



2016 CIIS Founders Symposium  
on Integral Consciousness



Descriptions and Biographies

## Panels

Morning Plenary Session  
(10:00 AM - Namaste Hall)

### Critical Perspectives on Approaches to Integral Education

Integral Education embraces a variety of approaches to a whole-person educational philosophy. Each approach involves ontological, epistemological, methodological, and pedagogical varieties of practices that share some deeply rooted principles and at the same time offer multiple perspectives on reality, multiple ways of knowing, multiple approaches to discovery and knowledge production, and unique and personalized means of engaging the learner. Integral education has the potential to be a true learning, growth and transformation centered approach in collaborative and participatory environments. This conversation is a unique and rare opportunity to unfold and discuss these issues from several unique perspectives. We will attempt to address some of the following questions through individual presenters and dialogue:

What is the goal of integral education? What is integral education as envisioned by Sri Aurobindo, The Mother, and Haridas Chaudhuri? Given that there are many ways of creating a framework for an integral education, should there be some common distinguishing principals? Can integral education be appropriated? Who is integral education for? Everyone?—if so, how is it distinguished from other philosophies of education? If not, who is integral education best suited for? How does integral education serve the diverse student populations of today? How can we assess our ideals and commitments here at CIIS: which have we done well and which are still a challenge for us?

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Joseph Subbiondo: Consciousness studies is emerging as a distinguishing characteristic of 21st Century higher education, and its extensive development is largely due to an unprecedented increase in interdisciplinary studies in general, and cognitive studies in particular. This trend is not only moving colleges and universities beyond the narrow confines of traditional disciplines to the expansive vision of integral studies, but it is also radically changing our understanding of the nature and acquisition of knowledge. This presentation will focus on the evolution of a particular model of integral education rooted in India, adapted for US higher education, and adopted by non-academic organizations. This model draws its inspiration and expression from Aurobindo Ghosh (1872-1950) in the early 20th century, modified initially for US higher education by Haridas Chaudhuri (1913-1975) in the mid-20th century, and currently applied in organizational development by Ken Wilber. In this brief history, you will see connections: Chaudhuri drew on Aurobindo, and Wilber on Aurobindo and Chaudhuri.

**Joseph L. Subbiondo**, President of CIIS, has served as Dean of the School of Liberal Arts at St. Mary's College of California; Vice President for Academic Affairs at the University of the Pacific; and Dean of the College of Arts and Sciences at Santa Clara University. Prior to his administrative appointments he served as a faculty member in the English Departments at Santa Clara University and Villanova University. His numerous scholarly publications primarily focus on the history of linguistics, especially the seventeenth-century philosophical language movement. Presently, his principal publications and presentations explore the relationship between language and consciousness as well as the development of integral education.

#### Two Sources of Integral Education

This talk will focus on the ideal of integral education according to two double sources: Sri Aurobindo/the Mother and Rudolf Steiner/Waldorf. Both of these sources offer insights concerning learning and pedagogical practices for education of children but for education of adults we should look at their ideas concerning levels of knowledge and spiritual transformation. Both Sri Aurobindo (in 1920) and the Mother (following Sri Aurobindo's death in 1950) advocate the integration of the physical, vital, mental, and intuitive. From 1919 until his death in 1925 Rudolf Steiner delivered more than one hundred lectures that formed the foundation of several thousand Waldorf schools throughout the world. He too advocated the integration of the physical, vital, mental, and intuitive. Though not explicitly or systematically, CIIS strives to be an ideal blend of these two thoroughly integral approaches, one Indian in origin, one European: integral commitments of CIIS include multiple ways of knowing, the permeation of the intellectual and physical by the spiritual, and a planetary ecological perspective.

**Robert McDermott**, PhD, is president emeritus of the California Institute of Integral Studies and chair of CIIS Program in Philosophy, Cosmology, and Consciousness. He received two Fulbright grants and a National Endowment for the Humanities grant. He was Secretary, American Academy of Religion; Secretary treasurer, Society for Asian and Comparative Philosophy; a member of the corporation of Esalen Institute; board member, San Francisco Zen Center and International Transpersonal Association; and founding chair of the board, Sophia Project for Mothers and Children at Risk of Homelessness in west Oakland. His publications include: *The Essential Aurobindo*; *American Philosophy and Rudolf Steiner*; *The Bhagavad Gita and the West*; *The New Essential Steiner*; *Steiner and Kindred Spirits*. He is the general editor of the *Collected Works of Josiah Royce* and the author of many essays on philosophy, spirituality, and American thought.

### Reflections on Teaching Otherwise

This talk offers a set of reflections on how the department of Anthropology and Social Change approaches Integral Education with very specific implications for our pedagogical practices as well as for framing students' approaches to ethnographic research. Focusing on specific examples, Targol will think through strategies and challenges that emerge when we orient our scholarship toward social justice.

**Targol Mesbah**, PhD, is Assistant Professor in the Anthropology & Social Change department where she teaches such courses as "Other Ways of Being," "Image and the Ethnographic Imagination," and "Other Ways of Knowing." Her own research connects media with technologies of warfare in historical, theoretical and political work that makes visible subjugated experiences and knowledges. Her current manuscript rethinks the media spectacle of the war "event" by linking multiple geographies and temporalities of experience through alternative film and media practices. It considers how the language of terror and trauma obscures the material effects of war on military and civilian populations and environments.

### Critical Integral Learning: East meets Indigenous West

Central to integral learning and consciousness is the honoring of multiple spiritual traditions and a non-perspectival method to knowing. As such, the philosophies and traditions of Sri Aurobindo and Haridas Chaudhuri provide philosophies that appeal to many, while also opening a space for acknowledging and delving deeper into existing integral approaches to learning, knowing, and being. Part of this dialogue at CIIS includes critical approaches to integral learning that are informed by indigenous spiritual traditions and ways of knowing and being. Within the context of indigenous ways of knowing and being, Sandra offers a pedagogical example that speaks to integral learning that both resonates with our founders and speaks to its limitations within academe. Themes of linearity, positionality, and linguistic confines will be discussed.

