A pioneer in integrative teaching and learning, CIIS is known for the following:

- Nationally and internationally recognized professors who expand the traditional boundaries of learning in their classes and scholarship. Study with faculty members who are committed to integrating, with academic rigor, diverse perspectives, and multiple ways of knowing.
- Leading-edge graduate programs in the School of Professional Psychology & Health and the School of Consciousness and Transformation.
- A unique School of Undergraduate Studies that features a Bachelor of Arts Completion (BAC) program offered on weekends in a cohort format. The BAC program enables students with previously earned college credit to earn an undergraduate degree in Interdisciplinary Studies.
- Online graduate programs in the groundbreaking fields of Transformative Studies and Transformative Leadership that expand our borders beyond the Bay Area. Online students benefit from an international community of learners and their reflective interaction with one another.
- A dynamic and supportive learning community—the perfect incubator for innovative ideas and study. The personal attention of faculty and our small classes enable students to express themselves with confidence.
- Internships in the six award-winning CIIS counseling centers and affiliated sites located throughout San Francisco. Students learn by practice under the guidance of trained supervisors.

Engaged and Innovative Community

Creative, curious, mindful, and socially aware—these are just a few of the words that describe the people of CIIS. What sets us apart is how we put those characteristics to work. We're passionate about intellectual inquiry and disciplined in our practice. We engage fully with our studies, one another, and our communities. Above all, we're open to new learning experiences, and we draw on the opportunities CIIS offers us to transform the world.

A Pioneering Vision

In 1968, San Francisco was the scene of a national revolution in music, politics, culture, and self-awareness. That same year Professor Haridas Chaudhuri and his wife, Bina, established CIIS, developing an equally revolutionary approach to education. They envisioned an integral approach to higher education that drew on the inspiration of the renowned Indian philosopher Sri Aurobindo. Originally focused on the integration of Asian and Western studies, CIIS has grown to include programs that offer a broad array of multicultural perspectives. While expanding the range of its programs, CIIS has retained the intimacy of an academic community rare in U.S. higher education. At the intersection of global and personal responsibility, CIIS has been committed to fulfilling Professor Chaudhuri’s vision: "Humankind can no longer be divided into exclusive segments so that the fortune of one will not affect the fortune of the other."

Admissions

We begin accepting applications for the spring semester in September and for the fall semester in November. It is highly recommended that you submit all application materials at least two weeks before the February 1 priority deadline in order to avoid delays in having your application reviewed. Applicants who apply by the fall priority deadline will be notified of the admissions decision by April 1, with enrollment deposits required by May 1. If you are mailing your application from outside the United States, mail it at least thirty days before the department deadline. Applications are accepted after the posted deadline on a space-available basis.

For information on application requirements, procedures for admissions, and program-specific application deadlines, or to complete an application online, please visit www.ciis.edu/admissions. Admissions counselors (415.575.6154, admissions@ciis.edu) are pleased to answer your questions.
Ecology, Spirituality, and Religion

MA and PhD in Philosophy and Religion with a Concentration in Ecology, Spirituality, and Religion

Program Description
visit us online at http://ciis.edu/esr

Academic Year 2013–2014
California Institute of Integral Studies
1453 Mission Street, San Francisco CA 94103
415.575.6100 www.ciis.edu
# Table of Contents

Program Vision .......................................................................................................................... 3  
Program Mission ..................................................................................................................... 3  
Distinctive Features of Ecology, Spirituality, and Religion at CIIS ............................................. 4  
MA Program in Ecology, Spirituality, and Religion ................................................................. 5  
  About the MA Program ........................................................................................................ 5  
  Master’s Curriculum ........................................................................................................... 5  
  Master’s Curriculum Progression ....................................................................................... 5  
  Admission to the MA Program .......................................................................................... 6  
PhD Program in Ecology, Spirituality, and Religion ............................................................... 6  
  About the PhD Program ..................................................................................................... 6  
  PhD Curriculum ................................................................................................................ 6  
  Admission to the PhD Program ......................................................................................... 6  
Selected Course Descriptions ................................................................................................. 7  
Core Faculty ............................................................................................................................ 10

Contact the admissions counselor responsible for this program at www.ciis.edu/admissionsteam  
or visit our website: www.ciis.edu.
Program Vision

We live in the midst of one of the greatest transitions in Earth’s history. Humanity, having become a planetary force, is now shaping both its own future and the long-term future of millions of species of life. This decisive process occupies the most creative energies of our time. One of the most significant recent developments is the engagement of our spiritual traditions in this transformation of consciousness and society. When the moral force of the world’s religions combines with the depth understanding of ecology, humanity will find itself in the very center of that profoundly mysterious process by which the Earth community is revitalizing itself.

