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

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

As a pioneer in integral education, CIIS is well positioned to meet the needs of a growing student body. In preparing students to work in the areas of psychology, religion, philosophy, social sciences, and the humanities, the Institute's PhD, PsyD, MA, and BA Completion programs cultivate qualities needed for leaders of transformative change in fields of work and in society.

As you review the CIIS catalog, you will discover a university that advances its mission by offering courses on the frontier of knowledge, taught by faculty members who are scholars and student-centered teachers. For a spirited and meaningful education that will prepare you to engage in a positive transformation of our communities and our world, I welcome you to explore CIIS.
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About CIIS

Mission
California Institute of Integral Studies is an accredited institution of higher education that strives to embody spirit, intellect, and wisdom in service to individuals, communities, and the Earth. The Institute expands the boundaries of traditional degree programs with interdisciplinary, cross-cultural, and applied studies in psychology, philosophy, religion, cultural anthropology, transformative learning and leadership, integrative health, and the arts. Offering a personal learning environment and supportive community, CIIS provides an extraordinary education for people committed to transforming themselves and the world.

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

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

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

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

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

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

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

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

Accreditation
Since 1981, the Institute has been accredited by the Commission for Senior Colleges and Universities of the Western Association of Schools and Colleges (WASC), 985 Atlantic Avenue, Suite 100, Alameda, CA 94501; 510-748-9001.

The Department of Clinical Psychology was granted accreditation by the APA in 2003; the current status is “Accredited, on Probation,” to be reviewed in a site visit in 2010. For further information about the status, go to http://www.ciis.edu/academics/psyd.html. Contact information: American Psychological Association, 750 First Street, NE, Washington, DC 20002-4242; telephone, 800-374-2721; TDD/TTY, 202-336-6123.

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

The Academy was alive with the excitement of new ideas and a dazzling mix of scholars and artists. According to Alan Watts, a foremost interpreter of Eastern philosophies for the West who served as dean, the Academy “was one of the principal roots of what later came to
be known, in the early sixties, as the San Francisco Renaissance. . . . The weekly colloquium of the Academy’s faculty . . . became an event increasingly attractive to San Francisco artists and intellectuals.”

From these beginnings, in 1968 Haridas Chaudhuri founded California Institute of Asian Studies (CIAS), which functioned as the educational arm of the Cultural Integration Fellowship he established with his wife, Bina. He wrote of his vision for education in his book *The Evolution of Integral Consciousness*:

> Humankind can no longer be divided into exclusive segments so that the fortune of one will not affect the fortune of the other. We live in a world of shrinking dimensions with people of different cultural, religious, and racial backgrounds coming together. As it is commonly phrased, either we swim together or we sink together. . . . Therefore, all those who think about our present-day situation are convinced that global peace is not a pious wish; rather it is a vital necessity for the survival of the human race. . . . It is with regard to this matter that many people feel education plays a vital role—not only in our ways of thinking, in our outlook on life, and in our sense of values, but also in our actual behavior. This is the meaning of integral education—education which is based upon the concept of the total [human] and education which is based upon the total human situation, the global situation.

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

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

**Students**

Approximately 1,180 students attended CIIS during Fall 2008, 95 percent in graduate programs and 5 percent in the undergraduate program. Seventy percent of the student population was female, 30 percent male.

**Academic Calendar**

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**Holidays**

- Labor Day
- Thanksgiving
- Winter Holidays
- Martin Luther King, Jr. Day
- President’s Day
- Spring Break (buildings open)
- Memorial Day
- Independence Day Observed

**Commencement 2010**

- Sunday, May 16
Schools, Departments, Programs, & Degrees

School of Undergraduate Studies
- Bachelor of Arts (BA) in Interdisciplinary Studies

School of Professional Psychology
- Clinical Psychology Department
  - Doctor of Psychology (PsyD) in Clinical Psychology
- Counseling Psychology Department
  - Master of Arts (MA) in Counseling Psychology
    - with a concentration in Community Mental Health
  - Master of Arts (MA) in Counseling Psychology
    - with a concentration in Drama Therapy
  - Master of Arts (MA) in Counseling Psychology
    - with a concentration in Expressive Arts Therapy
  - Master of Arts (MA) in Counseling Psychology
    - with a concentration in Integral Counseling Psychology
  - Master of Arts (MA) in Counseling Psychology
    - with a concentration in Somatic Psychology

School of Consciousness and Transformation
- East-West Psychology Department
  - Master of Arts (MA) in East-West Psychology
  - Doctor of Philosophy (PhD) in East-West Psychology
  - Certificate in East-West Spiritual Counseling (doctoral level)
- Integrative Health Studies Department
  - Master of Arts (MA) in Integrative Health Studies

Philosophy and Religion Department
- Asian and Comparative Studies Program
  - Master of Arts (MA) in Philosophy and Religion
  - with a concentration in Asian and Comparative Studies
  - Doctor of Philosophy (PhD) in Philosophy and Religion
    - with a concentration in Asian and Comparative Studies
- Philosophy, Cosmology, and Consciousness Program
  - Master of Arts (MA) in Philosophy and Religion
    - with a concentration in Philosophy, Cosmology, and Consciousness
  - Doctor of Philosophy (PhD) in Philosophy and Religion
    - with a concentration in Philosophy, Cosmology, and Consciousness
- Women’s Spirituality Program
  - Master of Arts (MA) in Philosophy and Religion
    - with a concentration in Women’s Spirituality
  - Doctor of Philosophy (PhD) in Philosophy and Religion
    - with a concentration in Women’s Spirituality

Social and Cultural Anthropology Department
- Master of Arts (MA) in Cultural Anthropology
  - and Social Transformation with an emphasis in Gender, Ecology, and Society
- Doctor of Philosophy (PhD) in Social and Cultural Anthropology

Transformative Inquiry Department
- Master of Arts (MA) in Transformative Leadership
- Doctor of Philosophy (PhD) in Transformative Studies

Writing, Consciousness, and Creative Inquiry Department
- Master of Fine Arts (MFA) in Creative Inquiry/Interdisciplinary Studies
- Master of Fine Arts (MFA) in Writing and Consciousness
School of Undergraduate Studies

Bachelor of Arts (BA) in Interdisciplinary Studies

Director
Michelle Eng, MA

Core Faculty
Alec MacLeod, MFA
Sandra M. Pacheco, PhD
Sonya Shah, MFA
Cindy Shearer, DA

Adjunct Faculty
Kris Brandenburger, PhD
Susan G. Carter, PhD
Fernando Castrillon, PsyD
Lael Fon, MA
Kirstin Henninger, MA
Keiko Lane, MA
Genny Lim, MA
Kathy Littles, PhD
Targol Mesbah, PhD
Amanda Morrison, MA
Charlotte Saenz, MA, MFA
Helene Vosters, MA, MFA

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

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

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

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

Students also explore their relationships to themselves and others. They become aware of two things: (1) the learning process, and (2) how they respond to and work with others. As they learn, students reflect on their learning so that they not only acquire new knowledge, skills, and capacities, but also learn how to learn. Students explore their relationship to others in a variety of forms. They look within and learn to
critically reflect on their beliefs and experiences. They examine how to relate to and learn from other others by participating in a cohort, a

In the first semester, the focus is on “self,” and students explore “who we are.” They reflect as individuals, as integral learners, as

In the second semester, students explore how culture shapes their understanding of the world; consider what knowledge is and how we

In the third semester, students examine the relationship between personal responsibility and social change, explore and discuss global

Our electives and general education courses complement the core curriculum, and speak to the students’ own interests in disciplines such as

Prior Learning or Life-Experience Units

Residency Requirement

Admission to the Program

Dual Admissions

The benefits of dual admissions are as follows:

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

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

- **School of Professional Psychology**
  - MA in Counseling Psychology with a concentration in Community Mental Health

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

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**Curriculum**

**BA in Interdisciplinary Studies—120 units**

I. General Education Courses—36 units

36 units equivalent in the following areas:
- 3 units of Art (hands-on creative art)
- 6 units of Expository Writing
- 9 units of Humanities
- 3 units of Mathematics
- 6 units of Natural Sciences
- 9 units of Social Sciences

II. Interdisciplinary Core Courses—36 units

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

III. Electives—48 units in any combination of the following:

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

**Course Descriptions**

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

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

**BIS 1100: Prior Learning Portfolio (variable)**

Students are mentored in the preparation and completion of the portfolio by preparing a résumé and autobiography, drafting and revising the narrative, and compiling documentation. The completed portfolio(s) will then be submitted to the advisor and evaluator(s) for assessment.

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

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

**BIS 1029: Advanced Elements of Academic Research and Writing (3 units)**

In a time when information resources are seemingly unlimited, it can be challenging to gather, report, and relate research findings on any given topic confidently and effectively. Yet the results and synthesis of research are important, as they shape and inform our lives every day, whether in public policy or in private decisions. This entirely online course will help to develop confidence in your ability to be appropriately
and constructively critical of research when it is presented. It will also support your efforts to relate the information gathered in the research process as well as write from your unique perspective persuasively. We will learn to weave together research findings to both support and reflect our own opinions and emerging ideas. Writing—both as an activity and through reading the examples of different writers—will form a fundamental element of our work. We will work to develop a better understanding of and facility in some basic skills, such as library research skills, and more philosophical issues such as bias, data collection, and legitimacy of sources and methods. Through online conversation and discussion coupled with step-by-step writing exercises and assignments, class members will have the opportunity to practically apply what they learn about research and writing development. Students will be expected to prepare and develop (in several drafts) an exploration of the state of knowledge in a field or in relation to a question of their choosing, which will culminate in a final research topic paper.

Cross-listed with PARW 6029.

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

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

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

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

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

BIS 1223: Research Writing and Development (4 units)
The readings and in-class exercises deal with a range of research issues from basic library research skills to issues of bias, data collection, and the legitimacy of sources and methods. Students consider a range of approaches to inquiry and analysis. The group develops an operational definition of research as well as the skills for assessing the products of research.

BIS 1231: Global Studies (4 units)
In this course, students have the opportunity to engage and explore issues that affect us globally through environmental, political, socio-economic, psychological, and spiritual perspectives. Ecological issues, for example, may be explored from the perspective of environmental justice, economics, and ecopsychology. Students may do fieldwork and research. Activities may also include writing and preparing reflections and reports, presentations or performances, and experiential or arts-based exercises.

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

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

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

BIS 1302: Middle Eastern Cinema: Images of Resistance (3 units)
This course explores ways in which films from the Middle East represent and resist colonialism, imperialism, and authoritarian and patriarchal rule. Students learn basic techniques of visual analysis as they develop a familiarity with the contemporary politics of the Middle East. We consider the conditions of film production and distribution within social, political, economic as well as national and transnational contexts. While interrogating the geopolitical boundaries of the Middle East, we look at films from countries such as Iraq, Iran, Egypt, and
Algeria. We explore various aesthetic strategies that oppose Hollywood hegemony, religious fundamentalism, and state censorship by locating films within a larger history of visual representation. Films examined may include Battle of Algiers, Turtles Can Fly, The Other, and Chronicles of a Disappearance.

BIS 1303: The Thinking Body: Accessing the Intelligence of the Body (3 units)
(Satisfies science requirement)
In this experiential anatomy course, we will engage in a series of explorations designed to reconnect us to the wisdom and wonder of our bodies. Utilizing our mind/body connection, we will investigate the anatomy of the body through a range of experiential, creative, and academic investigations. Throughout these explorations, we will ask the question of how an enhanced relationship to our thinking bodies can enable us to bring more of ourselves to all of our engagements, be they scholarly, interpersonal, social, creative, or spiritual.

BIS 1305: Mathematical Archetypes of Art, Science, and Nature (3 units)
Numbers are more than just quantities to count and calculate with. They also express qualities that we all understand, such as wholeness, polarity, structure, and balance. We can see them expressed in mythology, architecture, religious symbolism, art, folklore, and nature. This class will take students through the numbers 1 through 10, looking at how these numbers have helped shape our world and the cosmos.

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

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

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

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

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

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

BIS 1400: Lifespan Development (3 units)
This course provides students with an overview of development through the lifespan, including childhood, adolescence, adulthood, and aging experiences. Physical, social, emotional, and cognitive issues are covered, as well as the expected developmental milestones during each of these phases of development.

BIS 1403: Abnormal Psychology (3 units)
This course is a critical introduction to the diagnosis of what are currently referred to as “mental disorders.” Historical, cultural, and political issues in the identification and understanding of “deviant” and dysfunctional human experience and behavior are explored. A broader overview of theoretical approaches to the understanding and treatment of psychological suffering and dysfunctional behavior is also presented. Theoretical perspectives to be considered will include psychoanalytic, psychodynamic, schizoanalytic, poststructuralist, cognitive-behavioral, biological/neurological, ecopsychological, indigenous, and humanistic-transpersonal. Issues of social class, culture, ethnicity, gender, and sexuality will take front stage in our exploration.

BIS 1405: History and Systems of Psychology (3 units)
This course is a critical introduction to the history and systems of psychology both within and outside of the Western world. As opposed to most histories of psychology that champion a few key figures and their contributions, this class will treat the discipline of psychology as a series of conflictual discourses and social movements involved in the production of knowledge that privilege or deconstruct the larger assemblages of power that exist in the society. Particular emphasis will be given to feminist and other marginalized discourses within psychology.
BIS 2222: Special Topics (1–3 units)
A course of study not currently encompassed in the curriculum but relevant to the evolving topic of interdisciplinary studies.

Community Engagement and Service
BIS 1585 Spirit, Compassion, Community Activism (1–3 units)
This course will introduce students to writing practice by allowing them to use critical reflection as a way to help them think and read as writers. They pay special attention to the important elements of writing (such as voice, perspective, structure, and theme, and the awareness that writers have of these elements in their work). Students use what they learn to create finished work of their own. Texts include novels, short fiction, poetry, film, and/or essays.

BIS 1553: Writing from the Soul (3 units)
Philip Zaleski offers the view that valuable spiritual writing “addresses, in a manner both profound and beautiful, the workings of the soul.” This statement defines what it means to write not only about important spiritual experience, but also about all subjects that deeply engage the soul—spiritual, psychological, historical, cultural, political, and/or autobiographical. In this class, students have the opportunity to define the key components of writing from the soul and to develop passionate writing that has meaning for them and that will artfully engage others. The key components of spiritual writing will be explored in depth, along with the ancient and continuing articulations of ecopsychology that are present in the indigenous world.

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

BIS 1505: Ecopsychology (3 units)
This course is an introduction to the relatively new, but in some ways ancient, field of ecopsychology. Also known as green psychology or ecological psychology, ecopsychology is a vast transdisciplinary movement that encompasses a wide variety of practices, including but not limited to ecotherapy, social/ecological/cultural analysis, ecoactivism, and theoretical considerations. The course will trace the beginnings of ecopsychology to shamanism, deep ecology, and transpersonal psychology. Ecopsychology’s close alignment with ecofeminism will be explored in depth, along with the ancient and continuing articulations of ecopsychology that are present in the indigenous world.

BIS 1550: Writing as Art (3 units)
Much contemporary teaching about writing focuses on the writing process as a tool for self-discovery and personal growth or on writing as a process of effective communication. We’ll examine the relationship between word and image work in writing—and students will complete projects that allow them to develop writing as art objects and writing pieces that actively make use of aesthetic elements. Students will develop and create various writing as art objects—such as postcards, visual/written maps, illustrated “books,” and boxes built from text and image.
School of Professional Psychology

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

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

**Clinical Psychology Department**

- Doctor of Psychology (PsyD) in Clinical Psychology

**Counseling Psychology Department**

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

DOCTOR OF PSYCHOLOGY IN CLINICAL PSYCHOLOGY

Department Chair
Katie McGovern, PhD

Director of Clinical Training
Andrew Harlem, PhD

Assistant Director of Clinical Training
Mera Atlis, PhD

Core Faculty
Carolina Bacchi, PsyD
Frank Echenhofer, PhD
Esther Nzewi, PhD
Janis Phelps, PhD
Kaisa Puhakka, PhD
Benjamin Tong, PhD
Douglas A. Vakoch, PhD
Leland van den Daele, PhD, ABPP
Tanya Wilkinson, PhD

Adjunct Faculty
Amy Bandera, PhD
Ann Bernhardt, PhD
Andrew Bertagnoli, PhD
Lani Chow, PhD
Charles Flinton, PhD
Mark Fromm, PhD
Nathan Goodlow, PhD
Cheryl Jacques, PsyD
Alan Kubler, PhD
Ryan McKim, PsyD
Gordon McCarter, PhD
Patrick Miles, PhD
Kevin Moser, PhD
Ron Pilato, PsyD
Peter Van Oot, PhD

About the Degree
The APA-accredited PsyD program offers broad and general training in clinical psychology that prepares students for the professional practice of psychology. (The PsyD program is accredited, on probation. Our next Self Study and Site Visit are planned for 2010.) The core curriculum allows students to develop new knowledge, skills, and attitudes in eight competency areas:
• Scientific foundations of psychology
• Research and evaluation
• Diversity and identity
• Intervention
• Relationship
• Supervision and consultation
• Assessment and diagnosis
• Ethics and professional practice.

The Program’s training philosophy is based on the practitioner-scholar model that prepares students for professional practice in varying public and private contexts and as active consumers of psychological science using skills of disciplined inquiry. Developing trainee psychologists are mentored through experiential didactics in the Proseminar series, the PsyD Workshop, students’ individual psychotherapy requirement, and ongoing advising, evaluation, and individual feedback from faculty and clinical supervisors.

Students entering the doctoral program with a bachelor’s degree will embark on a program leading to the PsyD degree. In recent years, students have taken approximately five years to complete degree requirements. PsyD training involves rigorous coursework joined with supervised clinical practicum experience during two to three years of placement at one of many community mental health clinics, hospitals, schools, or other agencies in the San Francisco Bay area, including the Program’s own Psychological Services Center. Training culminates in a
one-year predoctoral internship. Students are eligible to apply for internships in California and throughout the United States. PsyD graduates will have completed all predoctoral requirements for licensure in California and many other states, though applicants are urged to investigate licensure requirements in their home state.

**Clinical Training**
Clinical training in CIIS’s PsyD program is fully integrated with the academic work. After completing qualifying first-year courses and satisfactory faculty evaluation, each student gains at least two years of practicum experience in community agencies.

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

When all required coursework has been completed, students may begin the clinical internship at an approved training site. The internship may be one year of full-time or two years of half-time work and must be completed within two and a half years from the beginning date. Trainees are placed in supervised professional work in different service settings located in the San Francisco Bay Area and elsewhere in the United States. In the settings, students deepen their skills in offering a variety of psychological services including treatment planning and psychotherapy, psychological assessment, case consultation, and supervision, often working in multidisciplinary teams, across the spectrum of psychopathologies as they are presented in diverse populations.

Support for the process of selecting, applying for, and completing practicum and internship experiences is offered by the PsyD Training Director, Assistant Director of Clinical Training, and Placement Coordinator. The program maintains a database of training sites, describing their staff, client population, and therapeutic modalities. Students choose training sites based on their own goals and interests, with the assistance of the PsyD Placement Team.

**Research Training**
Research training in the PsyD curriculum is offered in the research sequence. The sequence is cumulative, beginning with coursework in statistics, research design, and skill-building in both quantitative and qualitative research methodologies. The research sequence concludes with the dissertation research seminars which guide students from proposal writing to data gathering to dissertation completion. Research training in the PsyD program is distinctive in the breadth of topics chosen by students, including, for example, treatment outcome studies, applied program evaluation studies, studies of underserved populations, and studies of psychospiritual issues, as well as the range of research methodologies employed.