**Sandra M. Pacheco**, Ph.D. is Associate Professor in Interdisciplinary Studies. She received her doctorate in psycholinguistics from the University of California, Santa Cruz. In her more than 20 years of experience in higher education, she has had the opportunity to develop new academic and student programs focusing on issues of diversity and educational equity. Her teaching, research, and activist work focuses on Chicana, Latina, and Indigena feminisms and spirituality, and critical psychology. Her most recent work focuses on curanderismo, which takes her regularly to Oaxaca, Mexico for research and continuing study as a practitioner of ancestral healing traditions from the Zapotec lineage. Locally, she is co-founder of Curanderas sin Fronteras, a women's healing collective that is dedicated to serving the health and well-being of under served communities through traditional medicine.

(12:00 Noon-Namaste Hall)

### Alumni Award Recipient

**Clark Shi-Chen Hsu** (EXA '14) is a graduate of the Expressive Arts Therapy program and is currently an intern at Living Arts Counseling Center where his work with clients includes a wide variety of treatment modalities and high cultural sensitivity and awareness. For the past two years, Clark has been actively involved in the CIIS-China initiative serving as cultural consultant and translator in both San Francisco and Shanghai. He was a workshop Presenter at International Expressive Arts Therapy Conference 2013 and a facilitator at National Alliance on Mental Illness Family-to-Family Program. He has participated in mindfulness and meditation training in Taiwan and Gestalt Therapy Training in Taiwan and China.

(1:00 -2:45 PM/ Namaste Hall)

## Asian Wisdom Traditions and Integral Education

### Confucius' Integral Route for Life and Education

As stated in the Confucian Canon, the purpose of human existence is self-actualization, or self-realization, as our given nature is endowed with a Luminosity that begs to manifest, while manifestation brings fulfillment, satisfaction and elevation. This worldview immediately distills life's multiplicity and complexity into an integral core, based on which Confucius formulated his teachings on the whole spectrum of life, including individuation, psychology, ethics, education and governance.

Re-introducing Confucius today not only integrates these distinct endeavors as aspects of one stem, but also presents his map of the psyche. Placed sequentially like stations on a track in the map, the psychic faculties apparently function as a toolkit to provide directions and assist in the process of manifestation. This underlying protocol of psyche, the subject of this presentation, when made available to parents and educators, can help to clarify not only the true goal of education, but offer a blueprint in the standard process of shaping vision and mission, means and methods in parental nurture and formal education. That is, this early segment of individual and collective life now geared to manifesting Luminosity lays the foundation for lifelong pursuit of personal meaning and societal good.

**Meili Pinto**, PhD was born in China and raised abroad in India, Japan, and the United States. Before receiving her PhD from CIIS, she studied English and Education at Columbia University. In addition, she studied humanistic, transpersonal and depth psychologies and did training and analysis with a New York Jung Institute analyst. Meili has a rich and varied background in teaching, curriculum development, research and production for an

independent film company, contributions to textbooks in English and world literature and was member and chair of World Literature Committee, National Council of Teachers of English. She is currently member of the American Psychological Association and independent researcher of Confucius' integral psychology and has presented at numerous cities in the U.S., China and Europe. Her publications include *The Heart-Mind Fusion* (2010); *Confucius, Septuagenarian: A Psyche's Integration* (2011); *Confucius, Mediator: The Caveat of Being Human and Tiger's Mom* (2012); *Confucius on Psychological Peace and Joy* (2014, translated into Chinese); *Confucius A-Z: A Psychological Exploration* (2015).

### **Criticism of Orientalism in Current Social and Educational Contexts**

In this power point presentation, I will draw a brief history of "Orientalism" and its background to reveal a post-colonial global culture we are all living in. Through practical and scholarly examples, audience will be able to see their own roles in either deepening the oppression of a patriarchal view towards Asian Studies or liberating Asian Studies and themselves from imposed-upon and outdated stereotypes. This presentation will further explore the intricate and multifaceted connection between the East and West by reawakening and reclaiming the previously oppressed creativity, from there we can plant and nurture an integral approach for both personal transformation and multicultural education. Even more, to speculate a harmonious dialogical dynamic between civilizations in the post-modern world.

**Isabella Cheng** is an experienced and skillful foreign language teacher, and cross-cultural educator. She is an award-winning photographer, painter and dancer. She holds a master of Education degree from Iowa State University and is now a PhD student in Philosophy and Religion at California Institute of Integral Studies with a concentration on Asian and Comparative studies. Her works is focused on using visual arts combined with versatile learning modalities to teach people to re-awaken and re-claim the multifaceted nature of Asian Culture and their own identities to create positive personal and social changes!

### **Addressing Postcolonial Studies from the Framework of Integral Studies**

The philosophy of the Mother and Sri Aurobindo is primarily intended for transformation within and without. After the publication of Michael Foucault's works, it has become accepted within the academic circles that there is a nexus between knowledge production and power. This becomes particularly explicit when we take into account the contentions of postcolonial scholars, who have enumerated the mischaracterization of the cultural and knowledge accomplishments of the erstwhile-colonized countries by European powers. Though the imperialistic era has ended, the mischaracterizations continue to get recycled. For an integral transformation of the world, it is pertinent that these mischaracterizations are critically examined and addressed. Examining the lectures of Jung on Kundalini Yoga, this talk will enumerate his recycling of some of the dominant tropes on India, which had been manufactured in the colonial era. Further examining the biography of Hiuen Tsiang, a Chinese monk who travelled into India in the seventh century CE, the presentation will portray the then indigenous knowledge scene in India.

**Kundan Singh**, PhD has recently returned to San Francisco after having recently served as the Director for Center for Integral Studies in Auro University, Surat, India and is currently working on his forthcoming book. Author of the book *Evolution of Integral Yoga: Sri Aurobindo, Sri Ramakrishna, and Swami Vivekananda*, he has also authored edited book chapters like "Beyond Mind: The Future of Psychology as Science," "Relativism and its Relevance for Psychology," "Relativism, Self-Referentiality, and beyond Mind," and "Beyond Postmodernism: Towards a Future Psychology." His recent online articles include "Opposing the Left is not 'Right,'" and the "Confluence of Marxist and Fascist Ideologies."