Program Mission

Numerous interlocking ecological crises, including mass extinction of species, climate change, desertification, and poverty, mark the twenty-first century as a time of unprecedented change and challenge. This ecological devastation calls forth scientific, economic, and policy responses. Yet such standard responses often appear inadequate to the scope of the crisis. Many leading thinkers have come to understand that the ecological crisis represents a crisis of human consciousness, and requires fundamental revisioning of cultural values. The pace of global change calls for an understanding of the process by which humanity came to this crossroads in planetary history. It also calls for more enlightened ways of thinking and being in the world. The world's religious and spiritual traditions offer deep insight into the human condition, along with profound teachings about how humans should relate to one another and to earthly life. Questions about the role and meaning of the human have illuminated religious quests for millennia; these same questions inspire the contemporary search for ecological sustainability. The concentration in Ecology, Spirituality, and Religion at CIIS is designed to help students address these and related questions with rigor, insight, and efficacy.

Taking inspiration from such visionaries as geologian Thomas Berry; His Holiness the Dalai Lama; systems theorist Joanna Macy; Nobel laureate and Green Belt Movement founder Wangari Maathai; World Resources Institute founder Gus Speth; Forum on Religion and Ecology founders Mary Evelyn Tucker and John Grim; and many other leading thinkers, the Ecology, Spirituality, and Religion concentration invites students into an emerging discussion in which they will generate new knowledge, contributing to a growing field of academic inquiry and activism.

Through the Ecology, Spirituality, and Religion concentration in the Philosophy and Religion department at CIIS, master’s and doctoral students explore the role of worldviews, philosophies, and religion in understanding and responding to interconnected global ecological crises. They gain facility with ecological principles and practices. They develop the knowledge and wisdom to respond to the ecological devastation from healing integral and transdisciplinary perspectives. Students acquire skills and insight to transform practices, worldviews, and consciousness in service of a more just, sustainable, and flourishing future.

The program’s uniquely integrated curriculum explores such questions as:
- What are the roles of religion, spirituality, and culture in the ecological crises of our time?
- What ecological insights does the world’s religious heritage offer?
- How can exploring worldviews help to understand and address ecological trauma?
Distinctive Features of Ecology, Spirituality, and Religion at CIIS

Located in the Philosophy and Religion department, the program in Ecology, Spirituality, and Religion has several distinctive attributes.

**Philosophy:** While philosophical inquiry into the nature of being—metaphysics—is out of vogue in many philosophy departments, such inquiry is essential to analyzing and understanding the appropriate human role with regard to the rest of the cosmos. Metaphysical inquiry, which allows philosophy to take a broader approach to the meaning and nature of existence, is alive and well in the CIIS Department of Philosophy and Religion.

**Religion:** Philosophical reflection focuses on questions of meaning and purpose—the questions that the world’s religions strive to address. Religions also require the critical reflections of philosophy. Located in a department in which philosophical and religious reflection occur in tandem and inform one another, the Ecology, Spirituality, and Religion program creates a unique atmosphere for deep critical reflection relevant to ecological concerns.

**Cosmology:** Courses offered within the department of Philosophy and Religion employ cosmological understanding to place human creativity within the history of the 13.7 billion-year-old expanding cosmos. Such courses provide an important context for understanding the interconnections of human and cosmological history. The cosmological perspective places environmental challenges into their larger context in time and space, allowing access to new analytical tools for the genealogical understanding of environmental problems and a new, broader context for ethical and moral inquiry.

**Imagination:** The faculty of the Philosophy and Religion department stress the role of human imagination in interpreting texts and phenomena. World literature, art, music, meditation, and philosophical Romanticism are used to open up new avenues of perception. Imagination—the ability to see beyond what currently exists—is urgently needed for reshaping the human relationship with the Earth.

**Spirituality:** Spirituality is woven throughout the academic programs at CIIS, and is essential to understanding Ecology, Spirituality, and Religion together. The spiritual commitments of both modern environmental activists and indigenous peoples deserve additional reflection in the context of the environmental crisis. As a nonsectarian and pluralistic institution, CIIS provides the ideal context in which to engage in further reflection on the connections between spirituality and ecology.