**Academic Standards**
All students must maintain satisfactory progress toward the degree and comply with all PsyD program policies. Academic performance in all courses in the PsyD program is evaluated on a letter-grade basis. Program policies and curricula are subject to ongoing review and revision. Students should refer to their particular Program Agreement for the year in which they matriculate for specific degree requirements. A more detailed description of the program and its policies appears in the PsyD Program Student Handbook, available from the program office and on CIIS’ student internet portal Pathway.

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

**Policy Regarding Student Self-Disclosure**
The professional training philosophy of PsyD Program is predicated on the notion that an effective psychologist must be a whole person. As a psychologist-in-training, self-reflection is a necessary and required part of training that helps one better understand and empathize with future clients’ experience. Such reflection is a significant component of one’s personal and professional development as an effective and sensitive instrument of change.

Students regularly engage in coursework that involves self-disclosure and personal study of the content of that self-disclosure. Students are expected to reflect on their past and present personal experiences in courses and program related activities, in oral and/or in written assignments. Particular or specific information is not required to be disclosed nor is student progress in the program based on the disclosure of any specific information (except as mandated by ethical codes or law).

**Psychological Services Center**
The Psychological Services Center, the clinic of the PsyD Program, provides low-fee mental health services to the San Francisco community. Located in downtown San Francisco, the Center offers psychotherapy to individuals, couples, and groups with general emotional and psychological concerns as well as specific problems in areas such as life transitions, relationships, anxiety, depression, psychospiritual issues, HIV/AIDS, alcohol and chemical dependency, gay, lesbian, bisexual, and transgender issues, and grief and loss.
The Center is one of the training facilities available to PsyD students for practicum experience. Trainees at PSC are supervised by CIIS faculty members and other licensed psychologists. Trainees are accepted in the summer and fall with a required commitment of 20 hours a week, including intake, direct service to clients, supervision, didactic training, staff development, and staff meetings.

**Admissions Requirements**

PsyD program applicants are asked for the following:

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

2. Minimum grade point averages of 3.0 for regular standing admissions and 3.5 for advanced-standing admissions.

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

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

4. A statement of professional goals.

5. An autobiographical essay.

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

**Transfer of Credit**

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

**Admission with Advanced Standing (MA level)**

Admission with advanced standing is available to a limited number of students who have completed a master’s degree in psychology. Students admitted with advanced standing must complete at least 60 units of coursework, including two years of practicum training, the predoctoral internship, and the dissertation at CIIS. Students must meet with the advisor for transcript review to determine which previous coursework may be applied to the course of study at CIIS.

Required preliminary coursework from MA studies must include all prerequisite courses for general admission: (a) introductory psychology, (b) abnormal psychology, (c) developmental psychology, and (d) statistics or a psychological research course that includes statistics.

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

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

**Student Outcome Data**

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

**Curriculum**

**Doctor of Psychology—90 units**

I. **Scientific Foundations—14 units**
   - PSY 5001 Biological Bases of Clinical Practice
   - PSY 5105 Psychopharmacology
   - PSY 6192 Social Psychology
   - PSY 6301 Cognitive and Affective Foundations of Behavior
   - PSY 6201 Lifespan Development
   - PSY 6503 History and Systems of Psychology

II. **Research Design, Statistics, and Dissertation—14 units**
   - PSY 5401 Research Design and Statistics I
   - PSYL 5401 Research Design and Statistics I Lab
   - PSY 5402 Research Design and Statistics II
   - PSY 6901 Introduction to Dissertation Research
PSY 7000  Dissertation Proposal Writing (required only for students who fail to advance to candidacy)
PSY 7900  Dissertation Research (three semesters maximum)
PSY 9999  Dissertation Continuance (if necessary)

III. Diagnosis and Assessment—12 units
PSY 5601  Psychopathology
PSY 6601  Psychological Assessment I: Cognitive and Intelligence Testing
PSY 6601  Psychological Assessment I: Cognitive and Intelligence Testing Lab
PSY 6602  Psychological Assessment II: Objective Personality Measures
PSY 7603  Psychological Assessment III: Projective Personality Measures

IV. Diversity—9 units
PSY 5002  Culture and Ethnicity in Clinical Practice
PSY 5014  Gender and Sexuality in Clinical Practice
PSY 5019  Religion and Spirituality in Clinical Practice

V. Clinical Specialization Courses—34 units
PSY 5502  Theories and Practice of Psychotherapy: Psychodynamic
PSY 5503  Theories and Practice of Psychotherapy: Cognitive-Behavioral
PSY 5504  Theories and Practice of Psychotherapy: Humanistic and Existential
PSY 5602  Treatment of Alcoholism and Chemical Dependence
PSY 5703  Professional Ethics for Psychologists
PSY 5704  Foundational Clinical Skills: Adult: Individuals and Couples
PSY 5705  Foundational Clinical Skills: Child and Family
PSY 5706  Foundational Clinical Skills: Group Intervention
PSY 6726  Professional Seminar I: Case Formulation and Treatment Planning A
PSY 6727  Professional Seminar I: Case Formulation and Treatment Planning B
PSY 6728  Professional Seminar II: Advanced Clinical Skills A
PSY 6729  Professional Seminar II: Advanced Clinical Skills B
PSY 6776  Practicum I (three semesters)
PSY 6777  Practicum II (three semesters)
PSY 6778  Practicum III (not required—optional)
PSY 7033  Supervision and Consultation

VI. Psychology Electives—7 units
Sample elective courses:
PSY 5505  Theories and Practice of Psychotherapy: Emerging Methods
PSY 7810  Child Health and Psychopathology
PSY 7575  Buddhism and Psychotherapy
PSY 7906  Neuropsychological Assessment
PSY 8410  Fantasy and Dreams in Psychotherapy
PSY 8513  Psychotherapy of Trauma and Abuse
PSY 8515  Psychology of Jung: Theory and Practice

VII. Internship—0 units
PSY 9599  Internship (Half-Time) (six semesters); OR
PSY 9699  Internship (Full-Time) (three semesters)

Course Descriptions

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

PSY 5002: Culture and Ethnicity in Clinical Practice (3 units)
One of three required courses in the Diversity sequence, this course covers theory, historical and contemporary research, and best clinical practice related to multiculturalism and the impact of culture and difference on psychotherapy. It provides the necessary level of knowledge and understanding of cultural, sociopolitical frameworks and multicultural issues related to race and ethnicity for beginning clinical practice.

PSY 5014: Gender and Sexuality in Clinical Practice (3 units)
One of three required courses in the Diversity sequence, this course examines theory, historical and contemporary research, and best clinical practice related to gender identity and sexuality. Students will gain knowledge and attitudes necessary for working with sexuality in a clinical context and for understanding treatment issues unique to gay/lesbian/bisexual/transgender-identified persons.
PSY 5019: Religion and Spirituality in Clinical Practice (3 units)
One of three required courses in the Diversity sequence, this course examines theory, historical and contemporary research, and best clinical practice related to religion and spirituality. Spirituality is understood as a common aspect of human experience that presents in the therapeutic context. Students acquire knowledge and attitudes necessary for recognizing and addressing spiritual issues in the therapeutic context and for responding sensitively to religious beliefs of clients.

PSY 5105: Psychopharmacology (1 unit)
This course examines the range of contemporary psychopharmacological interventions for various DSM-IV diagnostic categories, including antidepressants, antianxiety drugs, mood stabilizers, and antipsychotics. Neurobiological mechanisms underlying psychopathology and pharmacological interventions are discussed.

PSY 5401 and PSYL 5401: Research Design and Statistics I (3 units)
This course focuses on statistical methods of analysis used in the conduct of quantitative research. Students develop analytical skills and critical thinking to guide interpretation and critical appraisal of the psychological research literature, including understanding of probability and hypothesis testing, power and effect size, correlational and regression analysis (including multiple regression), ANOVA and factor analysis, and chi-square methods. The laboratory section is devoted to use of SPSS software for statistical analysis of class-generated data.

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

PSY 5502: Theories and Practice of Psychotherapy: Psychodynamic (3 units)
One of the Theories and Practice sequence in PsyD, this course offers an overview of classical and contemporary psychodynamic theories and practice, using social, clinical, cultural, and historical examples to illustrate concepts. Theoretical perspectives include the following: classical (Freudian) theory, ego psychology (Neo-Freudian), object relations theory, self-psychology, analytical psychology (Jungian), interpersonal psychoanalysis, attachment theory, and feminist psychoanalysis.

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

PSY 5504: Theories and Practice of Psychotherapy: Humanistic and Existential (3 units)
One of the Theories and Practice sequence in PsyD, this course offers an overview and critical appraisal of contemporary theory and practice of humanistic and existential psychology, in terms of direct work with individuals as well as relevant philosophical interface with social issues.

PSY 5505: Theories and Practice of Psychotherapy: Emerging Methods (3 units)
This elective course examines the best available scholarship on emerging therapeutic methods, such as mindfulness-based methods and dialectic behavior therapy. Course content varies depending on current best practices in psychotherapy and on the expertise of the instructor.

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

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

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

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

PSY 5705: Foundational Clinical Skills: Child and Family (3 units)
One of three foundation clinical skills courses in PsyD, this course offers an introduction to child and adolescent psychotherapy in the context of the family: theoretical orientations, conceptualizing common presenting problems, developmentally appropriate practices, diagnostic and treatment strategies, and ethical issues. Emphasis is put on developmental, familial, and cultural factors relevant to treatment.
PSY 5706: Foundational Clinical Skills: Group Intervention (2 units)
This course, one of three foundation clinical skills courses in PsyD, exposes students to the dynamics and processes of intensive small-group interaction, grounded in a sociopsychological perspective. Experience-based learning of principles of group process using a T-group format involves here-and-now communication and learning through interpersonal interaction. The course offers an introduction to group facilitation and leadership skills with application to group psychotherapy and other varieties of groups.

PSY 6192: Social Psychology (3 units)
In this foundation course, students master current theory and research in social psychology, including interpersonal processes, identity development, attitudes and influence, prejudice, stereotypes, diversity, peace and conflict, and social cognition. The course fulfills APA accreditation expectations and state licensing requirements by providing a broad and general overview of social psychology.

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

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

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

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

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

PSY 6603: Psychological Assessment II Lab (0 units)
The experiential portion of Psychological Assessment I.
Corequisite: PSY 6601.

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

PSY 6703: Chronic Pain: Contemporary Issues in Psychotherapy (2 units)
Chronic pain can render an otherwise productive life unbearable. This course will study the etiology of pain and its control through both pharmacological agents and nonpharmacological interventions.

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

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

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

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

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

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

PSY 6778: Practicum III (0 units)
This is an optional third practicum experience, which is arranged by the student in an approved practicum site. It requires permission of the Assistant Director of Clinical Training.

PSY 6901: Introduction to Dissertation Research (2 units)
In this course, students begin work on the doctoral dissertation process by developing their dissertation proposal. The course provides support for problem selection, review and critical appraisal of relevant literature, design of appropriate research methodology, plans for data analysis, and locating and beginning work with their Dissertation Chair.

PSY 7000: Dissertation Proposal Writing (2 units)
Only students who have not advanced to candidacy by the end of their second year should register for this course. PSY 7000 allows students to continue writing the dissertation proposal. Cannot be taken more than twice, after which the student must advance to candidacy. Prerequisite: PSY 6901.

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

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

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

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

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

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

PSY 8410: Fantasy and Dreams in Psychotherapy (2 units)
The course examines how to employ the client's fantasy and dreams for constructive change in psychotherapy. This course examines theories of symbolism, dream interpretation, and use of dreams in clinical practice. Students are expected to provide dreams or fantasy material from clients or others.
PSY 8511: Object Relations (3 units)
This seminar covers history, development, and critical appraisal of object relations models of psychotherapy, with emphasis on early character formation and borderline psychopathology. The works of Klein, Mahler, Kernberg, the ego psychology school, and the British school (Fairbairn, Winnicott) are examined.
Prerequisite: PSY 5502.

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

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

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

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

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

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

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

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

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

PSY 9999: Dissertation Continuation (0 units)
Students who have completed 6 units of PSY 7900 may register for Dissertation Continuation until they complete work on their dissertation.
Prerequisite: 6 units of PSY 7900.
** MASTER OF ARTS IN COUNSELING PSYCHOLOGY **

*Community Mental Health*

*Drama Therapy*

*Expressive Arts Therapy*

*Integral Counseling Psychology*

*Somatic Psychology*

**About the Degree**

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

In order to accommodate the scope of the integral perspective, the MA degree has 60 semester units that provide an unusually thorough training in psychological theory and methods, while at the same time providing additional coursework and training in specific ways to deepen and expand psychotherapeutic practice. The concentration programs are Community Mental Health, Drama Therapy, Expressive Arts Therapy, Integral Counseling Psychology, and Somatic Psychology.

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

Furthermore, there is a balance of types of learning. Students experience psychotherapeutic methods by practicing being “therapists” with each other in dyads and small groups. They are required to complete a minimum of 45 hours of personal therapy in addition to their coursework. Finally, the degree includes a full year of practicum, working with clients while being supervised by a licensed professional. The practicum can be at one of the Institute’s three counseling centers, or at one of the more than 60 clinical agencies and schools coordinated through the Institute’s Field Placement Office.

In addition to this strong grounding in counseling psychology, the concentrations extend the units of a typical counseling MA degree to provide a significant enrichment of training. Adding on to the usual coursework, each concentration offers its own clinical perspective as well as additional psychotherapeutic skills and methods that can be integrated in individual, couples, family, and group psychotherapy.

**Curriculum for the MA in Counseling Psychology**

The curriculum in Counseling Psychology is divided into three groups of courses: common core courses, concentration courses, and electives. The common core courses total 31 units and are shared by all concentrations in Counseling Psychology. They address the theory, technique, and knowledge that apply to the general practice of counseling psychology (see course descriptions for more information). Their first commitment is to covering the core material; however, in addition, some are enriched by concentration perspectives (these courses are designated with an asterisk).

**Common Core Courses**

- MCP 5101 Professional Ethics and Family Law
- MCP 5105 Psychopharmacology
- MCP 5201 Human Development and the Family
- MCP 5603 Psychopathology
- MCP 5604* Group Dynamics
- MCP 5605* Family Dynamics and Therapy
- MCP 5610* Therapeutic Communication
- MCP 6102 Alcohol and Chemical Dependency Counseling
- MCP 6103 Cross-Cultural Counseling and the Family or MCPI 6603 Cross-Cultural Counseling and the Family
- MCP 6401* Research Methods or MCPI 6401 Research Methods
- MCP 6502 Child Therapy
- MCP 7602* Supervised Clinical Practicum (minimum three semesters)
- MCP 7603 Pre/Post Practicum

In addition to the above requirements, the following four courses are required by two or more concentrations:

- MCP 5501 Psychodynamics
- MCP 5602 The Clinical Relationship
- MCP 6601 Marriage and Couples Counseling
- MCP 6605 Advanced Family Therapy
Non-unit academic requirements: All concentrations require students to take the following non-unit courses in order to graduate:

MCP 6105  Spousal Abuse Assessment and Reporting
MCP 6108  Aging and Long-Term Care

Concentration Courses
In addition to the common core courses, which all MA students take, each program requires additional courses to total 60 units. The concentration coursework continues the focus on current psychotherapy practice and also integrates perspectives, methods, and techniques unique to each program’s field. Concentrations may also include electives and lab requirements. (See sections on each concentration.)

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

MFT Requirements Met through Public Programs
Licensure for the MFT in California requires the student to successfully complete 15 hours of the following course as part of the degree program prior to graduation. It must be completed through an accredited college or university:
• Spousal/Partner Abuse, Detection, and Intervention

The following three courses may be taken after completing the MA but before applying for MFT licensure. They must be completed through an accredited college or university, a BBS-approved continuing education provider, or a country, state, or other government entity:
• Child Abuse Assessment and Reporting (10 hours)
• Human Sexuality (10 hours)
• Aging and Long Term Care (10 hours)

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

MA in Counseling Psychology with a concentration in Community Mental Health

Program Chair
Steven Tierney, EdD
Fernando Castrillon, PsyD

Adjunct Faculty
Douglas Cyr, MA, MFT
Gisele Fernandes, MA, MFT
Gena Castro Rodriguez, MA
Deborah Yarock, MA, MFT

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Curriculum

MA in Counseling Psychology with a concentration in Community Mental Health—60 units

I. Counseling Courses—16 units
   MCP 5101 Professional Ethics and Family Law
   MCP 5105 Psychopharmacology
   MCP 5603 Psychopathology
   MCP 6101 Human Sexuality
   MCP 6102 Alcohol and Chemical Dependency Counseling
   MCP 6201 Psychological Assessment
   MCP 6401 Research Methods
   MCP 6502 Child Therapy
   MCP 7603 Pre/Post Practicum (0 units)

II. Counseling Courses with an emphasis in Community Mental Health—24 units
   These courses have equivalencies in the Drama Therapy, Expressive Arts Therapy, Integral Counseling Psychology, and Somatic Psychology concentrations. These equivalent courses cover the same content, but from the perspective of their own concentrations.
   MCPC 5201 Human Development and the Family
   MCPC 5501 Psychodynamics
   MCPC 5602 The Clinical Relationship
   MCPC 5604 Group Dynamics
   MCPC 5605 Family Dynamics and Therapy
   MCPC 5610 Therapeutic Communication
   MCPC 6103 Cross-Cultural Counseling and the Family
   MCPC 7602 Supervised Clinical Practicum (minimum of three semesters)
III. Community Mental Health Concentration Courses—17 units

These courses do not have equivalencies in the other concentrations.

CMH 5006  Case Management and Treatment Planning in Community Mental Health
CMH 5007  Theories and Practices in Community Mental Health
CMH 5008  Dual Diagnosis
CMH 5009  Mental Health, Addiction, and the Philosophy of Recovery and Resiliency
CMH 5010  Treatment of Persons with Severe and Persistent Mental Illness
CMH 5011  Therapy Across Difference
CMH 6605  Sociocultural Approaches to Family Therapy
CMH 7701  Integrative Seminar: Final Project

IV. Electives—3 units

V. Workshops—noncredit

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

A. Must be taken before completing the MA from an accredited college or university:
   Spousal/Partner Abuse, Detection, and Intervention (15 hours)
B. May be taken after completing the MA but before applying for MFT licensure. They must be completed through an accredited college or university, a BBS-approved continuing education provider, or a country, state, or other government entity:
   Child Abuse Assessment and Reporting (10 hours)
   Aging and Long Term Care (10 hours)

Course Descriptions

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

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

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

CMH 5009: Mental Health, Addiction, and the Philosophy of Recovery and Resiliency (2 units)
This course will present a new approach to mental health services, which is a holistic view of mental illness that focuses on the person, not just the symptoms. An emphasis on consumer rights, advocacy, and social change will be presented. Applications and adaptations to issues of human diversity will be discussed. The evolution of these theories from the addiction services sector to broader application in mental health will be described and experienced.

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

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

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

CMH 7701: Integrative Seminar—Final Project (3 units)
This culminating course provides an opportunity for students to reflect on their processes of personal and academic integration in the CMH program. Students will demonstrate the following: key learning from theoretical and conceptual standpoints, and knowledge of community and public mental health systems and clinical experiences.