### **Eco-literature and Eco-art in south Indian Traditions**

Ancient Tamil poetics (beginning with poetry from the Sangam era 200 BCE- 500 CE) locates all poetic emotion ecologically, associating the states and forms of love (and war) with the five ecotypic regions of the Tamil country. Unrequited love, for instance, is associated with the desiccated or desert region and so on. But also, when depicting the states of love or war plants and animals of the various regions become evocative nexuses for depiction of love. Only certain plant and certain animals from certain regions are used as backdrops. Thus is constructed an eco-psychology of emotion that connects the human being, integrally, to the earth, its geography, flora and fauna. Though sophisticated and highly developed, this ancient literature is truly "earth-based" and certainly reflects a pre-urban viewpoint about the earth, where the human being does not see herself as somehow above the earth and in a "war with nature," but as an inseparable part of her—Body-mind-spirit. All of this ancient poetry is in religious studies terms "secular," but this categorization is a flawed one because the "divinity" is not realized as a reality external to life, but in a sense is life (and the world) itself. Jim will append this eco-literary view to the Mother's realizations, recorded in the *Agenda*, which show her progressively realizing a sort of "earth-consciousness" or the identification of herself fully (in divine fullness) with our planet.

**Jim Ryan** received his Ph.D. (1985) in South Asian Literature (Tamil) from the University of California, Berkeley. He began teaching at CIIS in 1981, and became core faculty in 1986. He is the former Director of the Asian and Comparative Studies program in the Philosophy and Religion department. Jim's general interests are in the culture, history, and philosophies of India. He is specifically interested in the various forms of Hindu tantra, particularly the Kashmir Shaiva traditions, the tradition of Sri Aurobindo, and the "modernized" tantra of Haridas Chaudhuri. A secondary interest is in Jainism and the historical interplay between the non-theistic philosophical traditions and Hinduism. He is currently working with G. Vijayavenugopal on the third volume of his complete translation of *Civakacintāmaṇi: The Hero Civakaṇ, the Gem that Fulfills All Wishes*, by Tiruttakkatēvar, the first time this highly revered 9th century Tamil epic has been translated into any language.

### **Vedantic Education, Integral Education and The Modern Knowledge Academy**

The early Upanishads provide a model of education which Sri Aurobindo drew on for his system of education, which has been called "integral education." Yet, having himself been educated in some of the canonical institutions of the modern knowledge academy, Sri Aurobindo's views on education did not adhere to a nativist or essentialist interpretation of indigenous knowledge. This talk will consider the critique of both modern knowledge as well as of nativist approaches to knowledge acquisition and dissemination implicit in Sri Aurobindo's and the Mother's vision of integral education; and if or how that can be implemented in a post-secular global society.

**Debashish Banerji**, PhD, is the Haridas Chaudhuri Professor of South Asian Philosophy and Culture and the Doshi Professor of Asian Art at the California Institute of Integral Studies, San Francisco. Prior to this, he served as Professor of Indian Studies and Dean of Academics at the University of Philosophical Research, Los Angeles and has taught as adjunct faculty in Art History at the Pasadena City College, University of California, Los Angeles and University of California, Irvine. From 1992-2006, Banerji served as the president of the East-West Cultural Center, Los Angeles, an institution dedicated to academic research and presentation of Indian philosophy and culture in the US. He is presently the Executive Director of Nalanda International, based in Los Angeles. Banerji has curated a number of exhibitions of Indian and Japanese art. He has edited a book on the Indian poet Rabindranath Tagore and is the author of two books: *The Alternate Nation of Abanindranath Tagore* (Sage, 2010) and *Seven Quartets of Becoming: A Transformational Yoga Psychology Based on the Diaries of Sri Aurobindo* (DK Printworld and Nalanda International, 2012). Banerji's articles on South Asian art history, culture studies, consciousness studies and yoga psychology have appeared in various magazines, journals and anthologies.

(3:00 – 4:45PM/Namaste Hall)

### **Identity & Positionality within Indigenous Knowledge Teaching Paradigms & Practice**

#### **Losing One's Identity to Gain a Larger Sense of Belonging in Working with Indigenous Knowledge Paradigms and Indigenous Knowledge Holders**

No matter who we are, we routinely carry with us a plethora of unexamined assumptions, biases, and peculiar perspectives that we use to judge others; and we too are judged by others, quickly and unconsciously. In working with Indigenous ways of knowing or Indigenous knowledge holders, there are unique ways in which these issues present themselves that can be challenging for non-Native people. But there are also unique opportunities for transforming these dynamics. In order to take advantage of these opportunities, a non-Native person must develop enough self-awareness to encounter their own tacit assumptions, and have the courage to drop them—even as it may take them into the uncharted territory of having no identity whatsoever. If carried out successfully, a traditional Indigenous person will recognize what you are doing and respect you for it. It is then that a new field of shared community and an enlarged sense of what it is to be human may develop.

In this talk, I will share something of my experience in working with Indigenous people in such a manner, mainly in dialogue and ceremony. I will also explain why current constructs of identity and positionality are not fully adequate to describe a Native American sense of belonging. The disconnect arises because identity from a Western standpoint necessitates positioning an ego in the center of one's worldview as the primary actor upon the world, whereas Native American identity is less about self as an agent of change and more about being a fluid nexus for what wants to happen in the normal flux of Nature. A traditional Native sense of belonging is thus inextricably embedded in the unfolding of Nature.

I will also share a bit of why I chose to communicate my experiences in a book released within the past year, primarily inspired from a decade and a half of convening dialogues bringing together Native and Western scientists. And, finally, I intend to address my outward appearance of being a white male who happens to be from a completely tribal background of Basque, Aragon Spanish, and Jewish. My experiences visiting with my Basque relatives in his youth were very formative, as was living in Japan for three and a half years as a minority, and being married to a Japanese woman for the past twenty-seven years.

**Glenn Aparicio Parry**, PhD, also given the name Kizhe Naabe (Ojibwe for "Kind-Hearted Man)," is the author of *Original Thinking: A Radical ReVisioning of Time, Humanity, and Nature* (North Atlantic Books, 2015). Parry is an educator, international speaker, eco-preneur, and visionary whose life-long passion is to reform thinking, education, and society into coherent, cohesive wholes in keeping with Nature. The founder and past president of the SEED Institute, Parry is currently the president of the think tank Circle for Original Thinking. Parry organized and participated in the groundbreaking Language of Spirit Conferences from 1999 – 2011 that brought together Native and Western scientists in dialogue, moderated by Leroy Little Bear. He is a member of the Institute of Noetic Sciences and the Theosophical Society as part of a life-long interest in bridging the arts and sciences. He is currently working on a new book with the working title of *Sacred Politics*. He lives in Albuquerque, NM.

