiving these requirements.

If you have not been added to the course by its start date, you may attend its first class meeting if you have the instructor’s permission. If at the first class meeting you receive permission from the instructor to be added to the course, obtain it in writing and bring it to the Registrar’s Office prior to the Add/Drop Deadline. Do not assume that the instructor will notify the Registrar’s Office of his or her consent. It is your job, not the instructor’s, to supply this notification. Also do not assume that you won’t be added to the course if you do not attend the first class meeting.

**Written Feedback on Papers and Research Documents**

Within two weeks of the last day of classes, all instructors submit grades to the Registrar. All final academic project assignments are returned to student mailboxes within four weeks of receipt by the instructor, provided that the student has met the deadline for submission of the assignment. Mid-semester assignments are returned to students within three weeks of receipt, provided that the student has met the deadline for submission of the assignment.

All written assignments receive written comments by the instructor or teaching assistant. Thesis and dissertation proposals and chapters are returned to the student with written comments within three weeks of receipt of the document. During the summer semester, the research student, chairperson, and committee members will agree upon the feedback turnaround time. Faculty members will be available to their students by e-mail, by phone, or in person, if possible.
Public Programs Policies

Public Programs is a department of CIIS that offers courses to the general public on subjects that are closely aligned with CIIS’ mission, centering on such themes as integrative health, spirituality, East-West psychology, and consciousness studies. A subset of the courses that Public Programs offers may be taken for academic credit by students in degree or certificate programs at the institute. Such courses require the student to complete readings and a paper that non-credit participants will not have to do. Such courses, like regular CIIS courses, will appear on the transcript and be included in determining enrollment status, grade point average, satisfactory academic progress, and financial aid eligibility.

Registration
To register for Public Programs courses for academic credit, register through the Registrar’s Office (not through Public Programs).

Registration Deadlines
Beginning with the spring 2009 semester, registration deadlines for Public Programs courses offered for academic credit will be aligned with registration for all other academic classes. Refer to the Institute’s academic calendar for registration and add/drop dates.

Tuition - Tuition is charged at the student's academic division rate. For example, doctoral students are charged the doctoral tuition rate.

Auditing - The audit option is not available for Public Programs courses.

Grade Option - All Public Programs courses offered for academic credit are only graded on a Pass/No Pass basis.

Cancellations
CIIS reserves the right to cancel a Public Programs course up to three days before it is scheduled to begin if the number of people registered does not meet our minimum requirement. Should this happen, students will be given the opportunity to register for another available workshop.

Attendance
Students are required to attend all hours of a Public Programs workshop. Attendance will be taken, and will be part of the grading criteria. Check in with the workshop assistant when arriving and departing. The instructor has the right to fail a students who does not attend the entire course. If a student knows in advance that he or she will miss part of the course, he or she is to call Public Programs at 415.575.6175 before the first class meeting.

Paper Requirements
To obtain academic credit, students must write a paper synthesizing the topics discussed in the course with their own personal experience and required readings. The specific requirements are derived through conversation with the instructor. Any questions not answered by the instructor can be directed to the Public Programs department. Below are the policies regarding this paper:

1. Students planning to graduate in the current semester should NOT register for a course that has a due date for its paper past the semester’s end. Otherwise, the student’s graduation date will be moved to the following semester.
2. Papers must be at least six pages, double-spaced, for all master’s and undergraduate students, and eight pages, double-spaced, for doctoral students.
3. Papers are due at 2:00 p.m. three weeks after the course ends. If the paper is not submitted by the due date, a grade of “NP” (No Pass) will be assigned and recorded on the student’s transcript.
4. Public Programs does not grant extension to the due date. An “Incomplete” grade is not available. If an emergency prevents a student from turning in the paper on time, he or she should call Public Programs at 415.575.6175 before the due date.
5. Students should submit papers to the Public Programs office—NOT the instructor—by fax to 415.593.9042 or by postal mail to Public Programs, 1453 Mission St., San Francisco, CA 94103. Do not e-mail the paper. Public Programs will forward the paper to the instructor and the grade from the instructor to the Registrar’s Office.
6. If the student wants the graded paper, he or she is to enclose a self-addressed, stamped envelope when submitting it.

Credit Applicability
Most Public Programs courses offered for academic credit supply credit to the electives portion of the degree requirements. Each degree program has a limit on the number of units in Public Programs courses that may be credited toward its requirements. Please consult with your academic advisor before registering.

Non-Credit Registration for Degree and Certificate Students
Students in degree and certificate programs at CIIS are free to register for any Public Programs course as a “public participant,” meaning that they are not taking the course for academic credit. Such a course will not appear on the CIIS transcript and will have no bearing on your enrollment status, grade point average, satisfactory academic progress evaluation, or financial aid eligibility. Any student wishing to register as a “public participant” must do so through Public Programs (not the Registrar’s Office) and pay the general fee listed in the Public Programs brochure. Some public courses may be eligible for discounts for CIIS students. Please contact the Public Programs Office with questions regarding student discounts.

Questions about these policies should be directed to Public Programs at 415.575.6175.
Questions about registering for academic credit should be directed to the Registrar’s Office at 415.575.6126.
2008-09 Tuition and Fees

Tuition

Undergraduate Division Students
- Per Unit $585
- Package Price (12-18 units) $6,725
  Units taken in audit status are not included in package price
- BIS 1000 “Prior Learning Seminar” $1,000
- Subsequent Prior Learning Portfolio $150

Master’s Division Students
- Per Unit $815
- Package Price (12 units) $9,170
  Units taken in audit status are not included in package price
- Thesis Proposal Completion (6900) $1,810
  TLD 6900 charged per unit rate
- Thesis (7900) $1,810
- ICP 7701 “Integrative Seminar” (0 unit) $815

Doctoral Division Students
- Per Unit $955
- Package Price (11-12 units) $10,360
  Units taken in audit status are not included in package price
- Dissertation Proposal Completion (6900) $2,475
- Dissertation (7900) $2,475
  PSY 7900 charged per unit rate
- Dissertation Continuance (PSY 9999) $2,475
- Comprehensive Exams (9600) (per exam) $2,475
- PSY 9599 “Internship-Half-Time” $285
- PSY 9699 “Internship-Full-Time” $570
- TSD 8120/8320/8720 “Learning Community” $250

Auditors
- Current Students (per unit) $255
- Alumni (per unit) $130

Special Students (non-matriculated)
- Per Unit Based on division rates

Public Program Classes
- For Academic Credit Based on division rates
- Not for Academic Credit Rate advertised to public

Fees - ALL FEES ARE NONREFUNDABLE

Admissions Fees
- Application Fee $65
- Change of Degree Program Fee $50
- Deferred Admissions Fee (applied to tuition charges) $250
- Enrollment Deposit (applied to tuition charges)
  - School of Undergraduate Studies $250
  - School of Professional Psychology $500
  - School of Consciousness and Transformation $250

Course/Program Fees
- ICP Weekend Program Retreat Fee $900
- PARP 6748 Retreat Fee $250
- PSY Assessment Courses Materials Fee $55
- TLD 6555 Retreat Fee $990
- TSD 6555 Retreat Fee $990
Graduation Application Fees
- Undergraduate: $110
- Master's Non-Thesis: $140
- Master's Thesis: $295
- Doctoral: $295
- Certificate: $140

Registration Fees
- Registration Fee (per semester): $135
  This fee will not be refunded even if all courses are dropped
- Audit Registration Fee (per semester): $40
  This fee is only for alumni and Special Students
- Late Registration Fee (per semester): $100
- Registration Maintenance:
  - Undergraduate: $110
  - Master's and Doctoral: $400

Payment Fees
- Deferred Tuition Payment Plan: $50
- Late Deferred Payment Installment Fee: $25
- Late Tuition Payment Fee: $100-$200

Service Fees
- Returned Check Fee: $30
- ID Card Replacement Fee: $10
- Transcript Fee (per transcript):
  - Regular Processing Time: $7
  - Rush — Sent within two business days by regular mail: $12
  - Bulk Rate — One order of ten transcripts or more: $3.50

Tuition, fees, and other charges are subject to change without notice, and are published on the CIIS website at http://www.ciis.edu/admissions/tuition.html.

Payment Policies

Payment Methods
CIIS accepts payments by cash, check, or money order (made out to “CIIS”), or credit cards (VISA and MasterCard). To make a payment online, log in to Pathway at http://pathway.ciis.edu, click the “Finances” tab, and then click the “Pay My Bill” link.