**Activism:** Students in the Ecology, Spirituality, and Religion program are encouraged to apply their intellectual discoveries and commitments in the larger community, to put their knowledge into action. Master’s students participate in a three-unit, 100-hour practicum, in which they provide service to an organization working to repair the relationships between the human and the natural world. Through these fieldwork experiences, students gain practical, hands-on experience, as well as professional connections, which will help them to devise productive opportunities following graduation.
# MA Program in Ecology, Spirituality, and Religion

## About the MA Program
The MA in Ecology, Spirituality, and Religion emphasizes an embodied, engaged approach, in which contemplative practice and career exploration complement rigorous study. Students earning an MA in Ecology, Spirituality, and Religion will be at the forefront of an interdisciplinary field that has grown rapidly over the past decade. Graduates will be well prepared to engage environmental issues in multiple spheres, or to pursue doctoral-level study.

## Master’s Curriculum
The Ecology, Spirituality, and Religion master’s program explores the role of worldviews, philosophies, and religion in the interconnected global ecological crises through 36 units of coursework. The curriculum progression includes two introductory courses; coursework in religion, philosophy, spirituality, and ecological issues; a fieldwork practicum; electives; and a capstone experience.

Students will
- Develop familiarity with one (or more) religious tradition(s)
- Gain facility with some approaches to the philosophy of religion
- Acquire thorough knowledge of at least one ecological issue
- Understand and navigate the epistemological challenges in studying religion and ecology together
- Integrate their insights from their coursework into a coherent final capstone experience

## Master’s Curriculum Progression

<table>
<thead>
<tr>
<th>Year 1 (18 units)</th>
<th>Year 2 (18 units)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Theory and Method in the Integrative Study of Religion and Ecology</strong> (3 units)</td>
<td><strong>Practicum Course</strong> (3 units/100 hours of service): Touch the Earth</td>
</tr>
<tr>
<td><strong>Religion</strong> (3 units) Options include:*</td>
<td><strong>Religion</strong> (3 units, must be same tradition as year 1)</td>
</tr>
<tr>
<td>• Christianity and Ecology</td>
<td></td>
</tr>
<tr>
<td>• Buddhism and Ecology</td>
<td></td>
</tr>
<tr>
<td>• Yoga and Ecology</td>
<td></td>
</tr>
<tr>
<td><strong>Core Ecology course: Ecology in a Time of Planetary Crisis</strong> (3 units)</td>
<td><strong>Ecology Elective</strong> (3 units). Options include:</td>
</tr>
<tr>
<td></td>
<td>• Environmental Ethics</td>
</tr>
<tr>
<td></td>
<td>• Science, Ecology, and Contested Knowledge(s)</td>
</tr>
<tr>
<td></td>
<td>• The Epic of the Universe</td>
</tr>
<tr>
<td></td>
<td>• Toward an Integral Ecological Consciousness</td>
</tr>
<tr>
<td><strong>Philosophy</strong> (3 units). Options include:</td>
<td><strong>Feminism, Globalization, and Justice</strong> (3 units) Options include:</td>
</tr>
<tr>
<td>• History of Western World Views</td>
<td>• Ecofeminist Philosophy and Activism</td>
</tr>
<tr>
<td>• Philosophy of Religion</td>
<td>• The Ecosocial Vision</td>
</tr>
<tr>
<td>• Whitehead’s Philosophy</td>
<td>• Environment and Development</td>
</tr>
<tr>
<td>• Philosophy and Ecology</td>
<td></td>
</tr>
<tr>
<td><strong>Electives</strong> (3 units)</td>
<td><strong>Integrative Seminar</strong> (2 units) OR <strong>Thesis proposal</strong> writing (1 unit) + Thesis research and writing (3 units)</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Elective</strong> (3 units)</td>
<td><strong>Elective</strong> (2–4 units)</td>
</tr>
</tbody>
</table>

*Note that options are dependent on faculty availability.*
Admission to the MA Program
Applicants to the master’s program should possess strong writing, analytical, and critical thinking skills developed during undergraduate study at an accredited institution. Applicants with a variety of backgrounds will be considered, provided the applicant possesses demonstrated interest in the subject matter of the concentration. Applicants should be committed to examining ecological issues from a variety of interdisciplinary perspectives, and to an appreciation of diverse perspectives. Master’s students are motivated by their deep concern for the state of the Earth and their determination to find healing solutions for the future.