**Maria Regina**: In this talk, I will share how I approach my scholarly and artistic work with an Ixil Maya community in Guatemala from the perspective of being a spouse, daughter-in-law, mestiza (person of Indigenous and European ancestry), and kaxlan ixoj (outsider woman) working in solidarity with said community on collective community-led projects to strengthen Ixil ways of being and knowing. I will engage in a reflexive discussion of the complexities and possibilities inherent to my positionality. This includes unresolved (and perhaps unresolvable) tensions of being an outsider by way of birth and insider by way of marriage, as well as the opportunity for the activation of "border dialogues" — as anthropologist Mario Blaser put it — that can challenge the ontological impositions of modernity/coloniality. I will critically address the multiple manners that mestiza/o/x identities are embodied in specific contexts, while sharing the ways I have chosen to position myself vis-a-vis the communities (from hyperlocal to transnational,

diasporic collectivities) I have had the honor of inhabiting and working with. This positioning inexorably involves an unflinching historical awareness of a complex and oftentimes contradictory ancestry comprised of both perpetrators and survivors of genocide. It also involves developing a decolonial teoria/praxis in which research interlocutors' theoretical insights are centered (rather than interpreted or represented) and an intersubjective, dialogical knowledge construction ensues to disrupt positivist epistemological paradigms. This manner of conducting research follows a Deleuzian "nomadological" design, the use of writing as a reflexive method of inquiry, and the commingling of analytical and artistic epistemologies to transgress disciplinary regimes, as performance studies scholar Dwight Conquergood wrote — as well as regimes of being. The intention behind my research is to amplify the theoretical and practical knowledges emerging from performative projects of decolonization and ontological regeneration, while experimenting in ways of engaging subjugated knowledges and ontologies within a transdisciplinary and pluriversal field of being and doing.

**María Regina Firmino-Castillo** is a transdisciplinary artist and scholar. Born in Guatemala, she worked with her spouse, Ixil Maya artist Tohil Fidel Brito-Bernal, in his town in the northwestern highlands of Guatemala on projects to strengthen ancestral knowledge and ways of being through performance, collaborative writing, and sculpture. María has also used video and photography to address state violence and the post-war era in Guatemala as well as youth migration from Guatemala to the US. In México, she coordinated a community-based research and performance project focused on recovering the collective memory of a Maya ceremonial site in Yucatán. She has also worked with Dancing Earth Indigenous Dance Creations, a multi-tribal and itinerant dance company founded by Rulan Tangen and based in Santa Fe, New Mexico. María's master of arts degree in cultural anthropology is from the University of New Mexico. She is pursuing a doctoral degree in Transformative Studies at CIIS centered on ontological violence in the context of modernity/coloniality and the role of Indigenous performative practices in decolonization and ontological regeneration in the greater Mesoamerican region and its diaspora.

Antonio Ramirez: The idea of talking about Indigenous people already creates a problem for us. We would have to define what indigenous means. We also need to talk about what Indigenous people are dealing with. The other issue that needs our attention is cultural appropriation. To the first issue, I need to make clear that I am not indigenous and I do not claim to know much about this issue. My contact with indigenous people and cultures come from precisely my position as privileged upper middle class Mexican. I first got interested because I had spiritual experiences I could not explain or process with my western education; I needed a frame to understand what was going on with me. It was until this time that I realized how much harm western culture had done to the cultures I was learning from. I have been blessed with having contact with master healers who have shared some of their wisdom with me and one of these gifts is that logical thinking creates limitations to our understanding. I will share some stories about my journey as a way to exemplify my spiritual path. This logical/rational thinking forces us into positions that seem different/superior when we want to understand experiences using words or observation. The question of what indigenous is, is surrounded by mystery and curiosity for us. Why the curiosity? Maybe it is because this curiosity appears far and exotic and it invites us to consider our privileges. Indigenous means a complex intersection between culture, relationships, positionality, history, worldviews, politics and spirituality. The other aspect is that indigenous cultures are dying because of the western imposition of ideas about what is valuable. How do we participate either in their demise or their survival? I end with a reflection about cultural appropriation that is prevalent even in our university.

**Antonio Ramirez Hernandez** holds a Master's degree in Psychology with a concentration in Drama Therapy and a doctoral degree in Clinical Psychology (both from CIIS). Antonio is nationally and internationally recognized for creating CECEVIM, a methodology for working with Latino men to teach them how to stop violence to their partners. He is the author of "Violencia Masculina en el Hogar" (Masculine Violence in the Home) (2000) by Editorial Pax, Mexico and of the chapter "CECEVIM-Stopping Male Violence in the Latino Home" for the book Programs for Men Who Batter (2002) by the Civic Research Institute. His interests include: gender studies, especially concerning masculine identities; the psychological impacts of culture on individuals and families; and transpersonal psychology, including shamanic healing practices.

(1:00 -2:45 PM/Room 304)

## **African-Centered Wisdom Traditions and Integral Education**

### **African Diasporic Wisdom Traditions: Embodied, Holistic, and Integral Practices for the 21st Century**

Arisika will first discuss African wisdom traditions in terms of their integration of the physical, material, and spiritual realms and how this integration manifests itself in daily life and in the definition of human beings/human community. She will discuss African and African Diasporic use of the human technologies of music, dance, and the spoken word – and their relevance to spiritual and embodied practices in daily life. She will also discuss the complementary roles of men and women and the power that African women had in traditional African cultures, as well as the challenges and opportunities arising for African women today.