Payment Deadlines
If you register in person in the Registrar's Office, tuition and fees are charged immediately and are due at the time of registration. If you register online via Pathway, it will take two business days for the registration to be confirmed and the tuition and fees charges to be generated. Payment is due once these charges appear.

If you are a financial aid recipient and your aid will cover only a portion of your total tuition and fees, the balance not covered by your aid is due at the time of registration. You should not make advance payment for the portion that will be covered by financial aid. If you need special consideration because of a financial aid problem, contact the Financial Aid Office at least one week prior to registration.

Deferred Payment Plan
The Deferred Payment Plan allows you to pay your total charges in equal installments—three each in the fall and spring semesters, and two in the summer semester. The first installment is due at the time of registration; additional installments are due on a monthly basis beginning one month after the semester beings. Specific deadlines are issued with each semester's Class Schedule. A $50 fee is charged for this service. A fee of $25 will be added to your account each time an installment due date is missed.

The Deferred Payment Plan is not available to registrants who are not admitted to a CIIS academic program.

Late Payment Fees
Students with an outstanding tuition or fee balance by the semester's Add/Drop Deadline will have a fee of $100 added to their account. If there is an outstanding balance one month after the semester begins, a $50 fee will be added to their account; and one month after that, another $50 fee.

The late payment fees are not charged to students signed up for the semester's Deferred Payment Plan.
Refunds
Students will receive a 100% refund of the tuition for any class dropped by the Add/Drop Deadline. After the Add/Drop Deadline, students must submit an Authorized Withdrawal Form signed by the instructor to the Registrar’s Office. A 75% refund will be given if this form is received in the Registrar’s office up through the third week of classes; a 50% refund by the seventh week of classes; no refund will be given after the seventh week. Refer to the “Academic Calendar” within the semester Class Schedule for the specific refund deadlines. If you received any form of federal financial aid, the amount that will be returned to the financial aid programs will be determined by federal guidelines and may be different than the amount calculated by CIIS’ refund policy. Contact the Financial Aid Office for more information about this calculation.

All fees are nonrefundable. The registration fee will not be refunded even if you drop all of your courses.

Refunds Granted After Refund Deadlines—Financial Petition Process
If you believe you have extenuating circumstances warranting a credit, refund, or waiver of tuition and/or fees, you may present a petition to the Financial Petition Committee (FPC), care of the Associate Dean for Academic Administration. It is incumbent on you to gather and submit related documentation in support of the petition. After the FPC reviews the petition and supporting documentation, the FPC may request that you submit additional specified supporting materials. The FPC may, with the petitioner’s permission, also consult with any faculty, staff, students, or other parties who may have relevant information. The student is not present when the FPC meets. Information brought to the committee will be treated with sensitivity and confidentiality. After the FPC deliberates and renders its decision, the Associate Dean for Academic Administration will inform you of the outcome, communicate the decision to any Institute personnel who need to take action to implement the decision, and place documentation of the petition and the decision in your file maintained in the Registrar’s Office.

The decision of the committee is final. Reconsideration will be granted only if significant information not contained in the original petition becomes available. You do, however, have the option of seeking further consideration of your request through the CIIS General Student Complaint Procedure.

The Financial Petition form is available outside the Registrar’s Office and on Pathway on the “Academics” tab, within the “Registration Forms” section.

Questions
Please contact the Business Office for more information at 415-575-6132 or by e-mail to businessoffice@ciis.edu.
Time Limits to Degree Completion

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<thead>
<tr>
<th>Limit on number of years</th>
<th>B.A.</th>
<th>MFA</th>
<th>M.A. (60 units)</th>
<th>M.A. (36 units) with thesis</th>
<th>M.A. (36 units) without thesis</th>
<th>Ph.D.</th>
<th>Psy.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coursework</td>
<td>3</td>
<td>4</td>
<td>6</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Thesis or Dissertation Seminar</td>
<td>n/a</td>
<td>n/a</td>
<td>n/a</td>
<td>n/a</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

“Coursework” includes all classroom coursework, practica, internships, comprehensive exams, proposal writing, and proposal writing completion courses (as applicable). These limits begin accumulating on the first day of the semester to which the student is admitted.

“Thesis or Dissertation Seminar” includes all work done on the thesis or dissertation, the oral defense (required for dissertation only), and technical edits. These limits begin accumulating in the semester the student advances to candidacy.

These limits apply regardless of whether the student takes an approved or unapproved leave of absence, refrains from registering for a semester, or withdraws from a semester. Students not meeting these limits are subject to academic probation and disqualification.

Time Limit Extensions
Requests for extensions to these time limits should be submitted in writing to the Associate Dean of Academic Administration. Requests should include: the Department or Program Chair’s written approval; clearly stated reasons for the extension; and a concrete, realistic schedule for the completion of the program. Extensions are typically granted only for unusual circumstances.

Students who have not received an extension are placed on Inactive Status, and have 60 days from the notification of Inactive Status in which to apply to the Department or Program Chair and the Associate Dean for Academic Administration for a one-year extension. If a student fails to complete the requirements within the extended deadline, but in other respects has maintained satisfactory academic progress, the student may reapply for admission to the program.

Grade Requirements
Graduate students must maintain a cumulative grade point average of 3.0 or higher and have no more than two grades of B–, C+, C, C+, D+, D, D–, F, NP, I, or IN on the CIIS transcript.

Undergraduate students must have a cumulative grade point average of 2.0 or higher and no more than two grades of C-, D+, D, D–, F, NP, I, or IN on the CIIS transcript. (A “P” grade constitutes meeting the grade point average requirement.) Additionally, undergraduate student progress is monitored by the following:

- Submission by the student of an integrative essay at the end of each semester, which is evaluated by the instructor.
- Submission by the instructor of the Bachelor’s Student Assessment Worksheet each semester, which evaluates the student in the following way: work accomplished; participation and attendance; preparation; group engagement; ability to reflect; different ways of thinking; and critical thinking. Progress is evaluated by Pass/No Pass only, with no letter grades being given.

Academic Probation
A student will be placed on academic probation for any of the following reasons:

- Failure to maintain the grade requirements (see above).
- Exceeding time limits for coursework, thesis or dissertation proposal, or thesis or dissertation seminar (see above).
- Exhibition of a need for remedial work in a specified area.
- Submission of substandard work.
- Delays in program progression.

Students will be notified when they are put on academic probation, the reason they were put on probation, and what they will need to do to be removed from probation. For example, a student may be required to achieve a certain grade-point average, limit the number of units registered for the subsequent semester, or to take supplementary courses.

A student on probation is not eligible to receive financial aid or to graduate.

Students have one semester to return to good academic standing. Two consecutive semesters of probation may result in suspension or in dismissal from the school. Students who are unable to meet the terms required to be put back in good academic standing will be reviewed by their respective programs, who will determine whether the student is to be disqualified from further pursuit of the degree. The program will forward this determination to the Academic Vice President, who will conduct a review and notify the student regarding the final outcome.
Catalog Rights
Students acquire "catalog rights" with respect to the requirements of a degree program by maintaining their active student status. Those who fall out of active student status must reapply for admission and, if readmitted, will fall under the degree requirements in effect at the time of readmission.

Program Agreements
Each academic advisor and student will complete a Program Agreement at the time the student first enters the program. The Program Agreement is based on the current curriculum in the program. The original signed Program Agreement is kept in the student's file in the Office of the Registrar. A copy of the Program Agreement is put in the student's program file.

Any change to the original Program Agreement needs to be documented with the date and signatures by both the student and the advisor. The amended Program Agreement is filed in the student's file in the Office of the Registrar, and a copy of the amended agreement is kept in the student's file in the program office. The Program Agreement, and its amendments, becomes the basis for the Registrar's Office reporting to the Student Loan Clearinghouse regarding eligibility for exemption from repayment status.

Students are expected to fulfill the program requirements in effect at the time of their entrance into the program. Continuously enrolled students are not required to meet new requirements, although they may choose to do so. A student who does not maintain continuous enrollment in a program will be expected to fulfill the requirements in effect when he or she re-enters the program.

Changing Programs
Some students decide after matriculation that they are better suited for another program at the Institute. In such cases, the student may apply to the new program by completing a “Program Change Application” available from the Registrar’s Office. The form is to be completed by the student and the Program Director of the new program. The student seeking to transfer programs must meet the admissions requirements of the new program.