PhD Program in Ecology, Spirituality, and Religion

About the PhD Program
Interdisciplinary scholars wishing to engage in rigorous study of ecology and religion together will find the PhD program in Ecology, Spirituality, and Religion uniquely suited to their goals. Doctoral students study with faculty renowned for their cutting-edge approaches to investigating the role of worldviews, philosophies, and religions in understanding and responding to global challenges.

PhD Curriculum
The PhD requires a minimum of 36 units of coursework, followed by two comprehensive exams, a dissertation proposal, and original research, culminating in a doctoral dissertation approved by a committee of three experts. The two comprehensive exams, proposal writing, and dissertation carry 0 units. During these phases of study, the student enrolls for a flat fee each semester. Doctoral students publicly present their research findings at least twice during the course of their doctoral studies at relevant conferences at CIIS and nationally.

Coursework for ESR doctoral students addresses religions and spiritualities, ecology and environmentalisms, cosmology, theory and method, the philosophy of religion, and transdisciplinary thinking. All doctoral students take at least two courses in research theory and method, including Theory and Method in the Integrative Study of Religion and Ecology. Additional language or methodology courses may be required by the student’s mentor. Students admitted with an MA in a field other than philosophy, religion, or environmental humanities may need to take up to 18 supplemental units of philosophy and religion courses. Doctoral students in Ecology, Spirituality, and Religion develop advanced research, writing, and inquiry skills to prepare them for roles in higher education and public sector leadership.

Admission to the PhD Program
Doctoral students wishing to specialize in Ecology, Spirituality, and Religion should possess a master’s degree in a discipline relevant to the program (e.g. anthropology, biology, ecology, environmental history, environmental studies, geography, literature, philosophy, religion) from an accredited graduate institution. Applicants to the doctoral program should identify two core faculty members whose expertise closely matches the student’s proposed course of study and research project. Doctoral applicants should demonstrate research preparation suggestive of their motivation to complete a doctoral dissertation.
Selected Course Descriptions

PAR 6071: Philosophy and Ecology: Towards a Green Metaphysics, Phenomenology, and Epistemology (3 units) Jacob Sherman
The purpose of this course is both to introduce and to deepen students' awareness of important work within the growing field of environmental philosophy. Although environmental philosophy is sometimes treated as if it were reducible to environmental ethics, the questions raised by the ecological crisis go beyond the merely ethical and prompt us to consider many of our deepest philosophical accounts and commitments. Throughout this course, students engage with the way a diverse set of environmental philosophers have sought to employ and sometimes to revise metaphysical, phenomenological, and epistemological issues in the light of green concerns. The course begins by considering the historical background to the emergence of environmental philosophy and then moves on to consider the state of the field in recent decades. Works emerging from within analytic, continental, and process/pragmatist traditions are considered, as are key works from within the philosophical sides of both deep ecology and ecofeminism.

PAR 6078: Theory and Method in the Integrative Study of Religion and Ecology (3 units) Elizabeth Allison and Jacob Sherman
Scholarship that crosses disciplinary boundaries requires a unique set of tools and strategies. This course is devoted to exploring theoretical and methodological lenses that allow rigorous, imaginative, and sympathetic engagement with interlocutors from the diverse fields represented in the Ecology, Spirituality, and Religion concentration. Following a historical and critical introduction to the field of religion and ecology, we investigate a range of methodological approaches, and conclude with the application of these approaches to specific ecological case studies.

PAR 6079: Ecology in a Time of Planetary Crisis (3 units) Elizabeth Allison
Ecology is the study of the oikos, Greek for household or home. What does it mean, existentially, to find that our home, Earth, is under threat as a result of human actions? This course provides a broad overview of the human imbrication in planetary systems. Beginning with an exploration of the patterns and processes identified by ecological science, such as emergence, chaos, competition, cooperation, and self-organization, we broaden into an examination of critical planetary issues, including climate change, biodiversity loss, deforestation, fresh water depletion, agriculture, fisheries collapse, and globalization. Framings of ecological issues are placed in dialogue with religious and spiritual views, allowing students to discuss the complex interconnected ways that worldviews, biophysical science, institutions, ethics, and justice have shaped the current state of the Earth.