MCP 5101: Professional Ethics and Family Law (2 units)
Ethical standards for the practice of counseling and psychology. Review and discussion of ethical and legal aspects of marriage and family therapy and practice.
MCP 5105: Psychopharmacology (2 units)
Study of the range of current psychopharmacological interventions in terms of mental disorder diagnostic categories, including antidepressants, antianxiety drugs, mood stabilizers, and antipsychotics. Neurobiological mechanisms of mental disorders are reviewed in terms of current research. Interaction of psychopharmacological and psychotherapeutic interventions is discussed, including medication response and side effects.

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

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

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

MCP 6103: Cross-Cultural Counseling and the Family (2 units)
Therapists need to develop awareness of cultural variations and acquire therapeutic tools to address those differences. The use of the prevalent Western European view of therapy as the only option for therapeutic process will be challenged, and alternatives will be discussed. Cultural differences, including race, ethnicity, sexual orientation, class, gender, religion, and language, are reviewed.

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

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

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

MCP 7603: Supervised Clinical Practicum: Individual (3 units)
For MCP Practicum students working in schools. Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

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

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

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

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

MCPC 5605: Family Dynamics and Therapy (3 units)
Covers the family life cycle, as well as the theories and methods of many of the major family theories, including strategic, brief strategic, systemic, narrative, solution-focused, family of origin, structural, and symbolic-experiential family therapy. The course will present and examine myriad family structures as represented in society and in public mental health. Emerging modalities appropriate to new family systems will be presented. It includes experiential learning processes.

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

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

MA in Counseling Psychology with a Concentration in Drama Therapy

Program Chair
Renée Emunah, PhD, RDT/BCT

Core Faculty
F. Antonio Ramírez-Hernández, PsyD  
Gary Raucher, MA, RDT, MFT

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

About the Degree

"Drama therapy invites us to uncover and integrate dormant aspects of ourselves, stretch our conception of who we are, and experience our intrinsic connection with others."
—Renée Emunah, Acting for Real

Freedom and possibility . . . these are key words that begin to describe the essence of drama therapy. Life is finite; there are only so many experiences we can have. But in drama, the opportunities and options are endless, enabling us to dive deeper into the richness of life. And when the dramas are authentic and “real,” they have the power to affect, and even alter, our real lives profoundly. How therapeutically adapted dramatic processes work over time to heal wounds, make lasting changes, and help people reach their highest potential is something we have been investigating over the past 25 years. Our program is still one of only two approved MA-level programs in drama therapy in the United States, and one of only a handful worldwide.

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

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

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

The burgeoning field of drama therapy offers a huge range of work opportunities, and we encourage students to pursue their individual passions. The unique combination of a solid background in counseling psychology and specialized training in drama therapy, along with facility in leading groups (a skill that mental health facilities highly value), are some of the qualifications that have led our graduates to obtain satisfying jobs readily. Alumni work in private practice, psychiatric settings, community mental health, schools, prisons, and substance abuse treatment programs; they work with children, at-risk adolescents, seniors, veterans, and polarized groups in the community. Some use action methods and role-play in corporate consulting, diversity training, and small- and large-scale community projects. Others are engaged in research, teaching, publication, performance, or doctoral and postdoctoral pursuits. Faculty members are experienced practitioners, many of them pioneers in the field of drama therapy.

The program follows the guidelines set forth by the National Association for Drama Therapy and meets the academic requirements that enable a student to qualify as a Registered Drama Therapist (RDT). The program also meets the academic requirements for Marriage and Family Therapy (MFT) licensure in the state of California.
Drama Therapy Pre-Practicum and Practicum/Supervision
During the first year of the program, students complete a pre-practicum of 40 hours in drama therapy. In the pre-practicum, the student works as a participant-observer in a clinical setting with an experienced drama therapist. No academic credit is earned.

Students are required to take group practicum, and individual practicum is only available to students facing unusual, extenuating circumstances and only by approval from the program.

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

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

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

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

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

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

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

Curriculum

MA in Counseling Psychology with a Concentration in Drama Therapy—60 units

I. Counseling Courses—11 units
   MCPD 5201  Human Development and the Family
   MCP 5101  Professional Ethics and Family Law
   MCP 5105  Psychopharmacology
   MCP 5603  Psychopathology
   MCP 6101  Human Sexuality
   MCP 6102  Alcohol and Chemical Dependency Counseling
   MCP 6502  Child Therapy

II. Counseling Courses with an emphasis in Drama Therapy—25 units
   These courses have equivalencies in the Community Mental Health, Expressive Arts Therapy, Integral Counseling Psychology, and Somatic Psychology concentrations. These equivalent courses cover the same content, but from the perspective of their own concentrations.
   MCPD 5604  Group Dynamics Using Creative Arts Therapies
   MCPD 5605  Family Dynamics and Therapy
   MCPD 5608  Theories of Individual and Family Therapy
   MCPD 5610  Therapeutic Communication
III. Drama Therapy Concentration Courses—22 units

These courses do not have equivalencies in the other concentrations.

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

IV. Electives—2 units

2 units from any CIIS program (or approved Independent Studies)

V. Workshops—noncredit

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

A. Must be taken before completing the MA, from an accredited college or university:
   - Spousal/Partner Abuse, Detection, and Intervention (15 hours)

B. May be taken after completing the MA but before applying for MFT licensure. They must be completed through an accredited college or university, a BBS-approved continuing education provider, or a country, state, or other government entity:
   - Child Abuse Assessment and Reporting (10 hours)
   - Aging and Long Term Care (10 hours)

C. May be taken after completing the MA; required before applying for MFT licensure from an accredited college or university:
   - Psychological Assessment (two semester units or three quarter units)

Course Descriptions

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

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

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

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

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

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

**MCP 6201: Psychological Assessment (2 units)**
A survey of the clinical process of testing. Individual counselor's ability to clinically analyze and interpret assessment instruments, including diagnostic tests.

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

**MCP 6502: Child Therapy (2 units)**
Techniques to remedy or prevent problems in children and their families. Case material introduces strategies of intervention.
MCP 7603: Pre/Post Practicum (0 units)
Required of MFT trainees who wish to accrue hours toward licensure and who are not enrolled in Supervised Clinical Practicum (either Individual or Group).

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

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

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

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

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

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

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

MCPD 6605: Advanced Family Therapy: Action-Oriented Approaches (2 units)
Approaches and techniques to couples and family therapy that employ action-oriented processes are examined and practiced in simulations. Key practitioners in the field of family therapy who have developed action methods are reviewed. Includes work in spousal and partner abuse assessment, detection, and intervention.

MCPD 7601 Supervised Clinical Practicum: Individual (2 units)
Students are required to take group practicum, and individual practicum is only available to students facing unusual, extenuating circumstances and only by approval from the program.

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

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

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

PDT 5603: Drama Therapy Practice (3 units)
An examination of clinical and practical issues in drama therapy, including working with resistance, making interventions within the dramatic mode, and directing and developing scenework in accordance with therapeutic objectives. Through the use of role-play and DVD feedback, students develop skills in leadership.

PDT 5604: Theater Lab: Advanced Improvisation and Group Process (1 unit)
Focus on refining acting, improvisation, movement, sociodramatic, and performance skills. Emphasis on using the theater ensemble as a laboratory in group dynamics to increase awareness of self and to practice communication skills.

PDT 5605: Psychodrama (3 units)
Theory and practice of psychodrama as a therapeutic tool with groups, families, couples, and individuals. Participants experience the roles of protagonist, auxiliary, and director. The efficacy of various warm-ups and techniques with different populations are examined.

PDT 5607: Special Methods in Drama Therapy I: Developmental Transformations (1 unit)
An exploration of the relationship between the major theories of psychological development and therapeutic processes in drama therapy. Clinical applications of a developmental approach are discussed in relation to a variety of populations and therapeutic styles.
PDT 5614: Theater Lab: Playback Theater (1 unit)
An experiential study of the playback theater form, which transforms personal stories told by audience members into improvised theater pieces on the spot, incorporating music, movement, ritual, and spoken improvisation. Playback performances are performed in the community.

PDT 6604: Theater Lab: Drama Therapy and Social Change (2 units)
An exploration of the transformative power of drama therapy in the social context, and of the role of the drama therapist as agent of social change. Four approaches to the use of drama and social issues are examined: the Acts of Reconciliation Project, Sociodrama, Theater of the Oppressed, and World Work. A focus on how change occurs in groups, organizations, societies, and nations.

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

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

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

PDT 8888: Special Topics (1–3 units)
Occasional courses offered by faculty regarding their current interests and research. For example, Body and Soul: Incorporation of Meditation and Action Techniques in Transpersonal Psychotherapy offers theoretical and experiential exploration of the synergistic use of meditation and embodied action techniques in therapy for accessing a broad spectrum of human experience.
**EXPRESSIVE ARTS THERAPY**

**MA in COUNSELING PSYCHOLOGY WITH A CONCENTRATION IN EXPRESSION ARTS THERAPY**

**Program Chair**  
Shoshana Simons, PhD

**Core Faculty**  
Denise Boston, PhD  
Linda Hammond, MA  
Sherry Raley, PhD, FAMI, MT-BC  
Jack S. Weller, MA

**Adjunct Faculty**  
Sally Atkins, EdD, M.Ed.  
Bonnie Bernstein, M.Ed.  
Lauren Cunningham, MSW  
Kate Donohue, PhD  
John Fox, BA, CPT  
Lois Friedlander, MA  
Maria Gonzalez-Blue, MA  
Judith Jones, MA  
Deborah Koff-Chapin, BFA  
Ellen Levine, PhD  
Stephen Levine, PhD  
Delfina Piretti, MA, MFT  
Gwen Sanders, MFT  
Patricia Sohl, MD  
Jo Sopko, MA, MFT  
Armand Volkas, MA  
Patricia Waters, MA

**About the Degree**

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

**Expressive Arts**

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

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

Central to an expressive arts approach is the belief that the artistic process is as important as the content it expresses. The creative process itself can be healing. Awakening the artist within themselves, clients bring the wisdom of the dreaming mind into the light of day. They reignite the creative spirit, see things in a new way, and contact the dynamism and power to confront life’s challenges. Even when struggling with painful or frightening issues, expression through art is often empowering, joyful, and beautiful in its truthfulness.

**About the Program**

The Expressive Arts Therapy program seeks to reawaken a true appreciation of the healing power of the creative and expressive arts. Its mission is to apply this ancient knowledge to our modern context and bring the power of the arts into our personal and professional lives.
Integrating art processes into psychotherapy sessions, the expressive arts therapist helps the client to articulate his or her life concerns. The artwork helps to build understanding between therapist and client, and serves as a bridge between the inner life of images and sensations and the world of words.

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

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

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

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

**Program Requirements**

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

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

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

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

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

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

**Admissions Requirements**

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

MA in Counseling Psychology with a concentration in Expressive Arts Therapy—60 units

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

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

III. Expressive Arts Therapy Concentration Courses—21 units
   These courses do not have equivalencies in the other concentrations.
   EXA 5501 Psychotherapy Theories and Practices I
   EXA 5600 Practice of Expressive Arts Therapy
   EXA 5610 Creative Arts Therapy I
   EXA 5611 Creative Arts Therapy II
   EXA 6501 Power of the Arts: Art, Mysticism, and Creativity
   EXAL 6501 Power of the Arts Lab/Studio
   EXA 6611 EXA Therapy Approach: Person-Centered
   EXA 6612 EXA Therapy Approach: Intermodal
   EXA 6617 EXA Therapy Approach: Narrative
   EXA 7701 Integrative Seminar in Expressive Arts Therapy

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

V. Guided Electives—2 units
   2 units from any CIIS program

VI. Workshop—noncredit
   The following are offered through CIIS Public Programs, but needn’t be taken there.
   A. Must be taken before completing the MA, from an accredited college or university:
      Spousal/Partner Abuse, Detection, and Intervention (15 hours)
   B. May be taken after completing the MA but before applying for MFT licensure. They must be completed through an accredited college or university, a BBS-approved continuing education provider, or a country, state, or other government entity:
      Child Abuse Assessment and Reporting (10 hours)
      Aging and Long Term Care (10 hours)
   C. May be taken after completing the MA; required before applying for MFT licensure from an accredited college or university:
      Psychological Assessment

Course Descriptions

EXA 5501: Psychotherapy Theories and Practices I (2 units)
This is an introduction to traditional and contemporary theories and practices of psychotherapy. We begin by situating the field in relation to its sociocultural, historical, and indigenous roots. We go on to examine psychoanalytic, humanistic, transpersonal, cognitive-behavioral, and collaborative approaches integrating feminist and multicultural perspectives. Creative arts-based case examples for various approaches are woven into the fabric of the class.

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

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

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

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

**EXA 5618: EXA Interventions with Adolescents (2 units)**
This course provides strategies for designing and implementing creative interventions for adolescents at risk of developing poor psychological health issues such as depression, anxiety, low self-esteem, and low self-worth.

**EXA 6501: Power of the Arts: Art, Mysticism, and Creativity (1 unit)**
An East-West course focusing on the arts and creativity as opening to the deepest ground of our being. Explores the nature of art and the artistic-creative process in the context of the nature of consciousness, mysticism, and the spiritual path. Particular attention is given to each student’s own creative artistic practice and the process of giving an aesthetic response.

**EXA 6501: Power of the Arts Lab/Studio (1 unit)**
The experiential portion of Power of the Arts.

**EXA 6611: Expressive Arts Therapy Approach: Person-Centered (2 units)**
Expands the person-centered values of Carl Rogers to include expressive arts modes. Includes the “creative connection” of the expressive arts to one’s essential nature, and the way one art process stimulates and nurtures other art forms. The qualities of empathy, openness, honesty, and congruence are emphasized.

**EXA 6612: Expressive Arts Therapy Approach: Intermodal (2 units)**
A “flow” approach to expressive arts therapy developed over the past 20 years in Europe and America. It is based on finding meaning through following different but interconnected elements of imagination, including images, movements, or sounds and rhythms. Presents a model of the therapist in dynamic, creative interaction with the client, where insight into the therapeutic relationship is stressed, particularly when experienced as an aesthetic response.

**EXA 6614: Expressive Arts Therapy Approach: Movement-Centered (2 units)**
A movement-centered approach to expressive arts therapy that includes drawing, writing, visualization, and dramatic enactments. The interplay between movements, images, and feelings is explored in relation to personal life themes. Theoretical principles are drawn from imaginal psychology, alchemy, and specific movement-centered expressive arts methodologies.

**EXA 6617: EXA Therapy Approach: EXA and Narrative Therapy (3 units)**
This class introduces students to the theories and practices of narrative therapy. We learn how to use collaborative arts processes as tools for deconstructing the “problem-saturated” stories people tell about themselves, coproducing empowering alternative narratives in written, visual, poetic, musical, and embodied forms.

**EXA 6619: Expressive Arts Therapy: [Selected topic] (2 units)**
Additional topics, including approaches to expressive arts therapy, often taught by a guest instructor. May include the use of expressive arts therapy processes with special populations. Course may be repeated for credit with different topic and instructor.

**EXA 7701: Expressive Arts Therapy Integrative Seminar (2 units)**
Taken in the final semester, this course integrates personal, artistic, academic, and clinical elements of the program. Final project is completed, including a personal journey statement, arts presentation, integrative paper, and clinical case study. Integrative paper articulates each student's philosophy and approach to expressive arts therapy. Case study includes a clinical case presentation integrating expressive arts therapy and other clinical approaches.

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

**EXA 8504: EXA and Chronic Mental Illness (1 unit)**
This course focuses on using the expressive arts in the treatment of clients suffering from chronic mental illness, such as schizophrenia, major depression, and bipolar disorder. The course will cover the therapeutic needs of these unique clients and explore ways in which the arts can
help build the therapeutic relationship, contain symptomology, regulate emotion, and build internal resources. Contraindications for the use of the arts will also be discussed.

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

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

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

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

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

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

**EXA 8619: Thich Nhat Hanh and Creativity (3 units)**
Thich Nhat Hanh is a Vietnamese Buddhist teacher, nominated for the Nobel Peace Prize, who has written many books of poems, short stories, a play, and historical novels. A strong theme in his literary works is the healing power of creativity, particularly artistic creativity. Class focuses on this theme, and on related Buddhist and universal spiritual teachings.

**EXA 8620: EXA and Trauma (1 unit)**
This class focuses on developing an understanding of what trauma is and how it functions. We will discuss the ways in which the body, the imagination, and one's capacity to symbolize are impacted due to trauma. We will also begin to explore the ways that expressive arts and somatic psychotherapies can be effective as interventions in helping clients to recover from trauma.

**EXA 8799: Independent Study (1–3 units)**
Coursework that extends a student’s field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and approved by the Program Chair.

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

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

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

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

**MCP 6101: Human Sexuality (1 unit)**
This course explores personal, interpersonal, and transpersonal dimensions of sexual experience, including awareness, attitudes, meaning, expression, response, sexual counseling, and integration with personal development.
MCP 6102: Alcohol and Chemical Dependency Counseling (1 unit)
Survey of current treatment approaches to chemical dependency and examination of humanist-transpersonal perspectives.

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

MCPI 7604: Supervised Clinical Practicum: Individual (3 units)
For MCP Practicum students working in schools. Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

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

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

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

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

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

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

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

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

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

MCPE 7602: Supervised Clinical Practicum: Group (2 units)
Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, development of clinical skills, and integration of expressive arts processes.
INTEGRAL COUNSELING PSYCHOLOGY

MA in Counseling Psychology with a concentration in Integral Counseling Psychology

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Mark Fromm, PhD
Wendy Heffner, MS
Michael Klein, PhD
Alan Kubler, PhD
John J. Prendergast, PhD
Fred Rozendal, PhD
Laura Shekerjian, MA, MFT

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

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

Key criteria for the selection of faculty are the quality of teaching, an ability to establish rapport with students, and a capacity to support students’ personal and professional development. In the context of a supportive community of faculty and students, the program offers rigorous clinical training and psychotherapy practice, and it integrates experiential and theoretical approaches to learning in order to promote deepening personal awareness. Graduates earn a Master of Arts in Counseling Psychology, and the degree program fulfills all academic requirements for Marriage and Family Therapy (MFT) licensure in the state of California.

Educational Goals
A general goal is for students to become sophisticated in the dynamics of transference and psychoanalytic theory as well as to have training in the more experiential therapies such as Gestalt and existential psychotherapy.

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

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

The staff of each Center is composed of a director, an administrative coordinator, and approximately 20 student counselors who are enrolled in either group or individual supervised practica at the Institute. The time commitment for staff counselors is approximately 15 to 20 hours per week. This includes intake interviewing, client contact, phone shifts, committee work, case notes, training, and general staff meetings.

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

The Integral Counseling Centers are at the following San Francisco locations:
• 2140 Pierce Street (415-776-3109)
• 1782 Church Street (415-648-2644)
• 507 Polk Street, Suite 450 (415-561-0230)

Admission to Counseling Center Practicum
Due to the limited number of practicum openings, acceptance into the Integral Counseling program does not automatically guarantee admission to any of the Integral Counseling Centers. Students are admitted by semester based on the Centers’ available openings. Since typically only a limited number of openings are available, students are advised to explore alternative placement opportunities. A list of practicum placement resources is available through the Institute Field Placement Office and should be explored concurrently with application to the Integral Counseling Centers.