Obtaining a Master's Degree When Enrolled in a Doctoral Program
There are circumstances under which a student who leaves a CIIS Ph.D. program (voluntarily or involuntarily) may be eligible to have a master's degree conferred to his or her record. Such a student must have done the following:

1. Completed at least 36 units of coursework; and
2. Maintained a minimum 3.0 average; and
3. Completed any additional requirements (e.g., a culminating project) specified by the department awarding the degree; and
4. If he or she has earned a master's degree already, that degree must have been in a different field of study than the CIIS doctoral program.

A student who leaves a Ph.D. program and receives a master's degree may not return to pursue a Ph.D. in the same field of study.

Clinical Psychology Master's Degree Requirements
The CIIS Psy.D. program only admits students seeking the doctoral degree. These students may earn a master of arts (M.A.) degree, however, by meeting the following requirements:

1. Complete two years of full-time coursework; and
2. Maintain a minimum 3.0 average; and
3. Not be on academic probation; and
4. Pass the first-year integrative paper; and
5. Pass the second-year research oral examination; and
6. Pass the second-year faculty review.

The M.A. will be conferred on the last day of the semester in which all of the above requirements have been met and the student has submitted a graduation application. The degree will not be rescinded should the student not complete the Psy.D. degree program.

A student who leaves the Psy.D. program and receives a master's degree may not return to pursue the Psy.D.

Earning Academic Credit Outside the Classroom

Transfer Credit
With the prior approval of the student's Program Director and/or Academic Advisor, a maximum of one-sixth of the total number of graduate level units required in the student’s program may be transferred from another accredited institution. The Institute has established criteria to evaluate the work done, and the student must demonstrate that the learning experience at another institution meets CIIS guidelines if it is to be used for credit at the Institute.

Transfer of credit may be granted for graduate study completed prior to admission to the Institute, for relevant study completed elsewhere while registered at the Institute, or for a combination of the two, up to the allowable limit. However, the following conditions must be met:

1. The work was done at an accredited institution;
2. The work is clearly relevant to the student’s program at the Institute;
3. The grade received was B or higher;
4. The units involved were not used to satisfy requirements for any previous academic degree; and
5. The student’s advisor endorses the transfer.

For current CIIS students who take courses at another institution, official transcripts must be submitted directly to the Registrar’s Office by the
issuing institution.

Test Credit
Under certain circumstances, applicants to a program may wish or need to demonstrate that certain academic requirements have been met by
taking an examination:

1. Applicants to the Psy.D. program will be asked to demonstrate the expected proficiency by taking the GRE examination.
2. A student who seeks to have a required program course waived must show on her/his transcript that an equivalent graduate-level course
has been taken. If unable to produce documentation, the student may request that the Program Director and the instructor who usually
teaches that course at the Institute schedule an examination on the subject. Having demonstrated proficiency either by transcript or
examination, the student may be excused from taking the required course, but such waiver does not reduce the total number of units to be
taken to complete the degree program at the Institute.

Independent Study
Up to one-sixth of a student’s unit requirement for a graduate degree may be fulfilled through Independent Study undertaken at the Institute. An
Independent Study is defined as coursework designed to meet a program requirement or to extend a student’s field of inquiry beyond current
Institute courses. 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 the
student, the faculty member, and the Program Director. Completed contracts are submitted to the Registrar at semester registration. The forms
can be found in the Schedule of Classes and online at http://pathway.ciis.edu.

Academic Sanctions
Deficiencies, misconduct, or other inappropriate action in or related to coursework, practicum/internship and research activity, or other Institute
activities may result in student discipline in the form of probation, suspension, or dismissal. The Institute will in some cases give the student
written notice of the nature of the deficiency, misconduct, or other inappropriate action prior to imposition of the sanction, where such notice
is appropriate in the Institute’s view.

Plagiarism
Creative and original scholarly research is at the heart of the Institute’s academic purpose. It is essential that faculty and students pursue their
academic work with the utmost integrity. This means that all academic work produced by an individual is the result of the individual’s efforts and
that those efforts acknowledge explicitly any contribution by another person.

Reproducing another’s work and submitting it as one’s own work or without acknowledging the source is called “plagiarism,” or stealing the
intellectual property of another, which is the antithesis of scholarly research. Any use of other ideas or others’ expression in any medium
without attribution is a serious violation of academic standards. If confirmed, plagiarism subjects a student to disciplinary action.

Duplication of Work
With regard to dissertation and thesis research and regular class term papers, projects must not be a duplication of student work previously
submitted for fulfillment of either course requirements or previous research at CIIS or elsewhere. Such activity, if confirmed, subjects a student
to disciplinary action.

Disciplinary action can include (a) failing the course in which any such work was submitted, (b) expulsion from the Institute, and (c) revocation
of any degree or academic honor.

Sanctions arising from a determination of plagiarism may be applied by an instructor (if coursework is involved), by a program committee, or
by the Academic Vice President. All sanctions may be appealed as outlined in the General Student Complaint Procedure found in Appendix
F—Student Complaint Procedure (G.S.C.P.).

Suspension and Dismissal
Program committees may establish criteria for student suspension or dismissal in accordance with specific professional or disciplinary standards,
subject to review by the Academic Vice President. Students should consult their Program Handbook for an explanation of the criteria.

Imposition of such sanctions may be initiated by the program committee or the Academic Vice President. The student will be notified of this
decision by letter and will be ineligible to register during the period of time specified in the letter. All the rights and privileges normally accorded
Institute students in good standing are also suspended.

If a student is dismissed from the Institute, it is the program committee's determination as to whether the student will be allowed to reapply
to the program, subject to review by the Academic Vice President before or after there is communication with the applicant. If readmission is
allowed, application may be made only after at least one academic semester has passed following dismissal. Program committees may consider
extenuating circumstances in recommending exceptions to this rule for approval by the Academic Vice President.
Thesis and Dissertation Policies

Committee Composition Guidelines and Proposal Approval
Students need to refer to their program handbook for the applicable guidelines for proposal writing and committee approval for the thesis and dissertation. The committee consists of two or more faculty members, external committee member(s), and/or an external reader, all of whom must be qualified to assist the student in the selected area of study.

The chairperson has primary responsibility for ensuring that the thesis or dissertation adheres to the methodological and ethical guidelines accepted in the discipline(s) and at CIIS. The chairperson must be a core faculty member from the student’s program, except under the most unusual circumstances (see department and program handbooks for further information).

The thesis or dissertation proposal is approved during a proposal defense meeting, which is required in most M.A. and Ph.D. or Psy.D. programs. When required by the program, the signed and dated form must be submitted to the Registrar; it serves, along with Advancement to Candidacy, as permission to begin work on the dissertation or thesis.

Maximum Enrollments in Thesis/Dissertation Proposal Writing Completion
Students may enroll in Thesis or Dissertation Proposal Completion for a limited number of semesters.

<table>
<thead>
<tr>
<th>Program</th>
<th>Course</th>
<th>Maximum Number of Semesters</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asian and Comparative Studies</td>
<td>PARA 6900</td>
<td>2</td>
</tr>
<tr>
<td>Clinical Psychology</td>
<td>PSY 7000</td>
<td>3</td>
</tr>
<tr>
<td>East-West Psychology</td>
<td>EWP 6900</td>
<td>2</td>
</tr>
<tr>
<td>Philosophy, Cosmology, and Consciousness</td>
<td>PARP 6900</td>
<td>2</td>
</tr>
<tr>
<td>Social and Cultural Anthropology</td>
<td>ANTH 6900</td>
<td>3</td>
</tr>
<tr>
<td>Transformative Leadership</td>
<td>TLD 6900</td>
<td>2</td>
</tr>
<tr>
<td>Transformative Studies</td>
<td>TSD 6900</td>
<td>2</td>
</tr>
<tr>
<td>Women’s Spirituality</td>
<td>PARW 6900</td>
<td>2</td>
</tr>
</tbody>
</table>

If the proposal has not been completed and approved before the end of the allocated time, the student may petition the department chair/program chair to enroll for an additional semester. The petition must include a plan and timeline for completion signed by both the student and the Dissertation or Thesis Committee Chair. A student who does not have a completed and approved proposal by the end of the additional semester may be placed on probation or dismissed from the program.

Advancement to Candidacy
In order to register for doctoral dissertation work, students must advance to candidacy.