PAR 6081: Awakening to the World—Buddhist Explorations of Inner and Outer Landscapes (3 units) Anne Teich
Being in this world at this time calls for extraordinary courage, compassion, and wisdom. The temptation to despair—to give up the vital impulse to seek meaning and fulfillment—is strong. This course will explore from the Buddhist perspective the material and spiritual forces that have shaped us and that continue to offer possibilities of a positive response. Drawing on primary and secondary sources in the Buddhist traditions, the course will investigate traditional practices of personal transformation with the aim of creating well-being for communities. This course will have a strong experiential component: there will be meditation sessions in the tradition of mindfulness-insight in each class with a two-day meditation retreat at the end of the semester.

PARP 6110: Cosmological Powers (3 units) Brian Thomas Swimme
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 6120: Cosmology of Literature (3 units) Brian Thomas Swimme
Poets, novelists, and writers of epic literature are among our finest philosophers, for they present penetrating metaphysical principles within the dramatic and concrete actions of particular characters in context. This course is a journey through Earth’s literary cosmologies, stretching from the earliest epics to the literature of the twenty-first century.
PARP 6315: The Epic of the Universe (3 units) Brian Thomas Swimme
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 6403: Spirit and Nature (3 units) Robert McDermott
This course explores the application to nature of an anthroposophical worldview and practice. It is situated within the broadly Romantic tradition and esoteric research advanced by Goethe and Emerson in the nineteenth century and by Rudolf Steiner and his followers in the twentieth century. It includes a study of the Aristotelian-Aquinian tradition, Steiner’s spiritual ecology, Pogacnik’s esoteric Gaia research, Zoeteman’s Gaiasophy, and Steiner’s directions for biodynamic farming. The course will include a visit to one or more biodynamic farms and one or more guest classes by biodynamic gardeners or farmers.

PARP 6407: Karma and Biography (3 units) Robert McDermott
This course will join the study of karma to the biographies and autobiographies of individuals who were influential in the twentieth century and whose lives reveal an ideal blend of thinking, writing, spiritual striving, and activism. The class will attempt to find critical destiny moments in the lives of each individual studied. The final paper will be a thirty-page, spiritual-intellectual autobiography.

PARP 6473: Hill of the Hawk I (1 unit) Elizabeth Allison and Heather Lanier
What does it mean to participate as conscious, responsible, ethical human beings in food production and consumption, individually and collectively? What is our responsibility, as citizens of planet Earth, to beings who give their lives for our nourishment? How do we ethically, philosophically understand the intimate relationships that we enter into when we consume food? This course does not suggest that there is a single correct answer, but that it behooves each of us, as citizens of Earth, to consider this question. Experiencing the land for a weekend at Hill of the Hawk Farm, an inspiring family farm in Big Sur, will allow us to participate in the agro-ecological rhythms of rural farm life during the harvest season. During the weekend, hands-on farm work and food preparation; instruction in Spacial Dynamics®; and reading and reflection on texts by leading thinkers on food and farming, will allow us to consider, in practice and theory, our roles in the larger Bay/ Delta bioregion as consumers, and, to a lesser and individual degree, producers, of food.

PARP 6522: Science, Ecology, and Contested Knowledge(s) (3 units) Elizabeth Allison
To understand the current ecological crisis, we need to investigate the ontological and epistemological foundations of our knowledge about the environment. The science of ecology, in its social and biophysical permutations, is a dominant way of understanding the natural environment. Examining the social construction of scientific and ecological knowledge will shed light on how we know and what we know about the natural environment.

In this course, we will critically examine the social construction of scientific and ecological knowledge, coming to see Western scientific knowledge as a particular cultural phenomenon. We will examine countervailing epistemological understandings, such as situated knowledge and traditional ecological knowledge, which challenge the idea of a dispassionate and omniscient scientific viewpoint. We will investigate the compatibility of religious and spiritual insights with ecological knowledge. Applying feminist and non-Western epistemologies to environmental issues, we will seek to generate alternative ways of understanding ecological crises, which may, in turn, generate healing alternatives.

PARP 6523: Environmental Ethics (3 units) Elizabeth Allison
This course surveys ethical approaches to the natural environment, with particular focus on the American context. We will trace the ways that the natural environment has been theorized over time, and the ethical approaches that derive from various views of the natural environment. The goal of the course is for students to construct, articulate, and argue for their own theoretically rigorous environmental ethics.
PARP 6525: Toward an Integral Ecological Consciousness (3 units) Elizabeth Allison
The scale of the global ecological crisis requires the development of new understandings of the human-Earth relationship. This course introduces transdisciplinary approaches that broaden and deepen the study of ecology. Following a review of the state of the Earth and human participation in planetary well-being, lectures and discussion engage such topics as deep ecology, social ecology and green politics, ecofeminism, environmental justice, political ecology, and the relation of ecology to religion and spirituality. Embodied practices guide students in cultivating a personal relationship with nonhuman beings and the living Earth.