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

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

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

Pre-practicum and Practicum Phases of Work
Before beginning practica, students must fulfill the following five requirements:
1. Full admission to the MA in Counseling Psychology program; and
2. Four semesters successfully completed; and
3. Completion of all of the following courses with a passing grade:
   Weekday Program
   - ICP 5606 Gestalt Therapy
   - MCP 5101 Professional Ethics and Family Law
   - MCP 5603 Psychopathology
   - MCPI 5201 Human Development
   - MCPI 5501 Psychodynamics
   - MCPI 5602 The Clinical Relationship
   - MCPI 5604 Group Dynamics
   - MCPI 5605 Family Dynamics and Therapy
   - MCPI 5605 Family Dynamics and Therapy Lab
   - MCP 5610 Therapeutic Communication
   - MCP 5610 Therapeutic Communication Lab
   - MCPI 6603 Cross-Cultural Counseling and the Family (3 units)
   Weekend Cohort Program
   - ICP 5606 Gestalt Therapy
   - MCP 5103 Professional Ethics and Family Law I
   - MCP 5104 Professional Ethics and Family Law II
4. Approval of the Integral Counseling Psychology Program Committee
5. An approved field placement

After official admission to practicum status, all students complete at least three practicum courses in sequence. During this period of practicum enrollment, students must also hold official field placements, either at an Integral Counseling Center or at another site arranged through the Field Placement Office and approved by the student’s advisor.

Students are required to take a minimum of six practicum semester units (3 courses). One course may be group practicum. One of the first two must be individual supervision. A list of approved supervisors with whom students may sign up for course MCP 7601 is maintained by the program office.

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

Admissions Requirements

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

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

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

Curriculum

MA in Counseling Psychology with a concentration in Integral Counseling Psychology—60 units

I. Counseling Courses—16 units
   MCP 5101 Professional Ethics and Family Law
   MCP 5105 Psychopharmacology
   MCP 5603 Psychopathology
   MCP 6102 Alcohol and Chemical Dependency Counseling
   MCP 6103 Cross-Cultural Counseling and the Family
   MCP 6502 Child Therapy
   ICP 6301 Psychological Assessment and Research

II. Counseling Courses with emphasis in Integral Counseling Psychology—28 units
   The following courses have equivalencies in the Community Mental Health, Drama Therapy, Expressive Arts Therapy, and Somatic Psychology concentrations. These equivalent courses cover the same content, but from the perspective of their own concentrations.
   MCPI 5201 Human Development and the Family
   MCPI 5501 Psychodynamics
   MCPI 5602 The Clinical Relationship
   MCPI 5604 Group Dynamics
   MCPI 5605 Family Dynamics and Therapy
   MCPI 5610 Therapeutic Communication
   MCPI 6601 Marriage and Couples Counseling
   MCPI 7601 Supervised Clinical Practicum: Individual *(minimum three semesters)*
   MCPI 7602 Supervised Clinical Practicum: Group *(can be one of three practicum semesters)*
III. Integral Counseling Psychology Concentration Courses—9 units
   These courses do not have equivalencies in the other concentrations.
   ICP 5606    Gestalt Therapy
   ICP 7701    Integrative Seminar
   ICP 6501    Transpersonal Psychotherapy; OR
   ICP 8606    Integral Psychology

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

V. Workshops—noncredit
   The following are offered through CIIS Public Programs, but needn’t be taken there.
   A. Must be taken before completing the MA from an accredited college or university:
      Spousal/Partner Abuse, Detection, and Intervention (15 hours)
   B. May be taken after completing the MA but before applying for MFT licensure. They must be completed through an accredited college or university, a BBS-approved continuing education provider, or a country, state, or other government entity:
      Child Abuse Assessment and Reporting (10 hours)
      Aging and Long-Term Care (10 hours)
      Human Sexuality (10 hours)

Curriculum

MA in Counseling Psychology with a concentration in Integral Counseling Psychology
Weekend cohort program—60 units

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

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

III. Integral Counseling Psychology Concentration Courses—9 units
   These courses do not have equivalencies in the other concentrations.
   ICP 5606    Gestalt Therapy
   ICP 6501    Transpersonal Psychotherapy
   ICP 7703    Integrative Seminar I
   ICP 7704    Integrative Seminar II
Assuming that “Trauma is in the nervous system and not in the event,” this course will introduce students to the basic neuropsychology and treatment of trauma. The work of Bessel Van der Kolk, Judith Herman, Daniel Goleman, Peter Levine, Jim Kepner, and others will be summarized. Principles and methodology for treating trauma from a somato-emotional framework, based on understanding of the triune brain and ANS functioning, will be emphasized.

Course Descriptions

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

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

ICP 6301: Psychological Assessment and Research (3 units)
This course combines a survey of the clinical process of testing, enhancing the individual counselor’s ability to clinically analyze and interpret assessment instruments, including diagnostic tests and an overview of research methodologies, with special focus on qualitative approaches, comparative ways of knowing, and the creation of an integral inquiry research project.

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

ICP 6514: Thich Nhat Hanh & Creativity (2 units)
Thich Nhat Hanh is a Vietnamese Buddhist teacher who is speaking to us clearly and strongly in these difficult times. He is a peace activist and poet, nominated for the Nobel Peace Prize. He has written many books on Buddhism and Buddhist practice, but he has also published books of poems, short stories, a play and historical novels. A strong theme in Thich Nhat Hanh’s stories, poems and other literary works is the healing power of creativity, particularly expressive artistic creativity (“artistic” in the sense that there is an artist in all of us). We will focus on this theme, and on related Buddhist and universal spiritual teachings as expressed by Thich Nhat Hanh. Class includes expressions of our own creativity, lectures, discussions, check-in times, videos, meditation, readings and creative assignments.

ICP 6515: Jung and Eastern Philosophy (2 units)
This course is an introduction to the central concepts of Jung’s Analytical Psychology and the practice of Jungian psychotherapy. Topics include: Jung’s childhood and student years; the relationship between Freud and Jung; Jung’s “confrontation with the unconscious”; the personal and collective unconscious; libido (psychic energy); archetypes and myth; ego and complex; persona and shadow; anima and animus; the process of individuation; Jungian dream interpretation; psychological types; and Jung’s views on religion, myth, and alchemy. The course objectives are to understand basic Jungian theory and the history and development of Jung’s ideas; to provide a grounding in Jungian approaches to psychotherapy; and to develop a relationship to the unconscious through dreamwork, mandala drawing, and reflection on personal myths and symbols.

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

ICP 6700: Trauma: An Introduction to Treatment (2 units)
Assuming that “Trauma is in the nervous system and not in the event,” this course will introduce students to the basic neuropsychology and treatment of trauma. The work of Bessel Van der Kolk, Judith Herman, Daniel Goleman, Peter Levine, Jim Kepner, and others will be summarized. Principles and methodology for treating trauma from a somato-emotional framework, based on understanding of the triune brain and ANS functioning, will be emphasized.
ICP 7701: Integrative Seminar (0 units)
This culminating course provides an opportunity for students to reflect on their processes of personal and academic integration in the ICP program. Equal attention is given to the deepening of one's unique process of personal integration and to the integration of key learning from theoretical and conceptual standpoints and clinical experience.

ICP 7702: Integrative Seminar III (3 units)
This culminating course provides an opportunity for students to reflect on their processes of personal and academic integration in the ICP program. Equal attention is given to the deepening of one's unique process of personal integration and to the integration of key learning from theoretical and conceptual standpoints and clinical experience.

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

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

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

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

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

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

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

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

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

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

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

MCP 5106: Psychopharmacology I (1 unit)
Study of the range of current psychopharmacological interventions in terms of mental disorder diagnostic categories, including antidepressants, antianxiety drugs, mood stabilizers, and antipsychotics. Neurobiological mechanisms of mental disorders are reviewed in terms of current research. Interaction and psychopharmacological and psychotherapeutic interventions are discussed, including medication response and side effects. This course is restricted to Integral Counseling Psychology Weekend Program students.
MCP 5107: Psychopharmacology II (1 unit)
Study of the range of current psychopharmacological interventions in terms of mental disorder diagnostic categories, including antidepressants, antianxiety drugs, mood stabilizers, and antipsychotics. Neurobiological mechanisms of mental disorders are reviewed in terms of current research. Interaction and psychopharmacological and psychotherapeutic interventions are discussed, including medication response and side effects. This course is restricted to Integral Counseling Psychology Weekend Program students.
Prerequisite: MCP 5106.

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

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

MCPI 6603: Cross-Cultural Counseling and the Family (3 units)
This course provides an overview of cross-cultural counseling through exploration of ethnic, social, and cultural mores and values of representative social groups and special populations.

MCP 6128: Cross-Cultural Counseling and the Family I (2 units)
Overview of cross-cultural counseling through exploration of ethnic, social, and cultural mores and values of representative social groups and special populations. This course is restricted to Integral Counseling Psychology Weekend Program students.

MCP 6129: Cross-Cultural Counseling and the Family II (1 unit)
Overview of cross-cultural counseling through exploration of ethnic, social, and cultural mores and values of representative social groups and special populations. This course is restricted to Integral Counseling Psychology Weekend Program students.
Prerequisite: MCP 6128.

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

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

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

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

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

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

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

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

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

MCPI 5602: The Clinical Relationship (3 units)
The relationship between therapist and client is one of the central concerns of contemporary theories of therapeutic change. This course explores the relationship between therapist and client from the perspectives of contemporary psychoanalysis, humanism, and self-psychology. Provides various perspectives on transference and countertransference, and how to work with these dynamics in the clinical setting.
MCPI 5604: Group Dynamics (3 units)
This course has a specific focus: to improve our interpersonal sensitivity and our interpersonal skills in a way that will serve us as therapists. The goal is to learn how empathy, genuineness, and unconditional positive regard can inform our interpersonal communication. In our speech, we will do our best to learn how to tell the truth in the context of compassion. Truth and compassion are equally important criteria. In our listening, we will try to reduce our defensiveness—i.e., we will seriously consider feedback that may not fit our self-image and also be willing to explore our contribution to a given interaction.

MCPI 5605: Family Dynamics and Therapy (3 units)
This course explores the various schools of family therapy, including the work of Whitaker, Satir, Bowen, and Minuchin, as well as strategic, narrative, internal family systems, and core focused family therapy. There will be a strong experiential component involving in-depth study of each student's family of origin through psychodramatic or monodramatic formats or sculpture, as well as through live demonstrations of therapy sessions with students' family members. In the lab, each student will have an opportunity to practice conducting a role-play family therapy session.

MCPI 5606: Family Dynamics and Therapy Lab (1 unit)

MCPI 5610: Therapeutic Communication (3 units)
This course provides an overview of key concepts and methods in therapeutic communication, integrating psychodynamic, humanistic, and other approaches. Experiential portion includes role-play and simulations. Includes the experiential portion of Therapeutic Communication.

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

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

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

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**Somatic Psychology**

**MA in Counseling Psychology with a concentration in Somatic Psychology**

**Program Chair**
Ian J. Grand, PhD

**Core Faculty**
Don Hanlon Johnson, PhD, Program Founder
Clover Catskill, MA, MFT, RSMT
Mark Ludwig, MSW, LCSW
Keiko Lane, MA, MFT

**Adjunct Faculty**
Duncan Bennett, PhD, MFT
Ludmila Cantamissa, MA, MFT
John Conger, PhD
Rob Fisher, MA, MFT
Steuart Gold, MA, MFT
Lucanna Grey, MA, MFT
Robin Greenberg, MA, MFT, ADTR
Anthony Guarnieri, PhD
Barbara Hollifield, MSW, MFT
Sarah Jolley, MA, MFT
Cambria Lowe, MA, MFT
Rebecca McGovern, MA, MFT
Susan Coto McKenna, MS, ADTR
Peter Wright, MA, MFT

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

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

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

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

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

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

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

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

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

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

**Curriculum Overview**

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

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

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

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

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

**Center for Somatic Psychotherapy**

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

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

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

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

**Additional California MFT Requirements**

Spousal Abuse Assessment and Reporting (15 hours) is to be taken before completing the MA; Child Abuse Assessment and Reporting (7 hours), Human Sexuality (10 hours), and Aging and Long Term Care (50 hours) can be taken after completion of the MA program but prior to application for MFT licensure. These workshops are available through CIIS Public Programs.

**Personal Psychotherapy Requirement**

During their enrollment in the program, students must complete fifty (50) hours of personal somatic psychotherapy. The program maintains a referral base of approved and licensed somatic psychotherapists who work in the Bay Area.
Admissions Requirements
Applicants must meet the general admissions requirements of the Institute. Two letters of recommendation (at least one from someone familiar with the applicant’s academic work) are also required.

The program seeks highly motivated, creative, mature students who have already demonstrated a strong interest in work focused on the human body. This includes work in literature, humanities, the arts, and the social sciences. It is important for prospective students to have some experience with such somatic methods as Feldenkrais, Alexander, bioenergetics, Structural Integration, Rosen work, massage, shiatsu, acupuncture, martial arts, dance, yoga, and meditation. Nurses, physicians, physical therapists, and chiropractors also make successful candidates. All students entering the program are required to have 100 hours of experience in bodywork.

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

Prerequisites include demonstrated experience with the field of Somatics and some familiarity with somatic psychotherapies.

Curriculum

MA in Counseling Psychology with a concentration in Somatic Psychology—60 units

Courses in the Somatic Psychology program are highly sequenced. Specific course exemptions are determined on an individual basis. Please contact the program for details about course sequences.

I. Counseling Courses—14 units

- MCP 5101 Professional Ethics and Family Law
- MCP 5105 Psychopharmacology
- MCP 5603 Psychopathology
- MCP 6102 Alcohol and Chemical Dependency Counseling
- MCP 6103 Cross-Cultural Counseling and the Family
- MCP 6201 Psychological Assessment
- MCP 6502 Child Therapy

II. Counseling Courses with an emphasis in Somatic Psychology—28 units

The following courses have equivalencies in the Community Mental Health, Drama Therapy, Expressive Arts Therapy, and Integral Counseling Psychology concentrations. These equivalent courses cover the same content, but from the perspective of their own concentrations.

- MCPS 5201 Human Development and the Family
- MCPS 5501 Psychodynamics
- MCPS 5602 The Clinical Relationship
- MCPS 5604 Group Dynamics
- MCPS 5605 Family Dynamics and Therapy
- MCPS 5610 Therapeutic Communication
- MCPSL 5610 Therapeutic Communication Lab
- MCPS 6103 Cross-Cultural Counseling and the Family
- MCPS 6401 Research Methods
- MCPS 6601 Marriage and Couples Counseling
- MCPS 7601 Supervised Clinical Practicum: Individual (minimum three semesters); OR
- MCPS 7602 Supervised Clinical Practicum: Group (minimum three semesters); OR
- MCPS 7603 Supervised Clinical Practicum: Individual (3 units for two semesters of practicum placement at school site)

III. Somatic Psychology Concentration Courses—17 units

These courses do not have equivalencies in the other concentrations.

- SOM 5201 The Body: Experienced, Conceptualized, and Verbalized
- SOM 5607 Movement Approaches in Somatic Psychotherapy
- SOM 6201 Somatics, Society, and Culture
- SOM 6638 Theories and Techniques of Somatic Psychotherapy II
- SOM 6639 Theories and Techniques of Somatic Psychotherapy III
- SOM 7701 Integrative Seminar

IV. Electives—1 unit

Select from the following:

- SOM 5001 Neuroscience, Body Image, and Culture
- SOM 5606 Gestalt Therapy
- SOM 6103 Advanced Cross-Cultural Approaches to Identity, Affect, and Body Movement
- SOM 6604 Somatic and Experiential Psychotherapy with Couples
- SOM 6632 Somatic Approaches to Adolescent Psychotherapy
- SOM 6709 Phenomenology of the Body
- SOM 6717 Somatics Research Seminar
SOM 6721 Queer Bodies in Psychotherapy
SOM 8602 Somatic Approaches to Emotional Expression
SOM 8888 Topics in Somatic Psychotherapy

V. Workshops—Non-credit
The following are offered through CIIS Public Programs but needn't be taken there.
A. Must be taken before completing the MA from an accredited college or university:
   Spousal/Partner Abuse, Detection, and Intervention (15 hours)
B. May be taken after completing the MA but before applying for MFT licensure. They must be completed through an accredited college or
   university, a BBS-approved continuing education provider, or a country, state, or other government entity:
   Aging and Long-Term Care (30 hours)
   Child Abuse Assessment and Reporting (7 hours)
   Human Sexuality (10 hours)

Course Descriptions

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

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

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

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

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

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

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

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

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

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

MCPS 5602: The Clinical Relationship (2 units)
The relationship between therapist and client is one of the central concerns of contemporary theories of therapeutic change. This course
explores the relationship between therapist and client from the perspectives of contemporary psychoanalysis, humanism, and self-psychology.
Provides various perspectives on transference and countertransference and working with these dynamics in the clinical setting.

MCPS 5604: Group Dynamics (2 units)
Review of basic theories of group process. Exploration of group process through group interaction, didactic analysis, and synthesis.

MCPS 5605: Family Dynamics and Therapy (3 units)
Covers the family life cycle, as well as the theories and methods of many of the major family theories, including strategic, brief strategic,
 systemic, narrative, solution-focused, family of origin, structural, and symbolic-experiential family therapy. Includes experiential learning
processes and instructor-demonstrated family of origin interviews.
be a somatic therapist or educator in a world characterized by widespread abuse of both the personal and political body?”

A study of how individual bodies, as well as individual experiences of the body, are shaped from infancy by major social institutions (education, family and other social organizations influence and impact neural excitatory activities, and explores the implications of these understandings for somatic education and therapies.

This course provides an overview of cross-cultural counseling through exploration of ethnic, social, and cultural mores and values of representative social groups and special populations.

Overview of research methodologies with special focus on qualitative approaches, comparative ways of knowing, and the creation of an integral inquiry research project.

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

Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

For Somatic Psychology students pursuing practicum at a school site. Presentation and discussion of case material in a small-group setting. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

For Somatic Psychology students pursuing practicum at a school site. Presentation and discussion of case material in a small-group setting. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

For MCP Practicum students working in schools. Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

For MCP Practicum students working in schools. Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

This course provides an overview of key concepts and methods in therapeutic communication, integrating psychodynamic, humanistic, and other approaches. Experiential portion includes role-play and simulations.

Corequisite: MCPSL 5610.

Presentation and discussion of case material in a small-group setting. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

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

This course is an introduction to methods for navigating the dialectic between one’s experiences of the body and ideas about the body learned in one’s history. It is a basic introduction to the use of embodied experience and body maps to further one’s capacities for self-development. The course includes an introduction to the work of some of the early founders of the field of Somatics.

Corequisite: MCPS 5610.

This course teaches the use of movement approaches such as authentic movement, dance therapy, and contact improvisation in the context of psychological theory and practice. Specific approaches are emphasized by each instructor.

Analysis of how both the human body and body images are shaped not only by biological and psychological factors, but also by forms peculiar to a given culture: its ideal bodies, child-bearing and child-rearing practices, metapolitical and religious practices, and so on. This course looks at how these cultural factors can provide the basis for either oppression or healing. Emphasis is on the major cultures that shape the California population: European, Hispanic, African, Native American, and Asian.