**Arisika Razak**, RN, NM, MPH is an Associate Professor of Women's Spirituality at the California Institute of Integral Studies (CIIS), where she has also served as Director of Diversity, and Women's Spirituality Program Chair. Her interdisciplinary work draws from the fields of Africana Studies, Women's Studies, Women's Health, Religious Studies and Indigenous Studies. She is a contributor to several books and journals, and presents at numerous conferences on the subjects of multicultural feminisms, women's health and healing, and embodied spirituality and movement. As a participant in a variety of ethnically-based, queer, and womanist-feminist liberation struggles, Arisika has made innovative contributions to the development of anti-racist practices and pedagogies, and has served as a mediator for groups in conflict. She has led empowerment workshops for women for over 30 years and spiritually based workshops for women, men and beings of diverse genders for over a decade. For over 35 years she has been a spiritual dancer who integrates teachings based on diverse spiritual traditions, contemporary liberation struggles, and women's health, healing and transformation into the language of movement and dance. She has achieved local, national and international recognition as an educator, artist, and practitioner. Her film credits include: *Alice Walker: Beauty in Truth* produced by Pratibha Parma which showcases the life and work of Alice Walker; *Fire Eyes* by Soraya Mire, the first full length feature film by an African woman to explore the issue of female genital cutting; and *Who Lives Who Dies* a PBS special on health care services to marginalized and underserved populations.

**Ebede Ndi**: After briefly reviewing, comparing, and contrasting Aurobindonian and Wilberian Integral Education, Ebede will present a perspective on African integral worldviews, values, and belief-systems and see how they relate to Aurobindo and Wilber's integral education. He will start with ancient African or Kemetic concepts of human development and connect them to a more modern definition of the self. Moreover Ebede will talk about the different levels or stages of being from three prominent African scholars (Mayi, Hebga, and Sow). Finally, he will discuss an African integral worldview based on Sow's two triptychs.

**Ebede Ndi**, PhD, is an Adjunct Assistant Professor and a global researcher interested in cultural, multicultural, cross-cultural, intercultural, and transcultural human interactions and behaviors. He obtained his doctorate in East West Psychology (EWP) at the California Institute of Integral Studies (CIIS) and his MA in clinical psychology at the University of Yaoundé in Cameroon, West Africa. While pursuing a PhD at CIIS, he was a fellow and senior fellow at the Center for Writing and Scholarship, and went on to co-develop a curriculum for training fellows with the director. His doctoral research explored the interface between African healing practices and psychoanalysis, and proposed a new 5-factor model for working with clients. Since graduating, Ebede has been teaching Research Colloquium for the EWP department, a proposal writing preparation course, and a new course: African Spirituality and Psychology. He also serves as chair and committee member on students' dissertation/theses committees, and has supervised students' independent study/research at the Institute.

### **Personal in Praxis: the Importance of Culturally Responsive Teaching and Learning in Integral Education**

Adeeba will share her personal and academic experience with African-centered wisdom traditions and how she applies African-centered Psychology in her life-work, and the importance of culturally responsive teaching and learning in integral education. Adeeba will share her experience of working with Black graduate students both at CIIS and other universities.

**Adeeba D Deterville**, MA, is co-founder of Sankofa Cultural Institute and Program Coordinator for the Masters in Counseling Psychology department at CIIS. She holds a Master's degree in Transpersonal Studies and is currently a doctoral student in the Transformative Studies program. Her areas of interest are African-centered Psychology and cultural identity development as applied in transformative pedagogy. She has served as the Western Region Graduate Representative for the Association of Black Psychologists (ABPsi), National Student Circle Board of Directors and as the Student Circle Board Chair for the Bay Area Association of Black Psychologists. Since 2013 Adeeba has facilitated the Bay Area Black Graduate Student Group, which offers monthly support and discussions across disciplinary lines. One her most exciting projects is with CIIS' MHSA program, where she serves as the facilitator of the MHSA-ABPsi project. This pilot project began in 2015 with taking six Black graduate students from CIIS' Masters in Counseling programs to the annual convention of the Association of Black Psychologists. This group has engaged in a number of campus activities to bring African-Centered Psychology to the greater CIIS community.

(3:00 – 4:45PM/Room 304)

## Diversity and Inclusion in Integral and Transpersonal Psychology

A Dialogue

In the 1960s psychotherapists began to discover that Anglo-American theories of psychology are not always applicable to American subcultural groups and individuals from various world cultures. Thus began the fields of cultural psychology and cross-cultural psychology and psychotherapy with diverse populations. It is curious however that often when it comes to the four 'forces' or 'waves' of psychology, there is no mention of these developments. Instead, psychology is traced back to scientific/empirical psychology and depth psychology in Europe before the Second World War and American humanistic, and transpersonal psychologies in the second half of the 20th century.

Transpersonal psychology began as a fusion of mainly Anglo based humanistic psychology and Eastern spiritual traditions in the 1960s-1990s and later began to include Western mystical traditions and indigenous traditions in recent decades. Integral psychology began in the 1940s in India and was reformulated by CIIS founder Dr. Haridas Chaudhuri in the early 1970s. Upon his arrival in the U.S. Dr. Chaudhuri founded the Cultural Integration Fellowship as he understood that cross-cultural bridging is the first order of his work. Both integral and transpersonal psychologies however have been and will continue to be challenged with inclusion of multiple perspectives, multiple ways of knowing and uniqueness of each individual if they are to achieve a true whole-person psychology in the 21st Century.

### Panelists:

**Alzak Amlani**, Ph.D. is core faculty in the Integral Counseling Program at CIIS and a practicing psychologist with a transpersonal orientation in San Francisco. He teaches "Multi-cultural Counseling," "Inquiry into True Nature," and other courses and also supervises MFT interns at CIIS. He has presented at conferences in India and Russia and also teaches in China through the CIIS China Project. His areas of research include: the intersection of diverse human experiences and identities with psychotherapy, spirituality and culture; embodied spirituality; the enneagram; integral approaches to education; and the role of food and ecology in healing and inner realization.

**Adeeba D Deterville**, MA is co-founder of Sankofa Cultural Institute and Program Coordinator for the Masters in Counseling Psychology department at CIIS. She holds a Master's degree in Transpersonal Studies and is currently a doctoral student in the Transformative Studies program. Her areas of interest are African-centered Psychology and cultural identity development as applied in transformative pedagogy. She has served as the Western Region Graduate Representative for the Association of Black Psychologists, National Student Circle Board of Directors and as the Student Circle Board Chair for the Bay Area Association of Black Psychologists.

**Don Hanlon Johnson**, PhD, is the founder of the Somatics Program and now a professor in that program. He is the author of several books and articles focusing on the role of transformative practices of breathing, moving, sensing, and touching in the development of mature adults with special focus on how cultivation of these practices affect our revisioning social institutions. Over many years, he has conducted several projects focused on how shifting the emphasis from verbal processes towards non- and pre-verbal experiences can provide a creative matrix for cooperative and less conflictual work among people of radically different theoretical orientations and ideological proclivities.