PARP 6532: Christianity and Ecology (3 units) Jacob Sherman
What is the relationship between Christianity and ecology? How have various aspects of Christian thought and theology contributed to the present ecological crisis? In what ways might Christian thought and practice help to heal our present crisis? By focusing on the scriptural, theological, and spiritual background, as well as on recent articles and monographs, this course seeks to provide students with an introduction to the way that Christian thinkers have responded to the current concern over the human relationship to the Creation in order to come to a fuller understanding of some of the spiritual, philosophical, social, and economic forces that have shaped that relationship and to re-imagine how the Christian wisdom tradition might contribute to answering the pressing ecological concerns of our time.

PARP 6533: Touch the Earth: Practicum Seminar (3 units) Elizabeth Allison
Upon learning about the multiple and interlocking crises facing the Earth community, including mass extinction, global climate change, fresh water depletion, and forest destruction, many students ask “But what can I do?” This course is dedicated to providing the tools and support for you to answer that question in the way most harmonious with your own unique gifts. During the spring semester, students complete 100 hours of service at a community organization, and will meet five times as a group to discuss their fieldwork and their insights about the implementation of ecological theory and practice in the larger San Francisco Bay Area community.

PARP 6563: Buddhism and Ecology (3 units) Elizabeth Allison
What wisdom can a 2500-year-old tradition offer in the context of contemporary environmental devastation? Does Buddhist compassion for all sentient beings lead to a harmonious environmental ethic? What emotional and spiritual resources does Buddhism offer to activists? Are Buddhism and activism mutually incoherent? In the search for more ecologically sustainable worldviews, some have suggested that Buddhism offers a positive alternative to destructive aspects of the Western worldview. Others claim that the association of Buddhism with ecology is based on strategic geo-political positioning, or on facile assumptions about Asian traditions. In this course, we will examine Buddhist perspectives on nature, along with Buddhist responses to Asian and global environmental issues. We begin with historical texts that frame the Buddhist perspective on nature. We examine Buddhist foundations for ecological thought, the role of Buddhism in the development of the American environmental movement, and challenges in reconciling Buddhist positions with modern science. Works by Buddhist leaders and scholars, including the Dalai Lama, Thich Nhat Hanh, Sulak Sivaraksa, Joanna Macy, and poet Gary Snyder illuminate the role of modern Buddhism in environmental discourse.

PARP 7701: Master’s Integrative Seminar (2 units) Elizabeth Allison
The purpose of this course is to help you discover what you have learned during your time at CIIS: you will re-cover both the content of the knowledge you have gained, and your process of knowing—the sources of your epistemology. In this course, you will reflect upon your work and journey through the program and create several culminating projects designed to help you summarize, integrate, and refine your knowledge and experience to prepare for life after graduation. Through review of subjects and texts studied, and reflection upon classroom and community experiences, you will draw together an integrated and integral conclusion to your education. As process and product of this work, you will 1) write a final paper that synthesizes the various strands of your research and development, and 2) give a final presentation to an assembly of faculty, students, and invited guests on the last day of the course.

PARW 6073: Animal Ethics: Spiritual, Ecological, and Philosophical Perspectives
Ancient spiritual wisdom and contemporary scientific findings both refute Descartes’ assertion that non-human animals are automatons devoid of consciousness or feeling. Nonetheless, the view of animals as machines
undergirds many of our modern practices, such as factory farming and animal experimentation. How have Western philosophical trajectories, economic systems, and linguistic practices led to our ethical myopia concerning animals? What is the relationship between sexism, racism, and “speciesism”? How can we better align our spiritual, philosophical, and ecological wisdom with our actual practices toward our fellow species?

**PARW 7002: Ecofeminist Philosophy and Activism (3 units)**
This course will explore the following questions: Does feminism need ecology? Does ecology need feminism? What are the common roots in the subordination of women and nature? Whatever happened to the reverence once paid to Mother Earth? Do women or feminists have crucial roles to play in the struggle to save the earth? Is the perceived relation between women and nature simply a product of gender binaries and sex role stereotyping?