Students in programs in the School of Consciousness and Transformation advance to candidacy when all of the following requirements have been met:
1. All coursework as stated in the Program Agreement has been completed satisfactorily.
2. All comprehensive exams have been completed satisfactorily.
3. The thesis or dissertation committee has been chosen and a complete membership form has been filed with the Registrar’s Office.
4. The thesis or dissertation proposal approval form has been submitted to the Registrar’s Office.

Students in the Doctor of Psychology program advance to candidacy when all of the following requirements have been met:
1. All required coursework has been completed through the G-2 semester (the completed second year) in the full-time plan, or the equivalent course in the part-time plan.
2. The integrative paper and research oral examination have been passed (usually at the end of G-2 year).
3. The faculty review at the end of the G-2 year has been favorable.

Students in the Doctor of Psychology program must be advanced to candidacy before they will be permitted to register for dissertation research, form a dissertation committee, or defend a proposal.

The application for Advancement to Candidacy is located outside the Registrar’s Office and is available online on Pathway. The student needs to complete the top portion of the form and turn it in to the appropriate program coordinator.

Thesis and Dissertation Procedures
All Ph.D. and Psy.D. candidates at the Institute are required to submit a dissertation that demonstrates, to the satisfaction of the department or program concerned, the student’s capacity for advanced independent research. Students must register for thesis and dissertation writing or specific research seminars during the scheduled registration period. Theses and dissertations are graded on a Pass/No Pass basis and carry no units.

Students cannot sign up for a thesis or dissertation until the prerequisites of the degree program have been met. Departments and programs have varying requirements regarding thesis and dissertation writing, proposal preparation, or integrative seminars that must be completed. Students should consult their department and program handbooks.
Acceptable Formats for the Thesis or Dissertation
Each doctoral student has the primary responsibility to ensure the quality of the dissertation. While undertaking the research and writing for the dissertation, the student is expected to work closely with the dissertation committee. The CIIS doctoral programs have established certain expectations for the formatting of dissertations. Students are expected to follow the formatting expectations of the Institute, including the requirements for UMI (University Microfilms Incorporated) publication. The student is expected to submit a complete and appropriately formatted dissertation for the defense. The document must conform to the CIIS dissertation guidelines, available from the Library and on the Library website at http://library.ciis.edu/information/dissertation.asp#diss.

Human Research Review Approval
All proposals and other research projects involving human subjects must be reviewed by the Faculty Council Human Research Review Committee (HRRC) after the dissertation committee has approved the proposal. Students may not begin any research involving human participants, including piloting and fieldwork, until the entire research proposal has been fully approved by the HRRC. Additionally, as deemed necessary by the M.A. and Ph.D. or Psy.D. requirements of each program, relevant HRRC procedures must be followed.

In addition, non-thesis and non-dissertation student research that has been granted funding under the sponsorship or co-sponsorship of CIIS must have HRRC approval. Such approval must be attained by the primary investigator(s), whether student, faculty member, or approved affiliated researcher. The identical HRRC policies, standards, and processes are used for this type of research as are used for thesis and dissertation proposal approval.

HRRC publishes its deadlines for application for approval of research involving human participants at the beginning of every academic year. The committee meets at least two times every semester, including summers. The student and dissertation committee chairperson receive notice of the HRRC’s decision regarding the application one month after each application deadline.

Technical Review
Before the final defense, the student must submit his or her manuscript to one of the approved external editors for technical review. It is expected that all technical corrections (e.g., formatting, references, and copyright permissions) will be completed prior to the defense. Students can reduce the technical review costs by adhering carefully to the format requirements. Students are responsible for the expenses and pay the reviewer directly.

Oral Defense Policies and Procedures: After all committee members have agreed that the final draft of the thesis or dissertation requires only minor changes, the student and the committee schedule an oral defense of the final research document. It is recommended that the defense take place at CIIS. Should a committee member from out of town not be able to come to the Bay Area, then the committee chairperson must make arrangements with that member to attend the defense proceedings via a conference telephone call.

At the end of the defense, the committee determines if the defended dissertation requires changes. A student needing to make minor changes has 60 days to edit and complete revisions. The student resubmits the revised dissertation to the committee chair.

Filing and Publishing the Final Copy
It is the student’s responsibility to make sure that the final approved copy of the thesis or dissertation, in proper format and with all necessary forms, is filed with the Library by the designated date for that semester. See Library web pages for full details, at http://library.ciis.edu/information/dissertation.asp#diss. Library staff will then send the thesis or dissertation to ProQuest UMI for publication.
Graduation and Commencement Policies

Graduation Requirements
1. All students must apply to graduate, whether or not they participate in the commencement ceremony. Those who do not apply will not have their degrees conferred.

2. The graduation application fee is nonrefundable.

3. The degree date will be the last day of the semester in which the student has satisfied all of the program’s academic requirements, including the final approvals of thesis or dissertation (if applicable) AND submitted the graduation application and its fee. Degrees are not awarded retroactively. If the academic requirements are met but the application for graduation was not submitted by the application deadline, the degree date will be the final day of the semester in which the application is submitted.

4. CIIS has three degree conferral dates per year: the final day of each semester. The degree date will not be earlier in a semester, even if all academic requirements have been met.

5. CIIS has one commencement ceremony each year, directly after the spring semester. Only the students who have completed all academic requirements by that spring semester may participate in the commencement ceremony.

6. If all academic requirements are met, the degree will be conferred, but CIIS will not release the official transcript or diploma or verify your degree to third parties until the student has done the following:
   (a) Met all outstanding financial obligations.
   (b) Returned all library books.
   (c) FINANCIAL AID RECIPIENTS: Conducted an exit interview with the Financial Aid Office.
   (d) PSY.D. AND MCP STUDENTS: Submitted all case notes, termination forms, termination case summaries, monthly reports, outstanding debt letters to clients, and practicum site keys to the practicum site manager.
   (e) PSY.D. STUDENTS: Completed the department’s exit survey.

7. The diploma and one copy of the official transcript will be ready approximately two months after the final semester. If additional copies of the transcript are wanted, the student must submit a Transcript Request Form and applicable fee.

8. The graduation application is valid for three consecutive semesters, beginning with the semester listed on this application. If all of the academic requirements are still not met after three semesters, including any outstanding “I” (Incomplete) grades, the application becomes void and the student will need to reapply to graduate and resubmit the application fee.

Commencement Ceremony Requirements
There is one commencement ceremony each academic year, at the end of spring semester. Degrees, however, are conferred at the end of all semesters. All students who have had their degrees conferred during the summer, fall, or spring semesters directly prior to the commencement ceremony may participate in that ceremony. For example, summer 2008, fall 2008, and spring 2009 graduates may participate in the spring 2009 commencement ceremony.

The degree will not be conferred until the student completes all degree requirements. The faculty is asked to submit the grades of graduation applicants at least one week prior to the commencement dates. Students with incomplete grades and/or with any courses (including culminating and integrative seminars) remaining to be completed after the spring semester will not be allowed to participate in the commencement ceremony, which is held at the end of the spring semester. The only allowable exception is for students completing practicum and the concurrent case seminar or predoctoral internship hours. Thesis and dissertation students must have a completed manuscript accepted by the Library by that semester’s deadline date.

The Dean of Students Office mails information about commencement to all students who have filed the graduation application with the Office of the Registrar. This information is mailed during the first month of the spring semester and contains information about the commencement ceremony, including the date, time, and location, and ordering caps and gowns.
Institute Policies

Accommodation for Disabled Students
CIIS complies with Section 504 of the Rehabilitation Act of 1973 and the Americans with Disabilities Act. Accordingly, no otherwise qualified disabled student shall, solely by reason of his or her disability, be excluded from participation in, be denied the benefits of, or be subjected to discrimination in any academic, research, counseling, financial aid, or other post-secondary education program or activity that CIIS provides for all students. Students with disabilities must meet the requirements and levels of competency generally required of all students in the program. In order to assist students with disabilities in fulfilling these responsibilities of the program, every reasonable effort is made to accommodate special needs of such students.

Changes in Rules and Policies
While every effort has been made to ensure the accuracy of the information in this catalog, those using the catalog should note that rules and policies change from time to time and that those changes may alter the information contained in this publication. Updates to catalog information are printed on the CIIS website.

In addition to this catalog, several other publications are available that include detailed information about specific subjects such as financial aid and doctoral dissertations. These include the CIIS Student Handbook and handbooks published by each academic program. It is the responsibility of the individual student to become familiar with the announcements and regulations of the Institute that are printed in the catalog and other campus publications.