A study of how individual bodies, as well as individual experiences of the body, are shaped from infancy by major social institutions (education, medicine, religion, science, the media, etc.), and how that shaping process anchors the power of those institutions in our perceptions and emotional responses to authority. Focuses on how people are coaxed to neglect the sources of wisdom and decision making within the social body, and to give authority to publicly designated experts and authorities. Particular attention is given to the question “What does it mean to be a somatic therapist or educator in a world characterized by widespread abuse of both the personal and political body?”
SOM 6604: Somatic and Experiential Psychotherapy with Couples (1 unit)
This course teaches practical, experiential approaches to work with couples. It gives concrete examples and provides the theoretical background for somatically based interventions in couples therapy.

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

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

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

SOM 6709: Phenomenology of the Body (3 units)
In this seminar, we will study and ourselves develop the heritage of Edmund Husserl and Maurice Merleau-Ponty, who made clear the crucial importance of a turn toward direct bodily experience. For textual underpinnings for our investigations, we will examine selected texts from Husserl and Merleau-Ponty, and from several contemporary scholars. These theoretical and practical works form a powerful corrective to the anti-body and anti-cosmos forces that are ravaging the planet. Each of you will be asked to engage in your own phenomenological investigations, taking cues from the readings in relation to areas of particular interest to you, converging upon some theme.

SOM 6717: Somatics Research Seminar (1 unit)
Students work with faculty in faculty-supervised research.

SOM 6718: Introduction to Somatic Psychotherapies (2 units)
This course will be an introduction to, and exploration of, the field of somatic psychotherapy. It provides an opportunity for students outside of the somatic psychotherapy program to experience and learn beginning somatic approaches and tools. We will consider the history of the field; various styles, forms, and techniques of the work that have evolved; and major topics and issues involved in doing somatic psychotherapy; and we will deepen our own experience of embodied presence. Class will consist of readings; research; demonstrations; individual, dyad, and group exercises; class discussions; and journal or log writing/drawing.

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

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

SOM 8602: Somatic Approaches to Emotional Expression (1 unit)
A hands-on class in analytic somatic therapy. Through lecture, demonstration and dyad work, students are taught techniques for reading the energetic body field and exercise to assist in grounding, boundaries, unrestricted breath, and range of emotion.

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

SOM 8888: Special Topics (1–3 units)
A course of study not currently encompassed in the curriculum but relevant to evolving topics of growing importance in Somatics.
School of Consciousness and Transformation

The mission of the School of Consciousness and Transformation is to educate and conduct scholarly, interdisciplinary inquiry in the fields of philosophy, religion, East-West psychology, social and cultural anthropology, transformative studies, transformational leadership, integrative health, and women’s spirituality. This innovative inquiry both appreciates and challenges existing traditions, and enriches them with contemporary perspectives, including feminist theory and practice, ecological thought, new paradigms of consciousness, critical theories, integral approaches to learning and creative social change, and new philosophical and scientific paradigms. The school serves to recover and support the spiritual and wisdom traditions of planetary culture and to support personal practice and social action influenced by the current thinking in the social and human sciences.

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

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

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

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

**East-West Psychology Department**
- Master of Arts (MA) in East-West Psychology
- Doctor of Philosophy (PhD) in East-West Psychology
- Certificate in East-West Spiritual Counseling (*doctoral level*)

**Integrative Health Studies Department**
- Master of Arts (MA) in Integrative Health Studies

**Philosophy and Religion Department**
- **Asian and Comparative Studies Program**
  - Master of Arts (MA) in Philosophy and Religion with a concentration in Asian and Comparative Studies
  - Doctor of Philosophy (PhD) in Philosophy and Religion with a concentration in Asian and Comparative Studies
- **Philosophy, Cosmology, and Consciousness Program**
  - Master of Arts (MA) in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness
  - Doctor of Philosophy (PhD) in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness
- **Women’s Spirituality Program**
  - Master of Arts (MA) in Philosophy and Religion with a concentration in Women’s Spirituality
  - Doctor of Philosophy (PhD) in Philosophy and Religion with a concentration in Women’s Spirituality

**Social and Cultural Anthropology Department**
- Master of Arts (MA) in Cultural Anthropology and Social Transformation with an emphasis in Gender, Ecology, and Society
- Doctor of Philosophy (PhD) in Social and Cultural Anthropology

**Transformative Inquiry Department**
- Master of Arts (MA) in Transformative Leadership
- Doctor of Philosophy (PhD) in Transformative Studies

**Writing, Consciousness, and Creative Inquiry Department**
- Master of Fine Arts (MFA) in Creative Inquiry/Interdisciplinary Arts
- Master of Fine Arts (MFA) in Writing and Consciousness
Consciousness and Transformation

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

Course Description

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

MA in East-West Psychology
PhD in East-West Psychology
Certificate in East-West Spiritual Counseling (doctoral level)

Department Chair
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Marina Romero
Elizabeth Shaver, PhD
Renée Soule, MA
Stuart Sovatsky, PhD
Alessandra Strada, PhD
Eric Weiss, PhD

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

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

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

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

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

With the integration of multiple ways of knowing, students develop inquiry skills that engage a wide range of human faculties and experiences (e.g., somatic, emotional, vital, imaginal, intellectual, intuitive, spiritual). The acquisition of these skills is not only a catalyst for meaningful personal transformation, but also the foundation for both the elaboration of more holistic knowledge and the design of integral transformative approaches relevant to the needs of individuals and collectives in the contemporary world. We are dedicated to bringing spirituality into academia and to exploring the transformative elements of inquiry, learning, and writing.
**Collaborative Learning**

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

**Professional Outcomes**

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

**About the MA Program**

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

**East-West Psychological Approaches**

Students may explore the following four approaches:

- **Depth Psychology**
  Depth Psychology is concerned with the totality of the psyche, the relationship between the conscious and unconscious mind, the ego and the self, and the spiritual and religious nature of the psyche. Depth psychological approaches include Jungian and post-Jungian schools of thought, archetypal psychology, and the psychoanalytically based schools of object relations, self-psychology, and interpersonal psychology. Depth-oriented feminist psychology and expressive arts also fall under this rubric. Many courses in this area of study take into consideration Eastern wisdom in relation to the particular school of psychology being studied.

- **Transpersonal Psychology**
  Transpersonal Psychology is concerned with the study of experiences and ways of being that transcend the limits of egoic identity, as well as with their psychological, philosophical, and social implications. Courses include topics such as classical and contemporary transpersonal paradigms, philosophy of transpersonal psychology, transpersonal developmental theories, comparative mysticism, transpersonal approaches to sexuality and relationships, transpersonal psychotherapy, spiritual epistemologies, social implications of transpersonal studies, and advanced seminars focused on the field’s contemporary developments.

- **Consciousness Studies**
  Consciousness Studies emphasizes the centrality of consciousness for a holistic understanding of the person. This includes the exploration of the nature of consciousness and its phenomenology, as well as historical and contemporary theories of the mind. Specialized courses cover topics such as altered states, dreams, meditation, psychoactivity, and an exploration of consciousness from cross-cultural perspectives.

- **East-West Spiritual Counseling**
  East-West Spiritual Counseling explores the meaning and purpose of spiritual counseling and the ways in which it complements, coincides with, and differs from psychological counseling. Courses explore the integration and use of Eastern and Western psychospiritual models of being in the spiritual counseling process; the counselor’s own values, beliefs, and practices; and the ways in which they influence the process of spiritual counseling.

**Eastern Spiritual Traditions**

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

**Psychospiritual Practice**

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

**Psychology and Spirituality**

These courses explore their rich and complex relationship. Typical areas of inquiry include contemplative psychology (the psychological knowledge and methods contained in specific contemplative traditions); psychology of religion (as a field within psychology, as well as studies of specific psychologists of religion such as C. G. Jung, William James, Martin Buber, Ken Wilber, etc.); spiritual implications of contemporary psychoanalysis; Buddhist and Western psychology; psychology and consciousness (in various traditions, including Indian, Christian, Jewish, and East Asian); and integral psychologies.
**Area of Specialization**
This is an in-depth study of a particular area of interest chosen by the student. In addition to the East-West Psychological Approaches and other areas of study available at the Institute, students can create specializations in areas such as Ecopsychology and Shamanic Studies.

**MA Integrative Seminar and Portfolio**
Students are guided in the compilation of a portfolio, which includes their curriculum vitae, two papers of publishable quality, and an individually tailored set of documents or activities depending on their personal and professional goals. These might include a brochure or flyer, business cards and stationery, the creation of a syllabus for a course offering, a PowerPoint presentation, the design of a workshop, the draft of a presentation at a conference, and/or a simulated teaching experience.

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

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

**Curriculum**

**MA in East-West Psychology—36 units**

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

II. Directed Electives—18 units
   A. East-West Psychological Approaches—9 units
      9 units from within three of the following approaches:
      1. Depth Psychology
         a. Foundational Course:
            EWP 7311 Jungian Psychology and East-West Spirituality
         b. Electives
            Select from among the following:
            - PARP 7008 James Hillman and Archetypal Psychology: An Introduction
            - EWP 7347 The Soul as Artist: Jungian Art Therapy
            - EWP 7508 Jungian Dream Work and Expressive Arts
            - EWP 7731 Dreaming the Soul: Dancing the Dream—A Jungian Dream Catcher
      2. Transpersonal Psychology
         a. Foundational Course:
            EWP 6752 Transpersonal Psychology
         b. Electives
            Select from among the following:
            - ICP 6501 Transpersonal Psychotherapy
            - PARP 7001 Psyche and Cosmos I: Transpersonal Psychology and Archetypal Astrology
            - PARP 7400 Psyche and Spirit: From the Psychology of Religion to Transpersonal Theory
            - EWP 9405 Contemporary Transpersonal Theory
      3. Consciousness Studies
         a. Foundational Course:
            EWP 6230 Psychology of Consciousness
         b. Electives
            Select from among the following:
            - EWP 6154 Consciousness, Science, and Religion
            - EWP 6227 Imaginal Skills: Tending Spiritual Creativity
            - EWP 6235 Integral Approaches to Dreams
            - EWP 9109 Sri Aurobindo and Jean Gebser on the Evolution of Consciousness
      4. East-West Spiritual Counseling
         a. Foundational Course:
            EWP 7792 East-West Spiritual Counseling
b. Electives
Select from among the following:
- EWP 6011 Nondual Perspectives in Spiritual Counseling
- EWP 6994 Group Supervision: The Spiritual Counseling Relationship
- EWP 7793 Spiritual Counseling Skills
- EWP 7799 The Psychology of Spiritual Guidance

B. Eastern Spiritual Traditions—3 units
- PARP 6270 Asian Spiritual Masters
- PARA 7216 Buddha Nature in Mahayana Buddhism
- TSD 7419 J. Krishnamurti and Transformation
- EWP 7510 The Psychology of Advaita Vedanta
- EWP 7565 Self/No-Self/Authentic Self: The Buddhist Psychology of Self-Experience
- PARA 7600 Ch’an Buddhism (3 units)
- PARA 7605 Life Wisdom of Lao Tzu and Chuang Tzu
- EWP 7800 Auroville: Spirituality, Community, and Multiculturalism in South India
- EWP 7807 Varanasi: The Eternal City—Hinduism, Buddhism, and Yoga in India

C. Psychospiritual Practice—3 units
- EWP 6077 Transformation of Emotions through the Heart
- EWP 6199 Ocean of Mercy: An Experiential Introduction to Sufism
- EWP 6204 The Body in the Transformation of Consciousness
- EWP 6205 Embodied Spiritual Inquiry
- EWP 6206 Integral Transformative Practice: Evolution from Within
- EWP 6755 Prayer of the Heart
- EWP 7515 Holistic Sexuality
- CT 7585 Spirit, Compassion, and Community Activism

D. Psychology and Spirituality—3 units
- EWP 6556 Contemplative Psychology: East-West Perspectives
- EWP 6707 Contemporary Psychoanalysis and East-West Spirituality
- EWP 7010 The Psychology of Death and Dying: An East-West Exploration
- EWP 7606 Integral Psychology

III. Area of Specialization—11 units
Students can choose one of the EWP approaches or another area of study—for example:

A. Ecopsychology
- EWP 6108 Ecopsychology: Foundations, Applications, Frontiers
- EWP 6111 Planetary Psychology
- EWP 6112 Wilderness Rite of Passage
- EWP 7453 Engaged Ecology: Vocation with Earth in Mind
- EWP 7801 Yoga and Ecology in Costa Rica

B. Shamanic Studies
- EWP 6019 Spirituality and Shamanism: The Healing Potential of Sacred Plants
- EWP 6537 Entheogenic Shamanism
- EWP 6539 Shamanism and the Origins of the Sacred
- EWP 7011 Indigenous Traditions: Ancestral Consciousness and Healing
- PARA 7200 Buddhism Meets Shamanism
- TSD 8007 Traditions of Ecstatic Shamanism

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

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

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

**Alternative Multi-Paper Dissertation Format**

In addition to the standard format for doctoral dissertations, the Department of East-West Psychology allows for the use of an alternative format that consists of three peer-reviewed papers (two of which are to have been published; the other is to be either published or under review) as the main basis for the dissertation. Students wanting to pursue the multi-paper dissertation format are assessed by the faculty program committee on a case-by-case basis. As with the traditional dissertation, a dissertation proposal is submitted, a committee of three members is formed, and a dissertation defense is held according to existing policies.

**Curriculum**

**PhD in East-West Psychology—36 units**

I. Foundational Course—3 units
   EWP 6005 East-West Psychology: History, Community, Inquiry

II. Research Courses—10–11 units
   A. Required
      EWP 7034 Qualitative Research Methods
      EWP 8510 Theoretical Research Methods
      EWP 8100 Research Colloquium A
      EWP 8100 Research Colloquium B
   B. Research Electives
      Select from among the following:
      EWP 7300 Narrative Research
      EWP 7815 Heuristic Research
      EWP 7878 Phenomenological Research
      EWP 9566 Comparative Mysticism
      PARA 7003 Methodologies in the Study of Spiritual Traditions
      PARW 8012 Women’s Spirituality Research Methodologies
      TSD 7057 Integral Methodology: Integral Methodological Pluralism

III. Advanced PhD Seminars—6 units
    Two of the following, one to fulfill comprehensive exam requirement:
    EWP 9001 Contemporary Psychoanalysis and East-West Spirituality
    EWP 9002 Psychoanalysis and Religion in the Twenty-first Century
    EWP 9105 Consciousness and Spiritual Growth: Ordinary and Non-Ordinary States
    EWP 9404 Jung and Contemporary Spirituality
    EWP 9405 Contemporary Transpersonal Theory
    EWP 9410 Spiritual Intelligence
    EWP 9411 Spiritual Counseling
    EWP 9566 Comparative Mysticism

IV. Area of Specialization—16–17 units
    Possibilities include:
    • Depth Psychology
    • Transpersonal Psychology
    • Consciousness Studies
    • East-West Spiritual Counseling
    • Ecopsychology
    • Shamanic Studies
    (See MA for descriptions and course listings.)

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

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

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

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

Certificate Admissions Requirements
The goal of this program is to provide mental health professionals and pastoral counselors with the foundational background and skills in East-West spiritual counseling, thereby enabling them to broaden the scope of their practice. Licensure as a mental health professional or training and experience in pastoral counseling is thus a prerequisite for admission. Applicants who are not yet licensed but have training and experience in mental health or pastoral counseling will be considered on a case-by-case basis. Candidates with insufficient counseling background may be required to take an elective course, EWP 7793 Spiritual Counseling Skills. A personal interview with EWP core faculty members is part of the application process. Admission to the certificate program is for the fall semester only.

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

Curriculum

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

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<th>Fall Semester</th>
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<td>EWP 7792  East-West Spiritual Counseling</td>
<td>EWP 7799  Psychology of Spiritual Guidance</td>
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<tr>
<td>EWP 6994  Group Supervision: The Spiritual Counseling Relationship</td>
<td>EWP 9411  Advanced Seminar: Spiritual Counseling</td>
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<td>EWP ____  Spiritual Counseling Elective</td>
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Course Descriptions

EWP 6005: East-West Psychology: History, Community, Inquiry (3 units)
This course provides the historical foundations of the East-West encounter in psychology, philosophy, religion, and spirituality, as well as an introduction to integral thought and the scholarly standards of the department. Through readings, experiential practices, and structured dialogue, participants gain basic knowledge in group dynamics, community building, and interpersonal communication skills. Class begins with an off-campus weekend retreat.

EWP 6011: Nondual Perspectives in Spiritual Counseling (3 units)
Students undergo traditional methods for the direct apprehension of nonduality, explore the effects of such understanding on their own psychology, and then translate such understanding into therapeutic schools and methods.

EWP 6015: Integrative Seminar (1 unit)
Taken during their last semester of coursework, this seminar provides the opportunity for MA students to reflect on their learning experience in the program, to create a portfolio of their most important work, and to prepare future professional goals.

EWP 6019: Spirituality and Shamanism: The Healing Potential of Sacred Plants (2 units)
Explores the use of sacred plants in shamanism and its application in the healing of physical and psychospiritual illnesses. Emphasis on the visionary experience and sacred plants of South America.

EWP 6039: Living the East-West Vision (1 unit)
 Barely 10 percent of the Eastern archive on spiritual teachings has been translated. This course examines how this fact has contributed to historical biases and creates the need to revision our understanding of Eastern philosophy and religion. Topics discussed include an examination of the spiritual value of the ’60s; Satyagraha or engaged political truth-power from Gandhi to Obama; Grihasthya or the path of lifelong relationships; Kundalini and Tantra Yogas; and Vasudhaiva kutumbakam or “the one world ecology.” Students are invited to reflect of their personal East-West history.
EWP 6051: Eastern Theories of Self, Mind, and Nature (3 units)
This course discusses the spiritual tenets common to religious traditions and disciplines originating in India, such as Advaita Vedanta, Samkhya Yoga, and Buddhism. It offers the foundation necessary to understand Eastern approaches to psychology and spirituality. The course includes experiential components centering on meditation and spiritual practice.

EWP 6077: Transformation of Emotions Through the Heart (2 units)
This course offers students an experiential review of dual and nondual approaches to working with emotions. The exploration starts with the study of models based on the conceptual mind, but then moves beyond it, allowing students to become familiar with nonconceptual approaches that emphasize working with the energy of emotions to facilitate deep insight and psychospiritual growth.

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

EWP 6111: Planetary Psychology (2 units)
This course surveys such diverse fields as environmental psychology, conservation psychology, ecopsychology, deep ecology, ecotherapy, bioregionalism, and integral ecology to see what they can tell us (and what they cannot) about nature, culture, mind, and sustainability. It also explores how to enhance active participation in ecologically sensitized modes of consciousness that foster grounded growth in ourselves, our fellow species, and the land whose presence supports our lives and sense of selfhood.

EWP 6112: Wilderness Rites of Passage (2 units)
Ancient cultures performed rites and ceremonies as a way of renewing their connection with the Earth and their communities. This course introduces ancient rites of passage while giving students the opportunity to experience themselves the initiatory threshold in a safe yet challenging way. The ceremony follows the traditional stages of a rite of passage: Severance (leaving behind what is familiar); threshold (the actual solitude and fasting); and reincorporation (return to the community with gifts and insights).

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

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

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

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

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

EWP 6227: Imaginal Skills: Tending Spiritual Creativity (3 units)
Central to Imaginal Psychology is the idea that the self finds some of its deepest expression in images, and that care of the “soul” requires that we pay attention to the images we inhabit. This course is a theoretical and experiential exploration of several approaches to the imaginal, including dream work, active imagination, journey work, and contemplative practices with a special focus on healing and psychological insight. Within this course, students will directly engage the spontaneous and creative expression of the imaginal in self, others, and groups.