Interactive Sessions

(1:00 -2:45 PM/Room 306)

## Writing from the Margins: Power and Privilege in the Institute

How are liberatory pedagogies enacted in the classroom, and expressed on the page? How can we—as staff, faculty, and students—support and engage in our own marginalized voices? And what complexities are encountered when engaging in difficult conversations about power and oppression? Inspired by CWS' workshop series, "Writing From the Margins," this session will provide a collaborative, experiential, and ritualized space to discuss the relationship between marginalized people, writing, and integral pedagogy from several different perspectives. Panelists will range from students of color and faculty who engage with race, marginalization, and power dynamics using the disruptive and challenging art of writing. From the intersection of mind-body-spirit-society within the academy, to trauma's effects on the writing process, we'll address a range of topics while co-generating new inquiries. How, as panelists and participants, can we model a spirit of openness, generosity, and bravery when it comes to engaging with these topics and themes?

*Facilitators:*

**Muriel Jamille Vinson** is a Master's student in the Somatic Counseling program at the California Institute of Integral Studies. She serves her community as a writing coach for the Center of Writing and Scholarship. Muriel is fascinated with the intersection between an Africentric worldview and somatic psychology. She is interested in exploring the possibilities of utilizing Africentric psychotherapy, with descendants of the African diaspora, in healing intergenerational trauma. She enjoys working somatically, as well as, with authentic voice, and ritual in writing and the writing process. Muriel envisions herself working with families and children of color through an Africentric psychotherapy worldview.

**Diego Aman Basdeo Fitzgerald** is at the confluence of multiple diasporas. He is the product of western imperialism, biological warfare, and indentured servitude. Diego stands on the corner at the intersections of gender, sexuality, and indelible potential for complex human expression. They are an alumni of the Bachelor's Completion Program and current Fellow at the Center for Writing and Scholarship. They write, teach, and counsel in the hope of bringing out our stories that have been lost in the dark.

*Panelists:*

**Natalie Bell** is a current student at CIIS in the Integral Counseling Psychology Master's program and cofounder of TRANSGRESS a diversity and inclusion group for students, faculty and staff at CIIS. TRANSGRESS was established to support the CIIS community by providing a space to examine oppressive frameworks and offer resources for its members who are actively pursuing institutional accountability.

**Kai Lundgren-Williams**, PhD, studied political economy and fiction writing at the New School for Social Research, finished his BA in Social Sciences and Political Theory at Oberlin College, and received his PhD in Philosophy in 2001 from the Philosophy Interpretation and Culture program, State University of New York in Binghamton. He has taught at SUNY Binghamton, De Anza College, Laney College, the University of Cape Coast in Ghana, San Francisco State, and at New College of California where he helped develop the Activism and Social Change emphasis BA Completion and MA programs. He has published and given talks on alternatives to the modern capitalist devotion to scarcity as a way of being.

**Sara H. Salazar**, PhD, is a Chicana activist, educator, and community organizer. She earned her MA and PhD in Philosophy and Religion with a concentration in Women's Spirituality from the California Institute of Integral Studies and her BA in English Literature from Saint Mary's College-Notre Dame (Indiana). Currently, she is core faculty in the School of Undergraduate Studies at CIIS and co-facilitator of the Integral Teaching Fellowship program.

**Brynn Saito**, MA, MFA, is the Director of the Center for Writing & Scholarship at CIIS and an adjunct faculty member in the School of Undergraduate Studies. She is the author of *Power Made Us Swoon* (Red Hen Press, 2016) and *The Palace of Contemplating Departure*, winner of the Benjamin Saltman Poetry Award and finalist for the 2013 Northern California Book Award. Brynn also directs the Center for Spiritual Life in Palo Alto and teaches poetry at the University of San Francisco.

(3:00 – 4:45PM/Room 306)

**Transformative Integral Education: Diversity and Inclusion in the Classroom**

The Spring 2016 Integral Teaching Fellows come from diverse professional backgrounds. With varying interests and academic tracks, they have immersed themselves into learning about diversity and inclusion within the CIIS Bachelors Completion program. In this panel, the Fellows will share their experiences of how their ITF training has impacted their work, their lives, and their understanding of what it is like to be a facilitator in a diverse, integral, and transformative education environment. The panel will offer examples of interdisciplinary practices in integrating diversity and inclusion in the classroom in response to the following questions: What is Transformative Integral Education? How will the fellows apply the transformative integral pedagogy in their future work? What can diversity and inclusion look like in the classroom or learning environment? What sort of opposition or push back or resistance may be experienced to this type of work? How has the experience of being an Integral Teaching Fellow informed our definition of transformative education and our next steps?

**Sara H. Salazar**, PhD, (Moderator) is a Chicana activist, educator, and community organizer. She earned her MA and PhD in Philosophy and Religion with a concentration in Women's Spirituality from the California Institute of Integral Studies and her BA in English Literature from Saint Mary's College- Notre Dame (Indiana). Currently, she is core faculty in the School of Undergraduate Studies at CIIS and co-facilitator of the Integral Teaching Fellowship program.

**Holly Adler**, PhD candidate, is currently a Resource Specialist with San Francisco Unified School District (SFUSD), mostly working with adolescent students on learning how to overcome blocks that limit their learning. She completed her PhD coursework at California Institute of Integral Studies in the East-West Psychology department. She is approved to conduct her dissertation research through the SFUSD Research, Planning, and Accountability Office. The research is a grounded theory: How do SFUSD teachers' foster transformations in their students limiting learning-related worldviews? Areas of research that have contributed to her work include transpersonal psychology, resourcing, meaning-making systems,

complexity theory, consciousness transformation, transformative and social justice pedagogues, and pragmatic skills such as embodied attention and focusing. The Integral Teaching Fellowship has been a great stepping-stone in learning how to work with adults using transformative pedagogues, which is an essential component to bringing this work into public adolescent education.