Drug-Free Campus Policy
The U.S. Congress passed the Drug-Free Workplace Act of 1988 and the Drug-Free Schools and Communities Amendments of 1989. In accordance with these Acts, CIIS has enacted a policy maintaining a drug-free workplace and campus. The unlawful manufacture, distribution, dispensation, possession, and/or use of controlled substances or the unlawful possession, use, or distribution of alcohol is prohibited in CIIS facilities, in the workplace, or as part of any of the Institute’s activities. The workplace and campus are presumed to include all premises where activities of the Institute are conducted. Violation of this policy may result in disciplinary sanctions up to and including termination of employment or expulsion of students. Violations may also be referred to the appropriate authorities for prosecution. This policy will be reviewed biennially. Students who are concerned about substance use, abuse, and rehabilitation are strongly urged to contact their family physicians, who can refer them to appropriate resources (community or private agencies) that provide complete, confidential substance abuse counseling. The Drug-Free Campus Policy is available online at http://www.ciis.edu/students/deanofstudents.html.

Family Educational Rights and Privacy Act (FERPA)
The Family Educational Rights and Privacy Act (FERPA) sets out requirements designed to protect the privacy of students concerning the records maintained by the Institute. The law provides that a student must be given access to records directly related to that student and an opportunity for a hearing to challenge such records on the grounds that they are inaccurate, misleading, or otherwise inappropriate. The right to a hearing under the law does not include a right to challenge the appropriateness of a grade as determined by an instructor. The law generally requires that the institute receive a written consent from the student in order to release personally identifiable data about that student. The law also allows for specific exceptions. CIIS is authorized to provide access to student records to campus officials and employees who have legitimate educational interests in such access. These persons are those who have responsibilities in connection with the Institute’s academic, administrative, or service functions and who have reason for using student records in connection with those responsibilities. Disclosure may also be made to other persons or organizations under certain conditions (e.g., as part of accreditation or program evaluation; in connection with financial aid; to other institutions to which the student is transferring; in response to a court order or subpoena). Generally, the Institute must have written permission from the student in order to release any information other than Directory Information. However, FERPA allows schools to disclose student records, without consent, to the following parties or under the following conditions:

- Institute officials with legitimate education interest
- Other programs to which a student is transferring
- Specified Institute officials or contracted agents for audit or evaluation purposes
- Appropriate parties in connection with financial aid to a student
- Organizations conducting certain studies for or on behalf of the Institute
- Accrediting organizations
- To comply with judicial order of lawfully issued subpoena
- Appropriate officials in cases of health and safety emergency

The Institute is authorized under the Act to release “Directory Information” concerning students. Directory Information releasable by CIIS includes the student’s name, address, telephone number, electronic mail address, program of study, enrollment status, dates of attendance, photograph, degrees and awards received, and participation in officially recognized activities. As an Institute student, if you seek to review your records, you need to present a written request to the Registrar. You have the right to file a complaint with the U.S. Department of Education concerning alleged failures by California Institute of Integral Studies to comply with the requirements of FERPA. Visit the FERPA website at http://www.ed.gov/policy/gen/guid/fpco/ferpa/index.html. Complaints of alleged violations may be addressed to Family Policy Compliance Office, U.S. Department of Education, 400 Maryland Avenue, SW, Washington, D.C. 20202-5920.

Firearms Policy
No firearms or any other dangerous weapons are permitted at the Institute.
General Student Complaint Procedure

The General Student Complaint Procedure (GSCP) is used to resolve complaints by a student of violations of Institute policies and procedures contained in this Handbook and any and all other unresolved student complaints. The GSCP is set forth in the Student Handbook and on the CIIS Web site. Additional printed copies may be secured by contacting the Dean of Students. Any complaint or other controversy that relates to the interpretation or the application of the Handbook or of other publications of the Institute related to students shall be exclusively and finally resolved by the GSCP.

Any student having an unresolved complaint may contact the Dean of Students.

Sexual Harassment

The policy of California Institute of Integral Studies is to provide an educational and employment environment free from unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct or communications constituting sexual harassment.

Grievance procedures have been established to process student complaints alleging violations of these policies. Inquiries may be addressed to the Dean of Students.

Smoking Policy

For the health, safety, and comfort of everyone, smoking is not permitted anywhere or at any time within the buildings and facilities and during indoor or outdoor events. The Institute is committed to full compliance with state law and prohibits smoking in all enclosed workplaces.

Statement of Nondiscrimination

The Institute does not discriminate in its educational programs or services on the basis of race, color, religion, religious creed, ancestry, national origin, age (except for minors), sex, marital status, citizenship status, military service status, sexual orientation, medical condition (cancer related or genetic related), disability, gender identity, and any another status protected by law. The Institute will implement reasonable accommodation of qualified individuals with disabilities to the extent required by law. The Institute has designated L’esa Guillen, Director of Diversity and Human Resources, as the Equal Opportunity Officer, to coordinate the Institute’s activities under this policy. The General Student Complaint Procedure (GSCP) is available to resolve complaints of violations of this and other Institute policies and is set forth in Appendix F of this Handbook. Additional copies may be secured by contacting the Equal Opportunity Officer.

The Institute seeks to affirmatively enhance the diversity of its student population. Diversity is a strength and a resource in our educational environment. As an educational community, we seek cultural, ethnic, racial, and gender diversity, to improve the education experience at the Institute.

Any person having a complaint should contact the CIIS Equal Opportunity Officer.

Suggestions, Complaints, and Requests for Action

CIIS aspires to be an institution that strives for continuous improvement in its educational programs, administrative operations, and extracurricular services and activities. The identification of problems and suggestions for change that students make to the Institute’s administration are a crucial contribution to this process.

If any student or group of students has suggestions, complaints, or requests for action about matters relating to curricular, administrative, or extracurricular aspects of their educational experience at California Institute of Integral Studies, they should address them to the appropriate administrators. Issues relating to teaching, program content, or program procedures should be addressed, as appropriate, to program directors. Issues relating to administrative or student services departments should be addressed to the heads of these departments or, as appropriate, the Dean of Students. Issues of student concern may also be brought to the attention of the appropriate governance bodies and institutional committees on which students have representation, including program committees.

It is the intention of California Institute of Integral Studies to be responsive to student concerns, and to deal with problems in as constructive and timely manner as possible, through the exercise of appropriate responsibility by the Institute administrators and committees in charge of particular areas of Institute life.
Student Services

Academic Advising
You are assigned an academic advisor who is a member of the faculty of the program you are in. Your advisor’s job is to assist you selecting courses and provide guidance on requirements and policies. You may change your academic advisor by submitting an Advisor Change Form, available from the Registrar’s Office or online on Pathway.

Alumni Association
More than 4,000 women and men have earned degrees from the Institute and have taken the integral vision into the world community. Institute alumni play an active part of the Institute community through the Alumni Association. All CIIS alumni are welcomed as members of the Alumni Association, free of charge, upon graduating. Alumni are invited to audit courses at CIIS at a reduced fee. Each spring, all alumni are invited to join their former classmates at a festive gala celebration. For more information, visit contact the Dean of Alumni.

Campus Groups and Student Activities
The Dean of Students serves as an advisor to the Student Alliance and a general support to campus groups. These groups include People of Color, Queer@CIIS, Species Alliance, White People Working Against Racism, CIIS Meditation Group, MULTIpeoples, UNITE!, CIIStories Project, PsychoDharma, and Asian Women International. Contact information for all of these groups can be found on the CIIS website.

Career Development and Field Placement Office
The Field Placement Office, located in Room 200 of 1453 Mission Street, assists you with your academic progression and professional development by finding training sites that will satisfy your program requirements and educational needs; offering self-assessments that help you identify your goals, values, and interests; and identifying appropriate employment opportunities. The Placement Office resources include a listing of more than a hundred training sites and service organizations, job announcements, a job listserv, web resources, handouts on effective résumé writing, interview preparation, job-search strategies, and a Career Advisory Network, which links CIIS alumni with current students. The Placement Office also maintains a library of materials related to vocation, right livelihood, and internships. Please contact the Field Placement Office.

Disabled Student Services
Students who request accommodation of a disability should contact the Dean of Students. The Dean will advise you of the application procedures for accommodation and will assist you in complying with them. Documentation less than three years old of any disability must be provided. Any questions, requests for accommodation or access, or complaints regarding services for students or applicants with a disability as defined by law should be addressed to the Equal Opportunity Officer. The Student Complaint Procedure, which is the process for resolving complaints regarding violations of this and other Institute policies, is set forth in the Student Handbook, which may be obtained by contacting the Dean of Students Office.