EWP 6230: Psychology of Consciousness (3 units)
This foundational course explores the nature of consciousness, ordinary and nonordinary states of consciousness, and contemporary issues in the psychology and philosophy of consciousness.

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

EWP 6537: Entheogenic Shamanism (3 units)
This course explores the fundamentals of shamanic traditions whose practices are based on sacred visionary plants, with a deeper focus on Amazonian ayahuasca shamanism. Cultural, philosophical, and psychological questions will be addressed, concerning, for example, the "dark side" of entheogenic shamanic practices, the ontological status of visionary experiences, the spread of entheogenic shamanic practices into the West, and the issue of integration.
EWP 6539: Shamanism and the Origins of the Sacred (3 units)
This course explores the worldviews, spirituality, and methods of tribal shamanic cultures, and explains how they are viable, valid, and necessary in our modern world. Through lectures, writings, and stories, the thought processes of shamanic people are presented.

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

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

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

EWP 6755: Prayer of the Heart (3 units)
The course introduces the psychology, contemplative practice, and spiritual philosophy of the tradition of self-enquiry through the Prayer of the Heart, and early Christian mystical practice that can be used by practitioners from any orientation. Due to its dimension of bodily awareness, Prayer of the Heart is sometimes called Christian Yoga.

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

EWP 6909: Supervised Fieldwork (MA) (3 units)
Applied psychological work in an approved off-campus setting under individual professional supervision.

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

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

EWP 7010: The Psychology of Death and Dying: An East-West Exploration (2 units)
This course allows students to develop a deeper understanding of death and dying and, through that exploration, a more mindful experience of living. Emphasis on the study of East-West theories of death and dying, the spiritual potential of life-threatening illness, and psychospiritual counseling for the dying and their caregivers.

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

EWP 7034: Qualitative Research Methods (3 units)
This class offers an introduction to methods of qualitative research, with special emphasis on including the personhood of the researcher as an integral part of the research process. Heuristics, phenomenology, case study, and theoretical are a few of the approaches surveyed and explored through various exercises and work with film.

EWP 7300: Narrative Research (2 units)
Covers methods of working with narratives in research context: interviewing, analyzing, and reporting; and looks at the methodological, theoretical, and ethical issues of doing life-history research.

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

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

EWP 7453 Engaged Ecology: Vocation with Earth in Mind (3 units)
Vocational choices become key aspects of personal, cultural, and ecological evolution as we rise to meet the social and environmental challenges of our time. This class is designed to bring students into alignment with both their career aspirations and our world, and to prepare them to meet these challenges each in their own unique way. From these understandings, students map their “Vocation with Earth in Mind.”

EWP 7508: Jungian Dream Work and Expressive Arts (1 unit)
This course offers a reflective and experiential exploration of dream work from a Jungian perspective, seen as a process of befriending the soul, which, in turn, is approached from an ecopsychological perspective as world soul. Through reading, writing, expressive arts, and the keeping of a creative dream journal, dreams are encountered as the imaginative expression of a deeper belonging.
EWP 7510: The Psychology of Advaita Vedanta (3 units)
Focuses primarily on the Vedantic concepts of self and mind, and the nature of bondage and liberation.

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

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

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

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

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

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

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

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

EWP 7801: Yoga and Ecology in Costa Rica (2–3 units)
Set against the vibrant, luscious, and culturally and ecologically diverse backdrop of the Costa Rican rainforests, active volcanoes, and pristine beaches, this course explores topics in deep ecology, yoga philosophy and practice, meditation, and immersion into the rhythm of rainforest life. No prior experience in yoga is necessary.

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

EWP 7815: Heuristic Research (2 units)
In-depth study of the heuristic method applied to psychological inquiry. Emphasis is on the development of research skills, heuristic inquiry, and practice with a pilot study. Students will experience practice of self-inquiry, focusing, immersion, and heuristic data analysis.

EWP 7878: Phenomenological Research (2 units)
In-depth study of the phenomenological method applied to psychological inquiry.

EWP 7900: Thesis or Dissertation Seminar (0 units)
The advanced student’s research and writing of a dissertation progresses with the mentorship of, and in close consultation with, his/her Dissertation Chair and Committee.
Prerequisites: Advancement to Candidacy.

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

EWP 8510: Theoretical Research Methods (3 units)
Introduction to the logic of theoretical research and overview of different theoretical approaches, such as hermeneutics, comparative analysis, critical theory, integrative studies, deconstruction, and feminist research. Emphasis is placed on approaching research and writing as transformative spiritual practices.
EWP 8799: Independent Study (1–3 units)
Coursework that extends a student’s field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and approved by the Program Chair.

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

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

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

EWP 9002: Advanced PhD Seminar: Psychoanalysis and Religion in the Twenty-first Century (3 units)
This seminar explores changing psychoanalytic views of spiritual experience and religious traditions, including Vedanta, Buddhism, Judaism, Christianity, and mysticism. It offers doctoral students the opportunity to present their own research on the relationship between psychology, spiritual experience, and religion in the light of contemporary psychoanalytic thinking.

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

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

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

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

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

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

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

MA in Integrative Health Studies

Department Chair and Core Faculty
Meg A. Jordan, PhD, RN

Adjunct Faculty
Fernando Agudelo-Silva, PhD
Kate Collie, MFA, PhD
Mike Denney, MD, PhD
Niyati Desai, MA
Floyd Huen, MD, MBA
Yoon-Hang Kim, MD, MPH
Mutombo Mpanya, PhD
Yeshi Neumann, MPH, MA
Beverly Rubik, PhD
Phillip Scott, MA
John W. Travis, MD, MPH
Allyson Washburn, PhD

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

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

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

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

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

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

Coaching is a rapidly growing profession that is not about fixing people but a way for people to be in supportive relationship that results in a more effective, meaningful lived experience for the client. The Integrative Wellness Coach teaches proper diet, exercise, supportive relations, and stress management, but also goes the extra measure of creating an empowering relationship that reawakens and supports notions of belonging, spiritual connection, meaning and purpose, recognized in health promotions research as necessary antecedents for improved self-care. Students also gain competencies in participant enrollment, assessment of needs and interests, program design and implementation, biometric marker collection, and program evaluation. The coaching curriculum is based on the best practices employed by Fortune 100 corporations and reviewed by the National Wellness Institute.
The CIIS Integrative Wellness Coach can either work independently or follow through with the recommended regimens from licensed health professionals. For a society struggling with unaffordable models of health care, coaching provides support at accessible, bottom-up strategic positions. Coaches offer a destigmatized means for friendly, “level playing field” support for the critical task of reducing lifestyle-generated illness among diverse populations. Many people recognize the need to change personal health habits in order to halt or reverse a chronic condition, but they don’t believe that medical or psychological counseling is warranted. However, they welcome a coach to help them demystify the steps required for successful change. Opportunities exist with the internship program for applied learning and professional skill development.

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

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

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

Integrative Health Studies Program Electives
Students take 5 units of electives, with 3 to 4 units drawn from IHL program electives. These electives are augmented by units derived from CIIS classes, Public Programs workshops, or outside academic offerings. Students without prior health experience may be required to take between 1 and 5 units of additional classes in complementary and alternative modalities or conventional health sciences. Students who intend to build skills in wellness coaching are advised to include the following electives: IHL 6024: Creativity and Healing; and either SOM 5201: The Body: Experienced, Conceptualized, and Verbalized or SOM 5607: Movement Approaches in Somatic Psychotherapy.

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

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

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

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

Curriculum

MA in Integrative Health Studies—40 units

1. Required Courses—36 units
   IHL 5000 Integrative Anatomy and Physiology
   IHL 6021 Epidemiology and Environmental Health
   IHL 6022 Health Equity and Planning
   IHL 6031 Integrative Wellness Coaching
   IHL 6032 Integrative Wellness Management
   IHL 6033 Health Assessment and Evaluation
   IHL 6034 Mind/Body Approaches
   IHL 6035 Movement and Stress Management
Course Descriptions

IHL 5000: Integrative Anatomy and Physiology (2 units)
This course introduces students to a new understanding of anatomy and physiology as homodynamic systems that strive for balance when supported by optimal genetic, personal, cultural, and environmental factors. A basic knowledge of functional anatomy and physiology is supplemented with a new blend of perspectives incorporating biomedicine with non-Western models of healing.

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

IHL 6021: Epidemiology and Environmental Health (2 units)
This course reviews major links between environmental contamination, human illness, and disease, and references those links through an epidemiologic lens, or the quantitative measurement of health and illness in local and global human populations. The widespread distribution of environmental pollutants found in the natural environment, foods, the workplace, our homes, and the human body is a major contributor to disease, disability, and death among humans and other species in the biosphere. The class explores major health variables in the contemporary world (e.g., culture, environmental issues, gender, migration, and resource distribution) and analyzes their effect on health and wellness, disease and illness.

IHL 6022: Health Equity and Planning (2 units)
This course introduces students to the fundamental principles of health policy and planning in local and global contexts as they relate to health disparities and wealth inequities. We will explore contextual variables that affect human health and well-being, and governmental and nongovernmental strategies for transforming public health practices to eliminate health inequities. This course offers opportunities for engaged learning and activism in support of creating healthier communities.

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

IHL 6030: Integrative Health Research Issues (3 units)
An exploration of contemporary research issues in integrative health, including foundational elements of Western medicine and empirical approaches; multicultural and transhistorical approaches to paradigm validity and medical knowledge; CAM (complementary and alternative medicine) effectiveness in randomized trials; critical approaches to scientific and medical research; and data bias and manipulation. Reviews basic concepts in psychoneuroimmunology, including molecular and cellular healing, DNA repair, immune function, and neuronal reprogramming.
IHL 6034: Mind/Body Approaches (2 units)
This course examines emerging theories and practical applications in the fields of subtle energy medicine, mind/body healing, and behavioral medicine. New evidence-based research methods and technologies for investigating the human biofield will be examined. Critical reviews of stress-reduction practices such as mindfulness meditation, Reiki, chi gong, and support groups will explore how effective such practices are in changing personal lifestyle habits, increasing self-efficacy, improving health outcomes, or preventing chronic illness. The course offers experiential as well as didactic learning opportunities.

IHL 6035: Movement and Stress Management (1 unit)
This course serves as a foundational preparation to coach clients on the benefits of physical activity, daily movement, and regular fitness training. We will examine the clinical research behind the psychophysiology of chronic stress and explore how to employ movement as an effective strategy for reducing its debilitating effects. Students will prepare case studies for working with specific conditions, such as weight management, diabetes, osteoporosis, cardiovascular disease, asthma, and other chronic conditions. They will examine modalities such as chi gong and dance as physiological destressors.

IHL 6036: Complementary, Alternative, and Integrative Medicine (2 units)
This course explores the founding principles and emerging scientific evidence for integrative health and medicine. It presents an overview of various alternative, complementary, integrative, and traditional healing modalities, and reviews research and scope of practice related to each healing modality. Students will engage with practitioners in some of the modalities, and discuss challenges and strategies for providing complementary, alternative, and integrative health care to diverse populations.

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

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

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

IHL 6037: Consciousness, Spirituality, and Healing (3 units)
This course offers advanced 21st-century ways of knowing about health and healing—concepts that include yet go beyond ordinary mathematical and logical biomedical science. While ordinary biomedical science relies upon circumscribed, quantitative, and objective data, the new sciences additionally include wholeness, qualitative, and subjective elements of healing. In this way, “evidence-based medicine” can become truly holistic. This course will apply these new transcendent ways of knowing to wellness, prevention, and both “conventional” and “alternative” or “complementary” healing practices, exploring such diverse phenomena as spontaneous remission of disease, cellular memory in organ transplants, and advanced research and practice methods. This course also covers ethics in medicine.

IHL 6100: Communication Practicum (1 unit)
This course supports professional development, personal integration, and self-healing practices for IHL students. It reviews basic communication skills; effective and therapeutic communication strategies; and didactic, somatic, and multicultural communication perspectives. A practical and theoretical review of group dynamics, and mediation, is offered through facilitated modeling in small groups. A part of each session will be devoted to mind-body-spiritual practices (yoga, T’ai Chi Ch’uan, meditation, visualization, chi gong, and so on) in order to support the students’ physical, spiritual, and mental health.

IHL 6410: Health Care Administration (2 units)
This course offers theoretical and practical knowledge in regard to the historic development, structural organization, and financing of contemporary health care systems. It introduces students to the economic factors and issues facing conventional and integrative health care systems today, and reviews program design and implementation, health services administration, and financing among various types of health care delivery systems. It includes a discussion of diverse management styles, and the influence of power and politics on health care organization and delivery.

IHL 6421: Global Health Systems (3 units)
This course deals with fundamental questions about the value and impact of globalization on world populations and the delivery of health care. What impact do development strategies, drug testing and research, family planning, nutrition and food supply, and global economics have on world populations? We examine the cultural constructs and metaphors that allow us to understand the behavior of global systems in a world dominated by multinational, profit-oriented structures of transportation, communication, economics, and health care delivery.
IHL 6500: Multicultural Perspectives in Health Care Delivery (3 units)
This class explores the relationships between cultural definitions of health and illness, and their impact on mainstream and marginalized populations locally and globally. It reviews health care issues of mainstream and majority communities (such as women and the elderly), as well as those of marginalized minority communities (such as immigrants, populations of color, sexual minorities, and alternative health consumers), paying particular attention to intersections and conflicts among sociocultural variables. It uses historic, multicultural, and systems analyses to review the development of health care in America.

IHL 6512: Indigenous Medicine (1 unit)
Indigenous medicine is the most ancient form of healing on the planet. Its elegant, sophisticated methods remain potent and efficacious to this day. Practitioners honor the cycles of Nature and cultivate intimate relationships with the Earth and Unseen realms. This experiential course presents Indigenous perspectives—principles and practices—related to the healing arts. It is designed to introduce and inform the student of the rich, complex worldviews, Life, Death, and healing ways of Native peoples, as well as to cultivate religious/cultural sensitivity and to foster personal healing. Exposed to and immersed in the Sacred traditions, dreaming and healing practices of Indigenous cultures, the student will directly benefit in all manner of health, particularly through a deepening of relationship to the Source, the Ancestors, Earth, and all of our relations. Furthermore, an appreciations and honoring of the diversity of other cultures will result.

IHL 6535: The Heart and Soul of Justice (1 unit)
A personal and experiential workshop on unlearning racism and alliance building, this course will help develop the student’s capacity to work more effectively with multicultural populations. It will help us to communicate more effectively in today’s “global village” and will increase our capacity for playful, creative, and nondefensive engagement with difference. It weaves together critical theory, spirituality, personal experience, and psychology, so that we may more effectively build a world of tolerance and a community of heart.

IHL 6540: Grant Writing (1 unit)
This hands-on course provides students with practical guidelines for proposal writing, including concept development, needs assessment, program planning, communication and buy-in, financial consideration, and project implementation.

IHL 6550: Integrative Nutrition (3 units)
A review of contributions made to health by the foods we eat and the diets we follow from a complementary, alternative, and integrative perspective. Reviews global agribusiness and genetically modified food production; organic and sustainable farming; consumer costs and budgeting; conventional, controversial, and alternative diets; and the effects of social variables such as culture, class, ethnicity, and spirituality on dietary intake. Explores construction of the “ideal” diet.

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

IHL 6599: Internship (3 units)
This course supports the work of the IHL internship. We will examine various models of integrative medicine in the U.S. and abroad. Students will use these models to analyze the internship site and the efficacy of organizational processes and structures, and to identify gaps or areas in need of improvement. An assessment of the internship is included in the student’s final project.

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

IHL 6784: Healthy Aging (2 units)
This online course reviews a broad range of topics relating to personal, interpersonal, societal, and global aspects of aging. The goal of this multidisciplinary course is to foster the development of the conceptual and philosophical foundation necessary to engage in an intentional exploration of the existential, as well as pragmatic, concerns each of us faces as we age. Students will engage both in self-inquiry as midlife and older adults and in cooperative inquiry that examines the challenges and opportunities presented by aging populations.

IHL 6785: Women’s Embodiment, Sexuality, and Healing (3 units)
This class offers a personal, multicultural, feminist exploration of women’s health issues. We begin with a review of female anatomy and physiology, followed by an examination of diverse cross-cultural, trans-historic notions regarding the innate health, illness, and normacy of the female body. The class explores the marginalization of women’s health issues within dominant sociocultural or scientific frameworks, and their implications for health policy and planning. Readings drawn from science and medicine, feminism, psychology, and the writings and literature of women of color, along with the student’s own experience, will be used to review topics and controversies in contemporary women’s health, such as the following: reproductive health rights; women, cancer, and environmental pollution; health issues and inequities among socially marginalized female populations; local and global violence against women; women’s roles in scientific and biological health fields; complementary, alternative, and integrative health care for women; social and ethical issues
of the new reproductive technologies; menstruation, childbirth, aging, and menopause; and body image and eating disorders. The class includes a visit to a local health facility.

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

**IHL 6999: Integrative Seminar II (2 units)**
This supportive course facilitates the IHL students in completing their final projects through a seminar-style exchange, examining their evolving work, issues, and challenges as they complete their final projects. The final project is presented in written form, and an e-portfolio (Web-based) format is also built during this course. Finally, an oral presentation of the final project is also required. Successful completion of these elements is required to achieve the Master of Arts degree.

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

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

**IHL 8888: Special Topics (1–3 units)**
A course of study not currently encompassed in the curriculum but relevant to evolving topics of growing importance in health.
PHILOSOPHY AND RELIGION: ASIAN AND COMPARATIVE STUDIES

MA in Philosophy and Religion with a Concentration in Asian and Comparative Studies
PhD in Philosophy and Religion with a Concentration in Asian and Comparative Studies

Program Chair
James Ryan, PhD

Core Faculty
Steven Goodman, PhD
Rina Sircar, PhD
Yi Wu, PhD

About the Program
This graduate program is distinctive in its recognition that spiritual discovery and practice can contribute to academic rigor in the study of Asian religious and philosophical traditions. In today's multicultural and interrelated society, it is crucial that we find ways to foster knowledge of and respect for diverse worldviews of religion and culture. In the Asian and Comparative Studies program, students study several of the world's major religious traditions. Students choose one of four areas of emphasis: Buddhist Studies, Chinese Studies, Hindu Religion and Philosophy or Comparative Studies. They examine sacred texts and writings, practices and disciplines, historical contexts and sociocultural issues. Language study and research methods complete the curriculum. Students gain an in-depth understanding of philosophical and religious thought and are encouraged to include an experiential component as an important adjunct to their intellectual development. Students also benefit from an academic environment that includes guest lecturers, public programs, and workshops that feature topics such as Creativity in Tibetan Buddhism and Sanskrit Mantra. Students develop academic credentials for traditional teaching positions and are also encouraged to envision creative applications of philosophy that may provide employment in areas outside academia. The curriculum focuses on practical skills in research, teaching, language, translation, and cross-cultural communication as preparation for research and teaching in the fields of comparative philosophy and religion and religious studies.

Research resources for the students include both the CIIS Laurance S. Rockefeller Library and the University of California, Berkeley's premier East Asian and South Asian collections.

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

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

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

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

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

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

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

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

Curriculum

MA in Philosophy and Religion with a concentration in Asian and Comparative Studies—36 units

I. Core Requirements—9 units

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

II. Asian and Comparative Studies Electives—9 units

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

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

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

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

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

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

III. Philosophy and Religion Electives—6 units

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

IV. General Electives—12 units

12 units from any CIIS program

V. Comprehensive Exam—0 units

PARA 9600 Comprehensive Exam

VI. Thesis (optional)—0 units

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

The Doctoral Program

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

In addition, the program encourages students to apply who have strong backgrounds in non-Asian philosophies or religions and who are motivated to pursue comparative work.