**Lilly Falconer** is an intersectional feminist scholar and philosopher who holds a Bachelor of Arts in Integral Studies and is currently enrolled in the Philosophy, Cosmology and Consciousness Master of Arts program at the California Institute of Integral Studies in San Francisco, California. Her main focus of study has included explorations of power and receptivity with the integration of feminist and other ways of knowing in relation to the Western philosophical and patriarchal paradigm. Lilly is also trained in the practice of Therapeutic Touch and maintains a relationship to conscious somatic practices which she uses to stay healthy and grounded during feminist engagements relating to patriarchy and the Western canon. She is currently serving as an Integral Teaching Fellow for the Bachelor of Arts Completion Program at CIIS.

**Sam Hinds** is a CIIS graduate student in the process of completing his MA in Philosophy and Religion with a concentration in Philosophy, Cosmology and Consciousness. He received his BA in Interdisciplinary Studies from CIIS in 2013. Sam's interests lie at the intersections of depth/transpersonal psychology, archetypal cosmology and participatory epistemologies with social/ecological justice and postcolonial studies. Sam intends to employ these diverse ways of knowing toward enriching his future goals of teaching and holding a psychotherapy practice.

**Henny Kupferstein** is graduate student with a specialization on autism research, and an Integral Teaching Fellow at the California Institute of Integral Studies. She earned Master of Arts in Transformative Leadership and holds Bachelor of Science degree (magna cum laude) in Interdisciplinary Studies for Music Leadership in Society from the State University of New York. Currently, Henny maintains a private practice and teaches non-verbal students to sight-read music for piano in the classical tradition. A frequent presenter, Henny is also a consultant to parents and educators on the subjects of music, perfect pitch, autism, and sensory integration. She can be contacted via <http://www.hennyk.com>

(1:00 -2:45 PM//Room 311)

### **Honoring the Wisdom of Psyche through Spiritual Emergence: The Application of Transpersonal Insight in the Service of Social Justice**

Spiritual Emergence processes have always driven the evolution of consciousness throughout time. The mystics, the great sages and healers, shamans and way-showers have had direct personal experience of the transpersonal realms, and their interconnection and influence in our psyche, soul, lives and collective experience. Reclaiming the wisdom of the spiritual realms, and integrating it into our lives in an embodied, embedded, systemically sustainable and deeply honoring way is how true change will continue to happen on this planet. Transformation often occurs through breaking down old ways of being. This emergence of the new sometimes manifests in ways that can be tumultuous, and often this spiritual emergence is commonly seen as 'mental illness' and is pathologized. Our intent is to educate others about this process, to help de-stigmatize, support social justice and multicultural competence and humility, and advocate for the respect and support for those who are in Spiritual Emergence. We hope also to give voice to, empower, and create space for people's voices that have been marginalized, silenced, and/or oppressed.

**Michelle Boyle** is a BAC graduate currently in the Philosophy, Cosmology, and Consciousness MA program. She is assistant coordinator of the Spiritual Emergence and Other Extraordinary Experiences student group and active in the San Mateo County Spirituality and Mental Health Initiative. She is a minister ordained through the Church of All Worlds and a trained eco-spiritual counselor, and is working on developing an equine facilitated mindfulness and transformative learning program. Michelle has been in private practice as a bodyworker since 1998 and has a background in education raising and homeschooling her two children. She finds home and source in the wilds of the San Mateo coast.

**naas siddiqui** is a 3rd year CIIS Integral Counseling Psychology student, who is excited to graduate in May. She is currently in practicum at the Liberation Institute, a community mind-body-spirit clinic that provides donation based yoga, meditation, group and individual therapy, and will continue internship there. naas also volunteers at CAMHPRO- California Association of Mental Health Peer-Run Organizations and Housing Rights Committee of San Francisco. She is the producer of Holding the Shadow: Experiences of Spiritual Emergency, which is debuting in May, and current coordinator of Spiritual Emergence and Other Extraordinary Experiences. naas has previous experience working as an administrator and a trainer for the Department of Behavioral Health in Philadelphia, and the Mental Health Association of Southeastern Pennsylvania. She has 14 years of experience in the field of mental health and substance use. in her free time, naas likes to party.

(3:00 – 4:45PM/Room 311)

## Integral Scholarship

### **Towards An Integral Approach to Trauma**

A presentation of my work-in-progress dissertation focused on developing a comprehensive approach to understanding and healing trauma using an Integral Psychology framework. An Integral approach will lead towards a whole-person model of trauma, uniquely positioned to address the multidimensionality of trauma, the diversity of responses to traumatic events and uniqueness of individuals' healing and self-integration process. The psychic being (evolving soul) and psychic transformation are considered key to this healing process and to the path towards wholeness.

**Marta Grau Batlle**, M.A. is an EWP Ph.D. candidate at CIIS, where she is developing a comprehensive integral approach to understanding and healing trauma. Marta has been working in the field of social work, clinical psychology, and education for over 15 years in the USA and Europe. Marta's professional expertise is in psychosocial interventions and clinical treatments for victims of complex trauma, violence, child protection and social exclusion of youth and children among other vulnerable groups. During her professional tenure in Spain, she led one of the most complex regional centers for national foster care and adoption services programs under the State's Government jurisdiction. Marta is currently working as the lead school psychologist in Ravenswood School District, California where she conducts psychoeducational evaluation and provides psychological support and counseling to individuals, groups, and families, as well as coordinates strategic intervention for the management of individual and school-wide crises. Additionally, she serves as a clinical consultant for complex mental health cases of children and youth. Other professional experiences include clinical partnerships with organizations like Survivors International – where she worked as a volunteer with war victims, political asylum seekers, refugees, and survivors of genocide and gender persecution. Marta is a 2016 Cultural Integration Fellowship Integral Scholarship recipient.

### **Musicking as Integral Transformative Education**

Improvising music is an extraordinary practice that creates a processual context for inquiry into the nature of consciousness, multidimensional ways of knowing, and embodied spirituality. This presentation will explore the psychology of musicking by considering perspectives on consciousness during trancing, and erotic-dialectical tensions in free-improvisation. Musicking is envisioned as a powerful tool of open inquiry that traverses multidimensional, relational knowing and may be used as a pedagogical tool and inquiry method in an integral transformative education. In looking at how consciousness changes during trance, and how the dialectical eroticism of contradictory polarities is dynamically held and propelled through improvisation, we gain a deeper glimpse into how humans participate in psychospiritual inquiry through musicking.