International Student Services
The International Student Office is dedicated to supporting international students throughout their education at the Institute. International students are offered orientation, informational workshops, a group health insurance plan, a free Academic Writing Summer Intensive Workshop, English-language tutors, and social events. The International Student Advisor encourages students to participate in the development of the international student community by assisting with the planning of social and educational events.

One of the primary services offered by the International Student Office is advising. The International Student Advisor is available for consultation and the processing of nonimmigrant paperwork in areas related to travel, visa application, employment authorization, and program extension. Additional information and forms may be found outside the Admissions Office at the main building.

International students are also encouraged to participate in the international student e-mail list (international@ciis.edu). The International Student Office uses this e-mail list to communicate important information regarding immigration regulations and Institute policies. The international student website at may also serve as a reference and a place to download important forms.

The International Student Office is committed to promoting diversity and cross-cultural exchange. The International Student Advisor acts as an advocate and a representative of international students in relation to the Institute’s faculty and staff, and students are encouraged to bring their questions and concerns to the Office. The International Student Advisor can be reached at 415.575.6157.

Student Alliance
The Student Alliance supports students’ needs by promoting their involvement in all levels of the CIIS community, and by providing a forum for students to explore solutions to common problems, to enhance the quality of student’s lives, and to ensure that the student voice is heard. It achieves this in the following ways: funding projects run by students for the benefit of students; awarding money to students to help them make presentations at conferences; advocating for students before the school faculty and administration; and representing students on various CIIS committees. Every student is welcome to participate in all Student Alliance meetings. Students interested in becoming an active part of the Student Alliance are encouraged to attend the regular meetings, serve as Program Representative to the Student Alliance, and participate through one of the volunteer positions. A few positions requiring specific skills are paid. Meetings are scheduled regularly; the dates and locations are posted on the Student Alliance bulletin board near the CIIS café on the third floor of the Mission building and on their website: www.saciis.org. The Student Alliance can be reached by e-mailing studentalliance@ciis.edu. To be added to the Student Alliance e-mail listserv, contact the Student Affairs Manager.
Veterans’ Services
CIIS’ academic programs of study are approved by the Higher Education Coordinating Board’s State Approving Agency (HECB/SAA) for enrollment of persons eligible to receive educational benefits under Title 38 and Title 10, U.S. Code. If you qualify for these benefits, you may use them toward your tuition. The V.A. Official at CIIS is the Registrar. Please contact the Registrar to initiate the certification of your CIIS enrollment to the V.A.

Health, Dental, and Vision Insurance
CIIS has both health and dental/vision insurance plans for students. To be eligible, you must be enrolled for classes in full-time or full-time-equivalent status and reside in the state of California. Domestic students may choose whether or not to participate. International students (F-1 visa) are required to maintain health insurance throughout the duration of study at CIIS and must enroll in a CIIS-endorsed policy or provide proof of comparable coverage to the International Student Advisor prior to registration. Information on health insurance plans endorsed by CIIS can be found in the Dean of Students Office and on the CIIS website, under “Student Resources.”

Library Services
Welcome
The Laurance S. Rockefeller Library, located on the third floor of the Mission Street building, provides resources and research assistance in support of the academic work of the Institute. The library has a collection of about 35,000 printed or electronic books; about 200 journal subscriptions; more than 1,000 audio and video tapes; and CIIS dissertations and master’s theses. Interlibrary loan services are available to obtain materials not available through our library collections.

Online and Electronic Resources
The Library web page (http://library.ciis.edu) offers students access to a universe of online scholarly resources, giving students free access to subscription-only research tools like PsycInfo, Sociological Abstracts, Bibliography of Asian Studies, Alternative Press Index, and others. Also available are articles from several hundred journals, several thousand electronic books, and recent dissertations from schools throughout the United States. These resources can be accessed online from any computer on or off campus. The only requirement is a CIIS ID number (found on the CIIS ID card) and current registration.

Research Assistance
Students are welcome to ask for research help at the Reference Desk, by e-mail to askref@ciis.edu, and to schedule one-on-one consultation appointments with Library staff. Staff also collaborates with faculty in teaching research skills for relevant classes, and offers individual workshops on topics relating to the dissertation process. For more information, visit http://library.ciis.edu/information for details.

Access
Use of Library materials and services is granted to the following populations:

- **Active Students**
  See the “Maintaining Active Student Status” section in the “Enrollment Policies” portion of this catalog for criteria to remain active.

- **Current Faculty**
  Defined as core faculty; also adjunct faculty during the terms when they are teaching at CIIS.

- **Current Staff**
  Defined as those currently employed by CIIS on an ongoing basis (including postgraduate interns at CIIS’ counseling centers).

- **Associate Members**
  Defined as alumnae/alumni or members of the public who have purchased a Library membership, which gives access to most (but not all) Library materials and resources, for an annual fee.

Resource Reservation Policy
Most books and audio/visual materials circulate for three-week periods, and may be renewed twice if not needed by another patron. Renewals may be conducted from the Library web pages (http://library.ciis.edu), by e-mail, by telephone, or in person at any time up to the due date. Printed materials for course reserves circulate for two hours and in some cases may be checked out overnight. Courses may also use electronic course reserves (E-Res), which are available anywhere there is Internet access. A current CIIS ID card is required to check out any materials.

All Library patrons are responsible for proper care of our materials, and will be held liable for replacement costs for any material lost, damaged, or stolen while in their care. All Library patrons are also responsible for any fee incurred for services they request (e.g., interlibrary loan fees), and likewise for all fines incurred for overdue materials. The same responsibilities carry over when privileges are extended to another library within the Northern California Consortium of Psychology Libraries. Library policies are explained in more detail on the CIIS website and apply to all CIIS Library patrons. Library privilege and/or access may be suspended or revoked for violation of these policies. Remote access to the Institute’s subscription-based online resources is available to current CIIS students, faculty, and staff as described above. Some resources may be limited to students enrolled in a specific course or program.
Technology Services

Pathway Student Portal
Pathway is the name of the Web-based portal that students may use to conduct many administrative transactions with CIIS, including registering, paying, downloading a variety of forms and handbook, and seeing grades, schedules, financial aid status. The URL is http://pathway.ciis.edu. Please plan on gaining familiarity with Pathway by reviewing the Getting Started Guides available on the “Academics” tab, in the “Student Forms and Documents” portlet.

Your Pathway login information (your User Name, which is the same as your CIIS Student ID number, and Password) should have been sent to you via e-mail. If you need to receive it again or have any problems accessing Pathway, please contact portalhelp@ciis.edu for prompt assistance. Please include the last four digits of your Social Security number and your complete birth date for security reasons.

Online Course Platforms
For online courses, CIIS has two Learning Management Systems (LMS) that provide an electronic class spaces: Caucus and Pathway. Caucus is the primary platform. Courses offered via Pathway can be accessed via the “My Courses” area under Pathway’s “Academics” tab. Courses offered via Caucus can be accessed via the “Access Caucus” link, on the “Home” tab of Pathway. For assistance with Caucus, e-mail caucushelp@ciis.edu.

CIIS Wireless Network—Awarenet
Awarenet is the name of the CIIS wireless network. Access to Awarenet is currently available on the second, third, and fourth floors of 1453 Mission Street, and at our Fox Plaza location. Awarenet login accounts are automatically created for all enrolled students each semester. The login and password will match your Pathway login and password at the time they were created. Please note that changing your password on Pathway will not change it for Awarenet, and vice versa. You will have to follow several steps to configure Awarenet for your computer hardware. You can download our Awarenet Support and Use Policy and configuration instructions from Pathway.

Computer Labs
CIIS provides students with three computer labs containing PCs and Macs. Two of the labs are located at Mission Street in Rooms 434A and B, and at Fox Plaza in the lounge area. Each computer is equipped with Microsoft Word, Excel, Access, and PowerPoint, and Adobe Acrobat software. Room 434B doubles as a teaching lab that can be reserved for classes and other functions where a networked computer lab situation is needed. Hours are posted on the lab door and vary from semester to semester. The labs are managed by the Operations Department and are usually staffed with a lab assistant who can offer basic computer help. When an assistant is not present, you can call the Information Technology Services Help Desk at 415.575.6140.

Student Computer Use Policy
Students are expected to adhere to the Student Computer Acceptable Use Policy, which can be found on Pathway and in our computer labs.