The PhD consists of a minimum of 36 semester units of coursework and requires a minimum of two years of full-time coursework. (Comprehensive exams, dissertation proposal work, and dissertation work will usually take another one and a half years.) Of the 36 units, 12 units are to be taken in one of the following areas of specialization: Buddhist Studies, Chinese Philosophy, or Hindu Religion and Philosophy. (Students admitted to the PhD with an MA in another area may be required to take additional units.)
The study of Asian classical languages trains the student to gain direct access to the textual treasures of Asia; therefore, linguistic training in the classical languages of Pali, Sanskrit, Tibetan, or Chinese is a requirement of the program. Other languages, such as Arabic or Persian, may be substituted for those whose work is with material not written in the classical Asian languages.

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

Curriculum

PhD in Philosophy and Religion with a concentration in Asian and Comparative Studies (without language requirement)—36 units

I. Core Requirements—15 units
   A. PARA 7003 Methodologies in the Study of Spiritual Traditions
   B. Area of Specialization
      Select 12 units in one of these areas. Additional options may exist:
      1. Buddhist Studies
         PARA 61__ Pali Language
         PARA 62__ Classical Tibetan Language
         PARA 7100 Buddhist Suttas
         PARA 7140 Essentials of Abhidhamma
         PARA 7141 Mahayana Abhidharma
         PARA 7151 Buddhist Ethics: The Art of Noble and Harmonious Living
         PARA 7160 Tantric Buddhism
         PARA 7213 Indian and Tibetan Mahayana Buddhism
         PARA 7214 Mahayana Buddhism: The School of the Middle Way
         PARA 7215 Mahayana Buddhism: The School of Mind Only
      2. Chinese Philosophy
         PARA 66__ Classical Chinese Language
         PARA 7344 Confucianism and Neo-Confucianism
         PARA 7600 Ch’an Buddhism (Chinese Zen)
         PARA 7605 Lao Tzu and Chuang Tzu
         PARA 7654 The Divination and Wisdom of the I Ching (I Ching 1)
         PARA 7655 Confucianism: Classic Texts and Philosophy
         PARA 8030 Seminar on Chinese Philosophy
      3. Hindu Religion and Philosophy
         PARA 63__ Classical Sanskrit Language
         PARA 7001 Integral Perspectives on Vedanta
         PARA 7230 Studies in the Upanishads
         PARA 7235 The Bhagavad Gita: Ancient and Modern Perspectives
         PARA 7255 Yoga Sutras of Patanjali
         PARA 7275 Orthodoxy, Heterodoxy, and Dissent in Indian Traditions
         PARA 7280 The Hindu Goddess
         PARA 7285 Hindu Tantrism

II. Electives—21 units
   21 units from any CIIS program

III. Comprehensive Exam—0 units
   PARA 9600 Comprehensive Exam (two exams)

IV. Dissertation—0 units
   PARA 6900 Thesis/Dissertation Proposal Completion (usually takes three semesters)
   PARA 7900 Thesis/Dissertation Seminar
Curriculum

PhD in Philosophy and Religion with a concentration in Asian and Comparative Studies (with language requirement)—48 units

I. Core Requirements—15 units
   A. PARA 7003  Methodologies in the Study of Spiritual Traditions
   B. Area of Specialization
      12 units within one of these areas (course options may vary):
      1. Buddhist Studies
         PARA 61__ Pali Language
         PARA 62__ Classical Tibetan Language
         PARA 6560 Buddhis Cosmology
         PARA 7000 Buddhis Suttas
         PARA 7140 Essentials of Abhidhamma
         PARA 7141 Mahayana Abhidhamma
         PARA 7151 Buddhist Ethics: The Art of Noble and Harmonious Living
         PARA 7160 Tantric Buddhism
         PARA 7213 Indian and Tibetan Mahayana Buddhism
         PARA 7214 Mahayana Buddhism: The School of the Middle Way
         PARA 7215 Mahayana Buddhism: The School of Mind Only
      2. Chinese Philosophy
         PARA 66__ Classical Chinese Language
         PARA 7344 Confucianism and Neo-Confucianism
         PARA 7570 The Life of Chinese Philosophical Terms
         PARA 7600 Ch’an Buddhism (Chinese Zen)
         PARA 7605 Lao Tzu and Chuang Tzu
         PARA 7654 The Divination and Wisdom of the I Ching (I Ching 1)
         PARA 7655 Confucianism: Classic Texts and Philosophy
         PARA 8030 Seminar on Chinese Philosophy
      3. Hindu Religion and Philosophy
         PARA 63__ Classical Sanskrit Language
         PARA 7001 Integral Perspectives on Vedanta
         PARA 7230 Studies in the Upanishads
         PARA 7235 The Bhagavad Gita: Ancient and Modern Perspectives
         PARA 7255 Yoga Sutras of Patanjali
         PARA 7275 Orthodoxy, Heterodoxy, and Dissent in Indian Traditions
         PARA 7280 The Hindu Goddess
         PARA 7285 Hindu Tantrism

II. Language Courses—12 units
   12 units from among the following:
   PARA 6101 Beginning Pali I
   PARA 6102 Beginning Pali II
   PARA 6103 Intermediate Pali I
   PARA 6104 Intermediate Pali II
   PARA 6105 Advanced Pali I
   PARA 6106 Advanced Pali II
   PARA 6107 Advanced Pali III
   PARA 6108 Advanced Pali IV
   PARA 6201 Beginning Tibetan I
   PARA 6202 Beginning Tibetan II
   PARA 6203 Intermediate Tibetan I
   PARA 6204 Intermediate Tibetan II
   PARA 6205 Advanced Tibetan I
   PARA 6206 Advanced Tibetan II
   PARA 6207 Advanced Tibetan III
   PARA 6208 Advanced Tibetan IV
   PARA 6301 Beginning Sanskrit I
   PARA 6302 Beginning Sanskrit II
   PARA 6303 Intermediate Sanskrit I
   PARA 6304 Intermediate Sanskrit II
   PARA 6305 Advanced Sanskrit I
   PARA 6306 Advanced Sanskrit II
   PARA 6307 Advanced Sanskrit III
III. Elective Courses—21 units
21 units from any CIIS program

IV. Comprehensive Exam—0 units
PARA 9600 (two exams)

V. Dissertation—0 units
PARA 6900 Thesis/Dissertation Proposal Completion (no more than three semesters)
PARA 7900 Thesis/Dissertation Seminar

Course Descriptions

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

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

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

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

PARA 6101: Beginning Pali I (3 units)
PARA 6102: Beginning Pali II (3 units)
PARA 6103: Intermediate Pali I (3 units)
PARA 6104: Intermediate Pali II (3 units)
PARA 6105: Advanced Pali I (1–3 units)
PARA 6106: Advanced Pali II (1–3 units)
PARA 6107: Advanced Pali III (1–3 units)
PARA 6108: Advanced Pali IV (1–3 units)
PARA 6201: Beginning Tibetan I (3 units)
PARA 6202: Beginning Tibetan II (3 units)
PARA 6203: Intermediate Tibetan I (3 units)
PARA 6204: Intermediate Tibetan II (3 units)
PARA 6205: Advanced Tibetan I (1–3 units)
PARA 6206: Advanced Tibetan II (1–3 units)
PARA 6207: Advanced Tibetan III (1–3 units)
PARA 6208: Advanced Tibetan IV (1–3 units)
PARA 6301: Beginning Sanskrit I (3 units)
PARA 6302: Beginning Sanskrit II (3 units)
PARA 6303: Intermediate Sanskrit I (3 units)
PARA 6304: Intermediate Sanskrit II (3 units)
PARA 6305: Advanced Sanskrit I (1–3 units)
PARA 6561: Buddhist and Western Psychology: An Integrative Approach (3 units)
This course will be a bridge between Buddhist and Western psychology. A comprehensive psychoethical system, Buddhist psychology has influenced Western psychology comparatively recently but has contributed significant insights leading to new dimensions of wisdom and wholeness. The old adage “East is East and West is West, and never the twain shall meet” has been dispelled, as an increasing number of therapists investigate this ancient psychology. This course is meant to stimulate further East-West study and assist in the integration of therapeutic and meditative healing modalities.

PARA 7089: Asian Perspectives on “Self” (3 units)
What is the self? The soul? Why are such notions deemed so important in both Western and Asian contexts? Much confusion abounds when these Western philosophical and spiritual terms are used as translations for Asian notions that speak of an enduring spiritual presence at the center or core of being human. In this course, we will explore notions of the self, the soul, and personhood in Asian philosophical and spiritual literature. Special emphasis will be placed on the Chinese philosophical traditions of Confucius and Lao Tsu, Indian philosophical and spiritual traditions of Hinduism, and Buddhist spiritual traditions of Theravada, Mahayana, and Vajrayana. We will read key texts from these traditions and explore comparisons with Western philosophical and psychological literature.

PARA 7100: Buddhist Suttas (3 units)
Due to the diligence of the Buddha’s disciples nearly 2,000 years ago, we can still read the teachings of the Buddha, as though examining pearls on a string. This course will examine selected discourses on various topics that reveal the major teachings of the Buddha’s ministry.

PARA 7108: Healing the Healer: A Practicum (3 units)
Students preparing to enter the healing arts professions need to learn how to work in high-stress environments without becoming fatigued. Daily exposure to extreme emotional and/or physical problems of clients leads to burnout if the practitioner does not know how to reduce symptoms of stress. In this practicum, students will explore self-healing and renewal techniques found in Buddhist psychology. Topics include the role of flux in mental and physical processes, the impact of positive and negative states, psychophysical techniques for psychic release and calm, and the techniques for treatment of stress.

PARA 7113: Emotion, Stress, and Health (3 units)
This topic allows one to feast on the knowledge of Buddhism and psychology. World-class psychologists and sophisticated Buddhist practitioners research the fascinating links between these three most important components. Understanding their connections among emotion, stress, and health is the key to cultivating one’s own healing powers as well as preventing destructive illness.

PARA 7120: Mind and Meditation Practice (3 units)
This course will be an exploration of the hidden mind as the creator of pain, spiritual growth, and freedom. The deeper levels of the mind will be explored, along with the timeless transforming wisdom, which can light our own spiritual journey.

PARA 7121: Integral Yoga of Sri Aurobindo and the Mother (3 units)
This course covers the basics of Integral Yoga based on a selection of conversations and letters from Sri Aurobindo and the Mother. Focus is placed on basic principles of yoga psychology, especially the spiritual or yogic attitudes to life that should be developed; on the nature, planes, parts, and possibilities of the human consciousness; approaches toward becoming more conscious of the various parts of our being and achieving a harmonization of them; and conversations of the Mother about the advent of the supramental consciousness on Earth and her
work on the transformation of the physical body. Students will also be directed to online information about the lives of Sri Aurobindo and the Mother, their ashram in Pondicherry, India, the experimental city of Auroville, and other aspects of their work. The course will proceed through readings and discussions of the material, a research paper, and two essay tests on the primary concepts covered.

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

PARA 7127: Psychotherapeutic Aspects of Abhidharma (3 units)
Until 30 years ago, much of Western psychology viewed Buddhism and Buddhist practices negatively. A shift occurred when a number of prominent meditators, psychologists, and psychotherapists began contributing a wide range of theoretical and practical insights concerning the benefits of Buddhist practice in conjunction with psychotherapy. This course examines (a) the ways in which modern psychology introduced and popularized the unconscious, while at the same time not being able to offer a way out of it; and (b) the psychoethical system of Abhidhamma, introduced by the Buddha 2,600 years ago, which offers a simple path for a basic transformation of character.

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

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

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

PARA 7151: Buddhist Ethics: The Art of Noble and Harmonious Living (3 units)
An exploration of the exemplary lives of men and women who became Buddhist saints, both ancient and contemporary, with a focus on South Asia and the Himalayan regions.

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

PARA 7158: Buddhist Philosophical Systems: Study and Practice (3 units)
What is the existential role of philosophy in the study and practice of Buddhism? How does an examination of one’s basic outlook or viewpoint clarify the existential pursuit of spiritual transformation? What is the final goal of such transformation? These and allied questions will be explored with respect to the Indian philosophical genre known as siddhanta—i.e., philosophical systems.

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

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

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

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

PARA 7208: Sacred Vibration in India and Tibet (3 units)
What is sacred vibration and its manifestations as sacred sound and music in India and Tibet? We will explore the theory and practice of sacred vibrations with special attention to the function of mantra and sacred music in the spiritual transformation of mundane embodiment. The central presence for this exploration will be the Indian Goddess Sarasvati (“She who flows”)—the source of music and wisdom.

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

PARA 7211: Mahayana Buddhist Literature: Guide to Bodhisattva Conduct (3 units)
The eighth-century Indian Buddhist master Shantideva composed his classic text “Entrance into the Conduct of the Bodhisattva” (Bodhicaryavatara) in response to a challenge to “say something new and inspiring.” He chose as his topic the relation of compassion (karuna) for living beings in relation to the mystical insight into the open-ended (shunya) and interconnected nature of Being. In this course, we will explore these key spiritual concepts from the perspective of the Indo-Tibetan Buddhist rubrics of (1) the ground (of Being itself), (2) the Path (for experientially accessing that ground), and (3) the Result (which is fully awakened and liberated presence, or Buddhahood).

The approach for this course will be an in-depth study of this text and a number of its commentaries, both Indian and Tibetan. We shall use several English translations and compare them with reference to the Sanskrit and Tibetan originals. The method of inquiry will be Socratic, philosophical, and experiential.
Imaginal realms—whether static (sculptures, images, paintings) or dynamic (dances, rituals)—are central to the living traditions of Buddhist practice in Indic and Tibetan contexts. We will explore the theories and ritual applications of sacred space and sacred time, consecration, and initiation in Buddhism.

**PARA 7212: Sacred Imaginal Traditions in Indo-Tibetan Spirituality (3 units)**

Imaginal realms—whether static (sculptures, images, paintings) or dynamic (dances, rituals)—are central to the living traditions of Buddhist practice in Indic and Tibetan contexts. We will explore the theories and ritual applications of sacred space and sacred time, consecration, and initiation in Buddhism.

**PARA 7213: Indian and Tibetan Mahayana Buddhism (3 units)**

Survey course of Mahayana Buddhist doctrines in India and Tibet.

**PARA 7214: Mahayana Buddhism: The School of the Middle Way (3 units)**

The Madhyamaka critique of philosophic systems; the radical "nonconceptual" approach to reality; the altruistic bodhisattva path.

**PARA 7215: Mahayana Buddhism: The School of Mind Only (3 units)**

Cittamatra epistemology and description of perception; Indian idealism as karma-based psychology; and the altruistic bodhisattva path.

**PARA 7216: Buddha Nature in Mahayana Buddhism (3 units)**

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

**PARA 7230: Studies in the Upanishads (3 units)**

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

**PARA 7235: The Bhagavad Gita: Ancient and Modern Perspectives (3 units)**

The Bhagavad Gita is a source book of ontological, ethical, and religious theories of Indian thought with practical applications in the modern world. The course looks in depth at the Gita itself and then surveys the traditional ancient commentaries and the modern commentators and interpreters.

**PARA 7255: Yoga Sutras of Patanjali (3 units)**

Study of the Yoga Sutras of Patanjali in the context of commentaries and subcommentaries, with an emphasis on the diversity of interpretation.

**PARA 7257: From Indra's Net to the Internet: The Evolution of Technology and the Expansion of Consciousness in Eastern Religions (3 units)**

This course will examine how the expansion of consciousness characteristic of many Asian religions has emerged in concert with technological developments that extend humanity's ability to travel and communicate. The Axial Age, during which key universalizing religious movements such as Buddhism, Upanishadic Hinduism, Confucianism, Daoism and others emerged, was characterized by new developments in wheel making, horse yoking, boat building, and writing that enabled ideas to travel over larger distances more efficiently, thus exposing otherwise insular groups to the ideas and practices of those around them. This led to the cross-pollination of ideas as well as simply the recognition that there are other ways of successfully being in the world. As technology has evolved through the printing press into the Internet and other electronic media that enable instant communication, it has fostered the ability to break down the spacio-temporal barriers that bind embodied beings by vastly extending the senses through which we experience the world, leading to a growth in consciousness of each other and the world. Eastern religions have embraced these technologies and used them deftly to propel many of their key ideas into the future.

**PARA 7260: Ecology and Yoga (3 units)**

Study of the yoga tradition in India with reference to its roots in ancient Earth-based views, with the aim of creating effective ecological practices rooted in yogic attitudes.

**PARA 7261: Environmental Ethics in Asian Religions (3 units)**

In this course, we will examine the historical roots of environmental ethics in Hinduism, Buddhism, and Jainism, as well as ways in which contemporary practitioners draw on these traditions to address the current environmental crisis. Students will study the foundational ethic of ahimsa (nonharming), and the unique yet intersecting ways in which it manifests in various Asian paths. We will consider nonviolence to the five elements, plants, animals, and other humans lived by exemplar practitioners as well as texts. Case studies—drawn from communities in the United States and in Asia—will illuminate tensions between theoretical values and the attempt to live these values fully.

**PARA 7275: Orthodoxy, Heterodoxy, and Dissent in Indian Traditions (3 units)**

This course examines the tension between orthodoxy and heterodoxy in Indian spiritual movements in India beginning from about 1500 BCE until the 20th century. Dissent and challenge to orthodoxy are central dynamics in the development of Indian society over the ages, but these are often ignored or glossed over in favor of superficial understandings of Indian social and historical dynamics.

**PARA 7280: The Hindu Goddess (3 units)**

This course offers a survey of the goddesses in the Indian tradition. The special aspect of this class is its reference not only to the “great” goddesses of the pantheon, but also to several important local and cult goddesses.

**PARA 7281: Indian and Tibetan Mahayana Buddhism (3 units)**

Survey course of Mahayana Buddhist doctrines in India and Tibet.

**PARA 7285: Hindu Tantrism (3 units)**

This course surveys the basic historical and social background of Hindu Tantrism, touching on basic Tantric concepts such as mantra, yantra, siva-sakti, and diksa, and begins the discussion of the more subtle elements of Tantric philosophy as shown in the Kashmir Shaiva systems.

**PARA 7340: The Poetics of Enlightenment: Indo-Tibetan Siddha Tradition (3 units)**

An inquiry into the dynamic, creative play of the Enlightened State, according to the Mahasiddha traditions of India and Tibet, with a focus on caryagiti (songs of experience).
PARA 7344: Confucianism and Neo-Confucianism (3 units)
The Chinese humanist worldview as expressed by Confucius, Mencius, Hsuntzu, Chu Hsi, and Wang Yang-Ming.

PARA 7419: J. Krishnamurti and Transformation (3 units)
An introduction to the person and teaching of J. Krishnamurti, this course examines his approach to thought, conditioning, religion, education, meditation, and personal transformation. It will explore the process of dialogue and will inquire whether or not Krishnamurti’s teaching constitute an integral approach to personal and societal transformation.

PARA 7554: Buddhist and Western Philosophies: The Search for Meaning (3 units)
A critical inquiry into the encounter between Western philosophical and Buddhist traditions.