**Sandeep Prakash** is a graduate student in the East-West Psychology department at the California Institute of Integral Studies. Personality, Spirituality, and Integral Yoga Psychology. Sandeep is a 2016 Cultural Integration Fellowship Integral Scholarship recipient.

### **Personality, Spirituality, and Integral Yoga Psychology**

Integral Yoga philosophy foresees human evolution as a transformational process where the human personality has to surrender and become purified by the spiritual higher power. In this way, the human being can become an instrument of the Divine and lead the movement towards the spiritualization of the planet. By contrast, mainstream psychology is more concerned with capturing fixed patterns in personality rather than in studying personality transformation. Only one model of personality focuses on transformation and also includes Self-Transcendence as a personality trait to capture the spiritual dimension of human beings: the psychobiological model of Cloninger (1993). The objective of this exposition is to start a dialogue between current scientific approach and the Integral Yoga approach to human personality. First, I will expose the different dimensions of Cloninger's model of personality and examine them from the Integral Yoga perspective. And secondly, I will propose the concept of Heart-Soul Axis to elucidate, within the Integral Yoga framework, the structural and functional aspects of human personality that are organized around the psychic being, or human soul in evolution. I will also suggest some ideas on possible venues to further research human personality.

**Marta Rubinart Rufach** received a Ph.D. in Clinical and Health Psychology at the Autonomous University of Barcelona (Spain) in January 2016. She is also a Ph.D. candidate in East-West Psychology at the California Institute of Integral Studies in San Francisco, CA. After advancing to candidacy in Spain in 2009, she travelled to California for a research stay at the Institute of Transpersonal Psychology (Palo Alto, 2010). In fall of 2010, she enrolled in the East-West Psychology doctoral program to gain a solid foundation in Contemplative Psychology, Spiritual Counseling, Integral Yoga Psychology, and Qualitative and Theoretical Research Methods with the objective of complementing her mainstream education with an integral and spiritual perspective of the psyche. For her Spanish Ph.D. she conducted a mixed-method research that explored the Jesus Prayer's acceptability and its psychological effects among Catholic people from Spain. For her current Ph.D. project, she is doing a comparative hermeneutics study of the Hesychasm, the spiritual doctrine developed around the Jesus Prayer, and the Integral Yoga Philosophy. The central theme of her dissertation is elucidating the Heart-Soul Axis as a model for explaining the structural and functional aspects of the human personality from the perspective of Integral Yoga Psychology. Marta is a 2016 Cultural Integration Fellowship Integral Scholarship recipient.

(5:00 PM/Namaste Hall)

### Past and Future Challenges of Integral Education

In this session we will reflect on our experiences from various sessions throughout the day in small groups and share collectively our insights, hopes and concerns about integral education at CIIS.

*Moderators:*

**Angela “Mictlanxochitl” Anderson Guerrero**, Ph.D. candidate, M.A., is a scholar practitioner whose doctoral studies are exploring the intersections of epistemology, indigenous knowledge and spirituality. Her dissertation in progress is titled “Testimonio and Knowledge Production Among Transterritorial Mexican and Mexican American Indigenous Spiritual Practitioners: A Decolonial, Participatory, and Grassroots Postmodernist Inquiry”. She is a part of transterritorial Mesoamerican and Lakota spiritual communities in the Americas. She pulls forward these lessons with the community through encounters such as the Indigenous Knowledge Gathering, which was activated in 2015. Most recently, she was invited to join a select group of scholars at the 2016 Summer Institute: “Towards a Non-Eurocentric Academia: Border Thinking and Decoloniality from Asia to Africa and from Europe to the Americas” at the University of North Carolina and Duke University. Angela is an integral education adjunct faculty at the Bachelor Completion Program at the California Institute of Integral Studies. She received an M.A. in public policy and a certificate in health administration and policy from the University of Chicago’s Harris School of Public Policy, and completed her undergraduate studies at the University of Notre Dame.

**Bahman A.K. Shirazi**, PhD, is CIIS archivist and historian, as well as adjunct faculty in ICP and EWP programs. He has worked in various administrative positions at CIIS for over twenty years, including several years as Director of Graduate Studies. In addition, he has taught at Dominican University, John F. Kennedy University, and Institute of Transpersonal Psychology. Bahman has published a number of book chapters and articles on various topics in integral psychology, integral education and integrative research methodology, and has served as guest editor for *ReVision* and *Integral Review* journals. He has presented at conferences in the U.S., Europe, and India and organizes the annual Founders Symposium on Integral Consciousness at CIIS.

(6:30 PM/Namaste Hall)

### Re-Genesis Encyclopedia: Synthesis of the Spiritual Dark-Motherline, Integral Research, Labyrinth Learning, and Eco-Thealogy.

Presentation by Eahr Joan

*MC:* Mara Keller

*Introductions by:* Joseph Subbiondo, Noah Lowenstein and Arisika Razak

**Re-Genesis** is the first encyclopedia that documents the generally untold spiritual history of women in the Near East, North Africa, and Southern Europe in the period from 6 million BCE to 1 CE, including extensive evidence regarding the reverence of goddesses and women’s spiritual leadership. The encyclopedia, which was developed by CIIS Women’s Spirituality alum and reference librarian Eahr Joan, consists of over 250 essay-length entries written over a period of several decades and includes thousands of images from 12 years of fieldwork. Re-Genesis will be hosted on CIIS digital institutional repository, DigitalCommons@CIIS.

**Eahr Joan** is a Reference Librarian at CIIS Library, has a Philosophy and Religion M.A. in Women’s Spirituality, and is author of Re-Genesis Encyclopedia: Synthesis of Labyrinth Learning, Integral Research, and Eco-Thealogy. Under the auspices of London University and the British Museum Library, she concluded a 12 year photographic fieldwork project throughout North Africa, Europe, and the Near East from 1980-1992. Subject specialties are Archaeo-Mythology and Eco-Thealogy. Given extensive Archaeomythology research coupled with photographic documentation over the last three and a half decades, this on-line index archives and authenticates the existence and influence of dark mothers and gender equality across disciplines, cultures, and historical periods starting from 3,000,000 BCE. As an annotated chronology of the dark mother-line from the Hominid ancestry, supported by a profusion of global images photographed at sacred sites, temples, museums and private collections, this is the first and only encyclopedia of its kind.