---

**Core Faculty**

Housed in the Philosophy and Religion Department, the Ecology, Spirituality, and Religion program employs an integral approach that unites spirituality and activism, mind and body, and critical and imaginative faculties. Core faculty include Elizabeth Allison, Robert McDermott, Jacob Sherman, and Brian Thomas Swimme.

**Elizabeth Allison**, PhD, concentration chair and program founder, received her PhD (2009) in Environmental Science, Policy and Management from the University of California, Berkeley. She was among the first students at Yale University to complete dual master’s degrees in religion (from Yale Divinity School) and in environmental management (from the Yale School of Forestry and Environmental Studies). She was a Fulbright fellow in Nepal in 2003-04, conducting research on natural sacred places in the Khumbu region near Mount Everest. She has taught environmental studies in academic settings at UC Berkeley, Yale, and Williams College, and through experiential modes in youth development programs in Vermont and California.

Her writing has appeared in *Mountain Research and Development, The Progressive Christian*, and several volumes of the *Encyclopedia of Sustainability*. She has contributed articles to edited volumes exploring the geography of religions, religion and modernization in Nepal, and Bhutanese studies. Allison’s current research explores the role of religious and spiritual discourse and practice in environmental action through case studies of natural resource management in the Himalayas, where she has lived and conducted field research for more than two years. Additional research interests include environmental ethics, political ecology, religion and ecology, the politics of knowledge, biodiversity conservation, and climate change.

Previously, she directed a national program called Experience Corps, which mobilizes retired people to share their skills and wisdom with needy schoolchildren, coordinated a California-wide AmeriCorps program focused on environmental education and restoration, and led teams of young people restoring parks and trails in California and Vermont.

**Robert McDermott**, PhD, Boston University (Philosophy, 1969) is CIIS president emeritus and professor of philosophy and religion. He taught at Manhattanville College (1964-71) and is professor emeritus and former chair of the Department of Philosophy at Baruch College, CUNY (1971-90).


He was secretary of the American Academy of Religion (1968-71) and secretary-treasurer of the Society for Asian and Comparative Philosophy (1972-76). In 1975-76, he was a Senior Fulbright Lecturer at the Open University, where he coproduced an OU-BBC film, *Avatar: Concept and Example on the Bhagavad Gita and Sri Aurobindo*. 
From 1978 to 1980, he was director of a National Endowment for the Humanities project for the review of audiovisual materials for the study of Hinduism and Buddhism. He is the founding chair of the board of Sophia Project for mothers and children at risk of homelessness, and has been chair of the board and president of many other institutions.

Jacob Sherman, PhD, is assistant professor of Philosophy and Religion at CIIS. He received his PhD in philosophy of religion from the University of Cambridge and was previously a visiting lecturer in Philosophy of Religion at King’s College London. Sherman is the author of the forthcoming volume, Partakers of the Divine: Contemplation and the Practice of Philosophy; and the editor, with Jorge Ferrer, of The Participatory Turn: Spirituality, Mysticism, Religious Studies. His writings have also appeared in such journals as Religious Studies, Modern Theology, and The Heythrop Journal. He is currently researching his next book—tentatively titled Imagining Creation—which deals with the nexus, both historical and contemporary, of Romantic religion, environmental philosophy, and questions of value.

Brian Thomas Swimme, PhD, received his Ph.D. (1978) from the Department of Mathematics at the University of Oregon for work in gravitational dynamics. He brings the context of story to our understanding of the 13.7 billion year trajectory of the universe. Such a story, he feels, will assist in the emergence of a flourishing Earth community. His research focuses on the evolutionary dynamics of the universe, the relationship between scientific cosmology and more traditional religious visions, the cultural implications of the new evolutionary epic, and the role of humanity in the unfolding story of Earth and cosmos. He is the author of The Hidden Heart of the Cosmos (Orbis, 1996), Manifesto for a Global Civilization (with Matthew Fox) (Bear and Company, 1983), The Universe is a Green Dragon (Bear and Company, 1984), The Universe Story (Harper, 1992), which is a culmination of a ten-year collaboration with cultural historian Thomas Berry, and Journey of the Universe, a film and a book, (Yale University Press, 2011) written with Mary Evelyn Tucker. Brian’s media work includes the video series, Canticle to the Cosmos, Earth’s Imagination, and The Powers of the Universe.
San Francisco Is Our Campus

San Francisco is a hub of connections—international, cultural, and professional—within one of the world’s most beautiful natural environments. Diverse neighborhoods make up the city, and CIIS is located in the lively downtown area.