Computer Hardware Recommendations
IT Services recommends the following minimum system requirements to access technology resources from your personal computer:

1. A PC or Mac with at least 256 MB of memory.
2. A high-speed Internet connection such as DSL or cable. (Dial-up will work, but is not recommended for viewing audio or video files, or downloading large files.)
3. One of the following Web browsers:
   a. Microsoft Internet Explorer 6.0 or higher;
   b. Firefox 2.0 or higher; or
   c. Safari
   Due to technical limitations, the AOL browser is not recommended.
4. A word-processing application such as Microsoft Word.
5. An audio application such as Windows Media Player.
6. A built-in or added wireless network card to access Awarenet.

Campus Facilities

Hours
The hours when CIIS buildings are open are dependent on whether school is in session or not. You can get up-to-date information on the hours by calling the main reception at 415.575.6100. Below are the usual hours.

<table>
<thead>
<tr>
<th></th>
<th>Regular Hours</th>
<th>Semester Break Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Main Campus</strong></td>
<td>Mon - Fri 8:00 am - 10:00 pm</td>
<td>Mon - Sun 8:00 am - 7:00 pm</td>
</tr>
<tr>
<td>1453 Mission Street</td>
<td>Sat - Sun 8:00 am - 7:00 pm</td>
<td></td>
</tr>
<tr>
<td><strong>Fox Plaza Site</strong></td>
<td>Mon - Thu 8:00 am - 10:00 pm</td>
<td>Mon - Fri 8:00 am - 5:00 pm</td>
</tr>
<tr>
<td>1390 Market, Suite 111</td>
<td>Fri 8:00 am - 6:00 pm</td>
<td>Sat - Sun Closed</td>
</tr>
<tr>
<td><strong>Minna Street Site</strong></td>
<td>Sat - Sun Closed</td>
<td></td>
</tr>
<tr>
<td>695 Minna Street</td>
<td>Mon - Fri 8:00 am - 6:00 pm</td>
<td>Mon - Fri 8:00 am - 6:00 pm</td>
</tr>
<tr>
<td></td>
<td>Sat - Sun Closed</td>
<td>Sat - Sun Closed</td>
</tr>
</tbody>
</table>

Art Galleries
- 1453 Mission Street, third and fourth floors
- 695 Minna Street, second floor

Informed by Eastern and Western artistic traditions, *Spirit in the Arts* at CIIS offers exhibits, lectures, and workshops that integrate the spiritual and aesthetic aspects of human experience. The exhibitions showcase a diverse range of artistic practices, including traditional and contemporary techniques, ancient devotional art making, and modern expressions of art as spiritual discipline.

Bookstore
1453 Mission Street, Room 302

The InnerLight Bookstore is operated by CIIS and carries all of the required textbooks for in-person courses; it also has arrangements for online book purchases. The Bookstore also carries a wide variety of other books relevant to the interests of the Institute community and will special-order books twice a week. In addition, the Bookstore sells CIIS T-shirts, school supplies, blank computer discs, music CDs, gifts, and greeting cards.

Café
1453 Mission Street, Room 309

The CIIS Café aims to embody the Institute’s core values of sustainability and integral health, featuring organic, vegetarian, vegan, and fair-trade foods.

Counseling Centers
The Institute has five counseling centers in San Francisco that serve as professional training facilities for students and community service agencies for the public.

**Integral Counseling Centers**
- Church Street Center, 1782 Church Street
- Golden Gate Counseling Center, 507 Polk Street, Suite 440
- Pierce Street Center, 2140 Pierce Street

Associated with the Integral Counseling Psychology Program, therapists here take an integral approach to healing that recognizes the interrelationships among mind, body, and spirit.

**Center for Somatic Psychotherapy**
1191 Market Street

Associated with the Somatic Psychology program, this center offers the community affordable psychotherapy based on body-oriented approaches integrated with other therapeutic modalities.

**Psychological Services Center**
1390 Market Street (Fox Plaza)

Associated with the Doctor of Psychology program, this center provides psychological services and testing while functioning as a training facility for advanced students in the Doctor of Psychology program.

**Meditation Room**
1453 Mission Street, Room 605
The Sri Aurobindo Meditation Room, a space initiated by students, is dedicated for silent meditation, prayer, and contemplation. This room is open during the Institute’s normal business hours and is available to all current students. It isn’t necessary to reserve time.

**Student Lounge**
1453 Mission Street, Room 309

The Student Lounge, located next to the Café, is an inviting space for students to relax, converse, or study. A bulletin board is available for reading and posting notices that would be of interest to fellow students.

**Student Multi-Purpose Space**
1453 Mission Street, Room 218

The Student Multi-Purpose Space is used for student study, discussions, and meetings with classmates. It features reading chairs, desks, a coffee table, a couch, and bulletin boards for notices about campus events and student-offered services. Campus groups may store supplies in this room as well.

The room is to be used for quiet study when not reserved. A schedule of confirmed reservations is posted outside the door. To reserve this room or its storage space, sign up through the Student Affairs Manager’s office in Room 401.

**Zen Garden**
1453 Mission Street, Sixth floor

The Zen Garden is a rooftop sanctuary open to all, featuring live plants, flowers, a rock garden, and a seating area. The garden is a smoke-free zone.

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**Campus Security**

**Safety and Security**

It is the policy of California Institute of Integral Studies to prevent, respond to, and defuse any incident with the best available care and precaution. To help create a safe environment, CIIS encourages students, employees, and guests to be aware of its policies, to be responsible for their own safety and the safety of others, and to report any crime or suspicious activity immediately.

The Facilities Office is responsible for security operations, and works closely with the Dean of Students Office to ensure that these operations are monitored, maintained and enforced.

**Campus Access**

The Institute’s facilities are open to prospective students, current students, alumni, faculty, staff, and guests during regular hours of operation (see “Campus Facilities” in this catalog for information about hours). An access code is required to enter the Minna Street Site and the Fox Plaza Site. This code can be obtained from the Student Affairs Office on the fourth floor of the Main Campus, 1453 Mission Street.

CIIS issues photo identity cards to students, faculty, and staff. This card is produced by the Registrar’s Office. Anyone on campus should carry his or her card and be prepared to present it when asked by CIIS personnel. ID cards are not transferrable. After 7:00 pm anyone entering a site is required to sign in and show his or her CIIS ID card or another current photo ID. The ID cards of students are invalid without a current sticker. The Registrar’s Office issues this sticker only to students who are currently registered.

**Reporting and Response Procedures**

Any member of the CIIS community who experiences or witnesses an incident that is disruptive, threatening, dangerous, and/or traumatic should immediately dial “911” to reach San Francisco emergency response services, or dial “0” from any campus phone to reach the CIIS switchboard who will contact these services. Other points of contact include:

- The receptionist in the fourth floor reception area of the main campus
- The security guard in the lobby of the Main Campus
- The security guard in the lobby of the Fox Plaza site
- Any other CIIS employee

If dialing “911,” immediately after doing so, dial “0” to contact the CIIS switchboard so that the operator is aware of the situation and so that CIIS personnel will know to assist.

All incidents will be documented on an Incident Report Form by the appropriate employees. When appropriate, the CIIS Safety and Emergency Task Force (consisting of members from Student Affairs, Facilities, Human Resources and Academic Affairs) will develop and recommend future intervention strategies. Communications from this task force about the incident and CIIS’ response may occur through, but are not limited to, student publications, course schedules, newsletter, flyers, and online postings.
Crime Survey
The Institute is committed to timely reports to the Institute community of any crimes that were reported or known to have occurred at any of its locations. The Student Right-to-Know and Campus Security Act was passed by Congress in 1990 in response to concerns about crime and security at post-secondary education institutions. This Act requires institutions participating in student financial aid programs under Title IV of the Higher Education Act of 1965 to disclose information about campus safety policies and procedures and to provide statistical information concerning whether certain crimes took place on campus.