Inside our buildings, you’ll find intense learning experiences, a rooftop Zen garden, meditation room, bookstore, art exhibits, and our popular organic café. Outside, a spirit of renewal is invigorating SoMa, our South of Market neighborhood. Parks, shops, and housing are sprouting up in the area between Mission Street and the San Francisco Bay, already anchored by Symphony Hall, the Asian Art Museum, Yerba Buena Center for the Arts, the Museum of Modern Art, San Francisco Public Library, and City Hall.

In the city and throughout the Bay Area, students gain work experience at challenging practicum sites. There’s an exciting synergy here between personal and communal growth you won’t find anywhere else.

Through CIIS Public Programs & Performances, the Institute offers students and the public a dazzling variety of concerts, workshops, conferences, lecture series, and urban retreats—many granting continuing education credit—that showcase leaders in spiritual practice, interfaith dialogue, psychology, social activism, bodywork, performing arts, dance, movement, and many other areas. The Arts at CIIS sponsors numerous art exhibits and events, and travel tours take alumni and friends to such destinations as India and Costa Rica. A recent major conference, “Expanding the Circle: Creating an Inclusive Environment in Higher Education for LGBTQ Students and Studies” attracted participants from colleges and universities throughout the U.S. and internationally.

Open the Door to Your Future

Our place is yours during CIIS open houses and program information sessions—great ways to experience our community and learn about programs firsthand. You can also call or email our admissions counselors who can answer your questions, put you in touch with specific programs, and schedule a classroom or campus visit.

Financial Aid Is Available

CIIS administers a full complement of financial aid programs, including federal student loans, scholarships, grants, student employment, and private loans. Please call the Financial Aid Office for details at 415.575.6122 or visit www.ciis.edu/financialaid

Academic Programs

SCHOOL OF CONSCIOUSNESS AND TRANSFORMATION

• Asian and Comparative Studies (MA, PhD in Philosophy and Religion)
• Anthropology and Social Change (MA, PhD)
• East-West Psychology (MA, PhD)
• Ecology, Spirituality, and Religion (MA, PhD in Philosophy and Religion)
• Philosophy, Cosmology, and Consciousness (MA, PhD in Philosophy and Religion)
• Transformative Leadership (MA, online)
• Transformative Studies (PhD, online)
• Women’s Spirituality (MA, PhD in Philosophy and Religion)
• Creative Inquiry, Interdisciplinary Arts (MFA)
• Writing and Consciousness (MFA)

SCHOOL OF PROFESSIONAL PSYCHOLOGY & HEALTH

• Clinical Psychology (PsyD)
• Community Mental Health (MA in Counseling Psychology)
• Drama Therapy (MA in Counseling Psychology)
• Expressive Arts Therapy (MA in Counseling Psychology)
• Human Sexuality (PhD)*
• Integral Counseling Psychology (MA in Counseling Psychology)
• Integrative Health Studies (MA)
• Somatic Psychology (MA in Counseling Psychology)

SCHOOL OF UNDERGRADUATE STUDIES

SCHOOL OF UNDERGRADUATE STUDIES

SCHOOL OF UNDERGRADUATE STUDIES

SCHOOL OF UNDERGRADUATE STUDIES

SCHOOL OF UNDERGRADUATE STUDIES

SCHOOL OF UNDERGRADUATE STUDIES

SCHOOL OF UNDERGRADUATE STUDIES


BA in Interdisciplinary Studies

ONLINE DEGREES

• Transformative Leadership (MA)
• Transformative Studies (PhD)

CERTIFICATE PROGRAMS

• Advanced Certificate in East-West Spiritual Counseling

*Pending WASC approval
Integral
An approach to life, philosophy, and education that focuses on wholeness and integration of body-mind-spirit. The Sri Yantra symbolizes the integration of the spiritual with the worldly, embracing paradoxes and honoring diversity as part of its method of comprehending unity.

“What happens at CIIS is very nearly unique in the world of higher education. It is also revolutionary...No one is truly educated until heart and mind have been joined with action.”

PARKER PALMER
Author, educator, activist

Accreditation
CIIS is accredited by WASC (Western Association of Schools and Colleges, 985 Atlantic Avenue, Suite 100, Alameda CA 94501; 510.748.9001).

Diversity
California Institute of Integral Studies recognizes and honors the value of a diverse academic community. It is committed by law and by purpose to serving all people on an equal and nondiscriminatory basis.

Printed on recycled paper with vegetable-based ink