<table>
<thead>
<tr>
<th>Criminal Offenses</th>
<th>2004</th>
<th>2005</th>
<th>2006</th>
</tr>
</thead>
<tbody>
<tr>
<td>Murder/Non-negligent manslaughter</td>
<td>On Campus</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Public Property</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Negligent manslaughter</td>
<td>On Campus</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Public Property</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Sex offenses - Forcible</td>
<td>On Campus</td>
<td>0</td>
<td>0</td>
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<tr>
<td></td>
<td>Public Property</td>
<td>0</td>
<td>0</td>
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<tr>
<td>Sex offenses - Non-forcible</td>
<td>On Campus</td>
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<td>0</td>
</tr>
<tr>
<td></td>
<td>Public Property</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Robbery</td>
<td>On Campus</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Public Property</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Aggravated assault</td>
<td>On Campus</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Public Property</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Burglary</td>
<td>On Campus</td>
<td>10</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>Public Property</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td>Motor vehicle theft</td>
<td>On Campus</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Public Property</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Arson</td>
<td>On Campus</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Public Property</td>
<td>0</td>
<td>0</td>
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</tbody>
</table>

Hate Crimes
Defined as a crime that manifested evidence of prejudice based on race, gender, religion, sexual orientation, ethnicity/national origin, or disability.

<table>
<thead>
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<th>2006</th>
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<td></td>
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<td>Robbery</td>
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<td>0</td>
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<tr>
<td></td>
<td>Public Property</td>
<td>0</td>
</tr>
<tr>
<td>Any other crime involving bodily injury</td>
<td>On Campus</td>
<td>0</td>
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<tr>
<td></td>
<td>Public Property</td>
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</table>

Arrests

<table>
<thead>
<tr>
<th>2004</th>
<th>2005</th>
<th>2006</th>
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</thead>
<tbody>
<tr>
<td>Illegal weapons possession</td>
<td>On Campus</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Public Property</td>
<td>0</td>
</tr>
<tr>
<td>Drug law violations</td>
<td>On Campus</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Public Property</td>
<td>0</td>
</tr>
<tr>
<td>Liquor law violations</td>
<td>On Campus</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Public Property</td>
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</table>

Disciplinary Actions

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</tr>
<tr>
<td></td>
<td>Public Property</td>
<td>0</td>
</tr>
</tbody>
</table>
Faculty and Administration
Faculty

Faculty Emeriti

Hilary Anderson, Ph.D.
Associate Professor
Ph.D., California Institute of Integral Studies
B.A., San Jose State University

Padma Catell, Ph.D.
Associate Professor, Integral Counseling Psychology
Ph.D., California Institute of Integral Studies
M.A., City University of New York
B.A., Hunter College

Vern Haddick, Ph.D.
Library Director and Professor
Ph.D. (Hon.), California Institute of Integral Studies
M.S., Columbia University
M.A., University of California, Berkeley
B.A., University of California, Berkeley

Paul Herman, Ph.D.
Professor, Integral Counseling Psychology
Ph.D., California Institute of Asian Studies (now CIIS)
M.Ed., Temple University
M.S., Columbia University
M.A., University of California, Berkeley
B.A., Ohio University

Michael Kahn, Ph.D.
Professor, Integral Counseling Psychology
Ph.D., Harvard University
M.A., Harvard University
B.A., Harvard University

Kimberly McKell, Ph.D.
Associate Professor
Ph.D., California Institute of Asian Studies (now CIIS)
M.A., American Academy of Asian Studies/University of the Pacific

Ralph Metzner, Ph.D.
Professor, East-West Psychology
Ph.D., Harvard University
B.A., Oxford University

Core Faculty

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Ph.D., Institute of Transpersonal Psychology
M.A., Institute of Transpersonal Psychology
B.A., University of California, Santa Cruz

Mera Atlis, Ph.D.
Assistant Professor, Clinical Psychology
Ph.D., University of Minnesota
B.A., University of Alaska Anchorage

Carolina Bacchi, Psy.D.
Assistant Professor Clinical Psychology
Psy.D., The Wright Institute
M.S., University of Sao Paulo, Brazil

Lucia Chiavola Birnbaum, Ph.D.
Professor, Women's Spirituality
Ph.D., University of California, Berkeley
M.A., University of California, Berkeley
B.A., University of California, Berkeley

Matthew Bronson, Ph.D.
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Ph.D., University of California, Davis
M.A., University of California, Berkeley
B.A., University of California, Berkeley

Philip Brooks, Ed.D.
Associate Professor, Integral Counseling Psychology
Ed.D., University of Massachusetts
M.A., University of Massachusetts
B.A., Lake Forest College

Clover Catskill, M.A., MFT, RSMT
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<td>• Pierce Street Center 776-3109 2140 Pierce St.</td>
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<td>• Psychological Services Center 575-6200 1390 Market St.</td>
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<tr>
<td><strong>Counseling Psychology</strong></td>
<td>575-6196</td>
<td>Mission, Room 204</td>
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<td>(see also Community Mental Health, Drama Therapy, Expressive Arts Therapy, or Somatic Psychology)</td>
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<tr>
<td><strong>Cultural Anthropology and Social Transformation</strong></td>
<td>515-6171</td>
<td>Mission, Room 407</td>
</tr>
<tr>
<td><strong>Dean of Students</strong></td>
<td>575-6135</td>
<td>Minna, Room 209</td>
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<tr>
<td><strong>Development</strong></td>
<td>575-6135</td>
<td>Minna, Room 209</td>
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<tr>
<td><strong>Drama Therapy</strong></td>
<td>575-6230</td>
<td>Mission, Room 215</td>
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<tr>
<td><strong>East-West Psychology</strong></td>
<td>575-6189</td>
<td>Mission, cubicle 410A</td>
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<tr>
<td><strong>Expressive Arts Therapy</strong></td>
<td>575-6223</td>
<td>Mission, 604</td>
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<tr>
<td><strong>Field Placement Office</strong></td>
<td>575-6117</td>
<td>Mission, Room 201</td>
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<tr>
<td><strong>Financial Aid</strong></td>
<td>575-6122</td>
<td>Mission, Room 402</td>
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<td>Fax 575-1268</td>
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</tbody>
</table>
Help Desk 575-6140
Interdisciplinary Studies
(see School of Undergraduate Studies)
Integral Counseling Psychology 575-6225
Mission, Room 204
Integral Counseling Psychology 575-6130
Weekend Program
Mission, Room 204
Integrated Health Studies 575-6199
Mission, Room 417
International Student Advisor 575-6157
Mission, Room 401
Library
Circulation and General Information 575-6180
Reference
Administration
Mission, Room 304
Minna Street Site 575-6201
Fax 593-1744
Philosophy and Religion
(see Asian and Comparative Studies;
Philosophy, Cosmology, and Consciousness;
Women's Spirituality)
Philosophy, Cosmology, and Consciousness 575-6270
Mission, Room 418
Psychological Services Center
(see Counseling Centers)
Public Programs 575-6113
Minna, Room 108
Registrar's Office 575-6126
Fax 575-1267
Mission, Room 405
School of Undergraduate Studies 575-6298
Mission, Room 205
Social and Cultural Anthropology 575-6275
Mission, Room 428
Somatic Psychology 575-6235
Mission, Room 201
Student Affairs 575-6118
Mission, Room 401
Transformative Inquiry 575-6173
Mission, Room 422
Travel Program 575-6116
Mission, Room 212
Women's Spirituality 575-6255
Mission, Room 412
Sites

A Main Campus               B Fox Plaza Site*                      C Minna Street Site*
1453 Mission St.           1390 Market St., Ste. 111        695 Minna St.

*Entry requires code available from Registrar’s Office or greeters in lobby or fourth floor of Main Campus.

Parking

1 Central Parking      2 Place to Park      3 Fox Plaza Garage      4 SF Mart Garage      5 US Parking, Inc.      6 Goodwill Garage
101 Polk              90 Polk              Enter on Hayes           Enter on 10th         1400 Mission          1500 Mission

Parking on the streets nearest our buildings is metered and is restricted during certain hours, such as 7:00-9:00 am and 4:00-6:00 pm. Be sure to check the posted signs. Retrieving a towed car will cost you a minimum of $238.

Driving Directions

From Golden Gate Bridge
1. Left onto Lombard
2. Right onto Van Ness
3. Left on Fell
4. Right at 10th St.
5. Right at Mission

From Bay Bridge
2. Exit 434A onto Mission St./US-101 N to Golden Gate Bridge
3. Slight right onto Mission St.

From Peninsula
1. Take I-101 N
2. Exit 434A onto Mission St./US-101 N to Golden Gate Bridge
3. Slight right at Mission St.
4. Right at 10th St.

Public Transportation

MUNI Surface or Underground Train
Disembark at Van Ness Station
Route info: http://transit.511.org

MUNI Bus
• 14 Mission: Disembark at 11 St.
• 47 Van Ness: Disembark at Mission St.
Route info: http://transit.511.org

BART
Disembark at Civic Center Station
Route info: www.bart.gov