PARA 7570: The Life of Chinese Philosophical Terms (3 units)
A study of the key terms and their different meanings and practices in Confucianism, Taoism, and Chinese Ch’an (Zen) school.

PARA 7574: Concerned Mind Tea (2 units)
“Concerned mind tea” is a colloquium for the discussion of Chinese philosophy as it relates to the philosophy and questions of life. It is the quiet exploration of deeper issues of existence with a group of interested souls whose thirst for understanding is deep and abiding. This is an early-morning class that includes tea and cookies, as the atmosphere is intended to be congenial and open.

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

PARA 7605: Life Wisdom of Lao Tzu and Chuang Tzu (3 units)
The principal texts of Taoist thought and practice.

PARA 7654: The Divination and Wisdom of the I Ching (I Ching 1) (3 units)
Study of the Book of Changes with its commentaries and its philosophies.

PARA 7655: Confucianism: Classic Texts and Philosophy (3 units)
The teachings of China’s great philosopher and teacher, drawn from the Analects, the Great Learning, the Doctrine of the Mean, and the Works of Mencius.

PARA 7656: Tai Chi: Practice and Theory (1 unit)
This course combines the practice of Tai Chi with guidance on the deeper philosophical principles underlying the practice.

PARA 7900: Thesis/Dissertation Seminar (0 units)
The advanced student’s research and writing of a thesis or dissertation progresses with the mentorship of, and in close consultation with, one’s Thesis or Dissertation Chair and Committee.
Prerequisite: Advancement to candidacy.

PARA 7901: Karma and Rebirth in Comparative Perspective (3 units)
This course focuses on Hindu, Buddhist, and Chinese comparative perspectives of the doctrine of cause and effect, as well as the origins and ends of life.

PARA 8030: Seminar on Chinese Philosophy (3 units)
Taoist and Buddhist texts will be studied and discussed. Course content varies.

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

PARA 8888: Special Topics (1–3 units)
A course of study not currently encompassed in the curriculum but relevant to evolving topics of growing importance in Asian and Comparative Studies.

PARA 9600: Comprehensive Exam (0 units)
PHILOSOPHY AND RELIGION: PHILOSOPHY, COSMOLOGY, AND CONSCIOUSNESS

MA IN PHILOSOPHY AND RELIGION WITH A CONCENTRATION IN PHILOSOPHY, COSMOLOGY, AND CONSCIOUSNESS

PHD IN PHILOSOPHY AND RELIGION WITH A CONCENTRATION IN PHILOSOPHY, COSMOLOGY, AND CONSCIOUSNESS

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

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

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

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

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

1. By offering new perspectives and paradigms to build a better world. These include the emerging new cosmology, as well as cultural, psychospiritual, and ecosocial accounts of who we are, where we have come from, and where we might be heading.
2. By exploring new ways of thinking and being that are both visionary and pragmatic, and that resist the paradigm of fragmentation and reductionism, which continues to reign within the dominant culture.
3. By offering students a challenging, supportive, and affective learning community in which to find their individual voices as leaders capable of understanding worldviews and assessing their merits through a deep and broad grasp of cultural history and contemporary critiques.
Integral Ecology Track

Both the MA and PhD curricula offer the option of an Integral Ecology track, where students study the complex character of the Earth community, the factors that threaten it, and possibilities for a better way forward. They explore some of the vital links between ecology and such fields as philosophy, religion, psychology, and cosmology, and learn strategies for a sustainable future in a creative community of planetary citizens.

The gravity and complexity of the global ecological crisis calls for an integral approach to ecology. At a minimum, such an approach would broaden and deepen the study of ecology through active engagement with the humanities and social sciences. In its more fully realized sense, the word *integral* here suggests that ecology is relevant to the full range of human knowledge and action. At the same time, an integral ecology must draw from the whole spectrum of human inquiry, from the sciences (human, social, and natural), from the world's spiritual traditions (Asian, Western, and indigenous), from collective wisdom and the insights of individual experience.

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

Faculty and students in the PCC Integral Ecology track will explore together questions such as these: What is the nature of the human? Does the Earth have a purpose? How can transdisciplinary thinking and perspectives assist us in envisioning ecological solutions? How do myths and symbols affect our attitude to the natural world? Do the world's religions and esoteric traditions have a contribution to make to the task of restoring ecological balance? Why are our philosophies divorced from the Earth? Why do our universities fragment knowledge? What kinds of direct experience and engagement with nature could help us become more aware and effective in dealing with the planetary emergency? What is the relationship between ecology and social justice?

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

1. To understand and articulate the unprecedented evolutionary challenge of the ecological, cultural, and spiritual crisis that is currently facing the Earth community.
2. To develop an appreciative understanding of core elements in the history of ideas and culture, with a focus on the Western worldview, that have a particular bearing on our current moment.
3. To become conversant with leading developments in both the academy and in the wider culture that speak most directly to the emergence of a more integral worldview and a sustainable planet.
4. To develop the ability to navigate across disciplinary boundaries (e.g., philosophical, scientific, psychological), with an eye to paradigmatic assumptions and their implications for the transformation of culture and society at large.
5. To clarify and deepen the relevance of ideas studied to one's personal life and aspirations.

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

MA Thesis Option
Faculty normally recommend against the thesis option unless the student expects, upon completion of the MA, to be applying to a doctoral program; has formulated a viable topic by the end of the first semester; and is considered by the advisor to be an excellent writer. Because the requirements for a thesis are rather demanding, a student wishing to write a thesis should consider taking PARP 6898: Dissertation Writing I: Beginning.

MA Admissions Requirements
Applicants must meet the general admissions requirements of the Institute. For Philosophy, Cosmology, and Consciousness, applicants from a variety of academic backgrounds will be considered. The materials required are an autobiography, a statement of goals, a writing sample, and transcripts.
Curriculum

MA in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness —36 units

I. Foundational Course—1 unit
   PARP 6004 Introduction to Philosophy, Cosmology, and Consciousness

II. Philosophy, Cosmology and Consciousness Electives—18 units
   Select from the following courses (course options may vary):
   PARP 6110 Cosmological Powers
   PARP 6225 Synchronicity and its Implications
   PARP 6270 Asian Spiritual Masters
   PARP 6285 Modern Western Esotericism: Theosophy and Anthroposophy
   PARP 6315 Epic of the Universe
   PARP 6391 The Alchemy of Permaculture
   PARP 6500 History of Western Worldviews I: From the Greeks to the Enlightenment
   PARP 6506 The Great Turning
   PARP 6522 Science, Ecology, and Contested Knowledge(s)
   PARP 6523 Environmental Ethics
   PARP 6525 Perspectives on Integral Ecology
   PARP 6538 Krishna, Buddha, and Christ
   PARP 6540 A History of Western Worldviews II: From the Romantics to the Postmodern
   PARP 6557 A Cosmological Perspective on the Modern World
   PARP 6743 Hill of the Hawk I
   PARP 6744 Hill of the Hawk II
   PARP 6746 The Earth Journey
   PARP 6748 Nature and Eros
   PARP 6754 Rudolf Steiner and Anthroposophy
   PARP 6821 Archetypal Process: Whitehead, Jung, and Hillman
   PARP 7001 Psyche and Cosmos I: Transpersonal Psychology and Archetypal Astrology
   PARP 7002 Psyche and Cosmos II: Transits in Depth (Practicum)
   PARP 7007 American Philosophy
   PARP 7008 James Hillman and Archetypal Psychology: An Introduction
   PARP 7014 Planetary Crisis and the Birth of the Diamond Soul
   PARP 7078 Teilhard and Steiner
   PARP 7079 The Mysticism of Swedenborg
   PARP 7105 Archetypes, Art, and Culture
   PARP 7107 Advanced Seminar: Interpretation of Science
   PARP 7134 Integral Cosmology: Sri Aurobindo and Whitehead
   PARP 7400 Psyche and Spirit: From the Psychology of Religion to Transpersonal Theory
   PARP 8150 Advanced Seminar: Nietzsche’s Life and Work
   PARP 9568 The Planetary Era: Toward a New Wisdom Culture

III. Asian and Comparative Studies Electives—3 units
    3 units from the Asian and Comparative Studies concentration

IV. Women’s Spirituality Electives—3 units
    3 units from the Women’s Spirituality concentration

V. General Electives—8 units
    8 units from any program

VI. Culminating Coursework—1 unit
    PARP 7701 Integrative Seminar

VII. Optional Thesis—0 units
    Advisor approval required.
    PARP 6900 Thesis/Dissertation Proposal Completion
    PARP 7900 Thesis/Dissertation Seminar
MA in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness (Integral Ecology track)—36 units

I. Required Courses—4 units
   PARP 6004 Introduction to Philosophy, Cosmology, and Consciousness
   PARP 6525 Perspectives on Integral Ecology

II. Philosophy, Cosmology and Consciousness Electives—9 units
    Select from the following (course options may vary) or those in section III:
    PARP 6225 Synchronicity and Its Implications
    PARP 6270 Asian Spiritual Masters
    PARP 6285 Modern Western Esotericism: Theosophy and Anthroposophy
    PARP 6500 A History of Western Worldviews I: From the Greeks to the Enlightenment
    PARP 6538 Krishna, Buddha, and Christ
    PARP 6540 A History of Western Worldviews II: From the Romantics to the Postmodern
    PARP 6557 A Cosmological Perspective on the Modern World
    PARP 6754 Rudolf Steiner and Anthroposophy
    PARP 6821 Archetypal Process: Whitehead, Jung, and Hillman
    PARP 7001 Psyche and Cosmos I: Transpersonal Psychology and Archetypal Astrology
    PARP 7002 Psyche and Cosmos II: Transits in Depth (Practicum)
    PARP 7007 American Philosophy
    PARP 7008 James Hillman and Archetypal Psychology: an Introduction
    PARP 7014 Planetary Crisis and the Birth of the Diamond Soul
    PARP 7078 Teilhard and Steiner
    PARP 7079 The Mysticism of Swedenborg
    PARP 7105 Archetypes, Art, and Culture
    PARP 7107 Advanced Seminar: Interpretation of Science
    PARP 7134 Integral Cosmology: Sri Aurobindo and Whitehead
    PARP 7400 Psyche and Spirit: From the Psychology of Religion to Transpersonal Theory
    PARP 8150 Advanced Seminar: Nietzsche's Life and Work

III. Integral Ecology Electives—6 units
    Select from the following (course options may vary):
    PARP 6110 Cosmological Powers
    PARP 6315 Epic of the Universe
    PARP 6391 The Alchemy of Permaculture
    PARP 6506 The Great Turning
    PARP 6523 Environmental Ethics
    PARP 6522 Science, Ecology, and Contested Knowledge(s)
    PARP 6743 Hill of the Hawk I
    PARP 6744 Hill of the Hawk II
    PARP 6746 The Earth Journey
    PARP 6748 Nature and Eros
    PARP 7104 Planetary Crisis and the Birth of the Diamond Soul
    PARP 9568 The Planetary Era: Toward a New Wisdom Culture

IV. Asian and Comparative Studies Electives—3 units
    3 units from the Asian and Comparative Studies concentration

V. Women’s Spirituality Electives—3 units
    3 units from the Women’s Spirituality concentration

VI. General Electives—5 units
    5 units from any program

VII. Fieldwork/Internship—3 units
    Select an internship in consultation with the Integral Ecology advisor.

VIII. Culminating Coursework—3 units
    PARP 7701 Integrative Seminar

IX. Optional Culminating Coursework—0 units
    Advisor approval required
    PARP 6900 Thesis/Dissertation Proposal Completion
    PARP 7900 Thesis/Dissertation Seminar
PhD Program Goals
The following goals should be understood in the context of an overarching commitment to the cultivation of creative vitality and spiritual insight.

1. Graduates will be capable of pursuing scholarly inquiry and engaging ideas from a transdisciplinary perspective, including a sufficient mastery in depth of at least one subject area, with an eye to the paradigmatic assumptions and implications for the transformation of culture and society at large.
2. Graduates will comprehend the broad outlines of the evolution of Western thought and be conversant with the principal ideas and themes of major figures of Western intellectual and spiritual history from classical antiquity to the postmodern era, so as to have a basic understanding of the origins of the currently dominant cultural worldview and its relation to the challenges of our moment.
3. Graduates will be able to engage in cooperative dialogical inquiry, listening sensitively as well as articulating effectively in a spirit of heartful and rigorous collaborative learning.
4. Graduates will be capable of writing with intellectual clarity at a high level of scholarly competence, stylistic precision, and rhetorical persuasiveness.

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

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

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

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

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

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

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

PhD in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness—36 units

I. PARP 6004 Introduction to Philosophy, Cosmology, and Consciousness—1 unit
   Not required for graduates of the MA in Philosophy, Cosmology and Consciousness program, who should fulfill this unit requirement with an alternate.

II. Philosophy, Cosmology and Consciousness Electives—18 units
   Select 18 units from the following (course options may vary):
   PARP 6110 Cosmological Powers
   PARP 6225 Synchronicity and Its Implications
   PARP 6270 Asian Spiritual Masters
   PARP 6285 Modern Western Esotericism: Theosophy and Anthroposophy
   PARP 6315 Epic of the Universe
   PARP 6391 The Alchemy of Permaculture
   PARP 6500 A History of Western Worldviews I: From the Greeks to the Enlightenment
   PARP 6506 The Great Turning
   PARP 6522 Science, Ecology, and Contested Knowledge(s)
   PARP 6523 Environmental Ethics
   PARP 6525 Perspectives on Integral Ecology
   PARP 6538 Krishna, Buddha, and Christ
   PARP 6540 A History of Western Worldviews II: From the Romantics to the Postmodern
   PARP 6557 A Cosmological Perspective on the Modern World
   PARP 6743 Hill of the Hawk I
   PARP 6744 Hill of the Hawk II
   PARP 6746 The Earth Journey
   PARP 6748 Nature and Eros
   PARP 6754 Rudolf Steiner and Anthroposophy
   PARP 6821 Archetypal Process: Whitehead, Jung, and Hillman
   PARP 7001 Psyche and Cosmos I: Transpersonal Psychology and Archetypal Astrology
   PARP 7002 Psyche and Cosmos II: Transits in Depth (Practicum)
   PARP 7007 American Philosophy
   PARP 7008 James Hillman and Archetypal Psychology: An Introduction
   PARP 7014 Planetary Crisis and the Birth of the Diamond Soul
   PARP 7078 Teilhard and Steiner
   PARP 7079 The Mysticism of Swedenborg
   PARP 7105 Archetypes, Art, and Culture
   PARP 7107 Advanced Seminar: Interpretation of Science
   PARP 7134 Integral Cosmology: Sri Aurobindo and Whitehead
   PARP 7400 Psyche and Spirit: From the Psychology of Religion to Transpersonal Theory
   PARP 7820 Advanced Seminar: Hegel and Jung
   PARP 8150 Advanced Seminar: Nietzsche’s Life and Work
   PARP 9568 The Planetary Era: Toward a New Wisdom Culture

III. General Electives—17 units
   Select 17 units from any program.

IV. Dissertation Research and Writing Electives—0–2 units (optional, but highly recommended)
   PARP 6898 Dissertation Writing I: Beginning
   PARP 6899 Dissertation Writing II: Completing

V. Foreign Language Proficiency—Non-credit (required depending on dissertation topic)
   Proficiency demonstrated by one of the following:
   A. Two years of successful college coursework
   B. Satisfactory score on the ETS Foreign Language Reading Exam
   C. Additional language study (depending on dissertation topic)

VI. Comprehensive Exams—0 units
   PARP 9600 Comprehensive Exam (two times maximum)

VII. Dissertation—0 units
   PARP 6900 Dissertation Proposal Completion (two times maximum)
   PARP 7900 Dissertation Seminar
Curriculum

PhD in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness (Integral Ecology track)—36 units

I. PARP 6004 Introduction to Philosophy, Cosmology, and Consciousness—1 unit
Not required for graduates of the PCC MA program. PCC MA graduates should select an additional 1 unit of course offerings.

II. Philosophy, Cosmology and Consciousness Electives—18 units
Select from the following (course options may vary) or those in section III:
PARP 6225 Synchronicity and Its Implications
PARP 6270 Asian Spiritual Masters
PARP 6285 Modern Western Esotericism: Theosophy and Anthroposophy
PARP 6500 A History of Western Worldviews I: From the Greeks to the Enlightenment
PARP 6538 Krishna, Buddha, and Christ
PARP 6540 A History of Western Worldviews II: From the Romantics to the Postmodern
PARP 6557 A Cosmological Perspective on the Modern World
PARP 6754 Rudolf Steiner and Anthroposophy
PARP 6821 Archetypal Process: Whitehead, Jung, and Hillman
PARP 7001 Psyche and Cosmos I: Transpersonal Psychology and Archetypal Astrology
PARP 7002 Psyche and Cosmos II: Transits in Depth (Practicum)
PARP 7007 American Philosophy
PARP 7008 James Hillman and Archetypal Psychology: An Introduction
PARP 7014 Planetary Crisis and the Birth of the Diamond Soul
PARP 7078 Teilhard and Steiner
PARP 7079 The Mysticism of Swedenborg
PARP 7105 Archetypes, Art, and Culture
PARP 7107 Advanced Seminar: Interpretation of Science
PARP 7134 Integral Cosmology: Sri Aurobindo and Whitehead
PARP 7400 Psyche and Spirit: From the Psychology of Religion to Transpersonal Theory
PARP 7820 Advanced Seminar: Hegel and Jung
PARP 8150 Advanced Seminar: Nietzsche’s Life and Work

III. Integral Ecology Electives—9 units
Select 9 units from the following (course options may vary):
PARP 6110 Cosmological Powers
PARP 6315 Epic of the Universe
PARP 6391 The Alchemy of Permaculture
PARP 6506 The Great Turning
PARP 6523 Environmental Ethics
PARP 6522 Science, Ecology, and Contested Knowledge(s)
PARP 6525 Perspectives on Integral Ecology
PARP 6743 Hill of the Hawk I
PARP 6744 Hill of the Hawk II
PARP 6746 The Earth Journey
PARP 6748 Nature and Eros
PARP 7104 Planetary Crisis and the Birth of the Diamond Soul
PARP 9568 The Planetary Era: Toward a New Wisdom Culture
PARW 6520 The Ecosocial Vision

IV. General Electives—8 units
Select 8 units from any program.

V. Dissertation Research and Writing Electives—0–2 units (optional, but highly recommended)
PARP 6898 Dissertation Writing I: Beginning
PARP 6899 Dissertation Writing II: Completing

VI. Comprehensive Exam—0 units
PARP 9600 Comprehensive Exam
PARP 9600 Comprehensive Exam (on Integral Ecology topic)

VII. Dissertation—0 units
PARP 6900 Thesis/Dissertation Proposal Completion (two times maximum)
PARP 7900 Thesis/Dissertation Seminar
Course Descriptions

PARP 6004: Introduction to Philosophy, Cosmology, and Consciousness (1 unit)
This course is a required introduction for all master's and doctoral PCC students in their first year of coursework. The purpose of the course is twofold: First, it allows students to become familiar with the scholarly work and worldview of the core PCC faculty, each of whom presents the key ideas and insights that he or she most wishes to emphasize as his or her contribution to the academic content and larger vision of the PCC program. Second, students meet each other at a critical time and gain a sense of their cohort and the PCC community. Each of the six PCC faculty members assumes responsibility for one of the six classes. The course includes lecture, discussion, and some experiential exercises.

PARP 6110: Cosmological Powers (3 units)
The universe uses a variety of processes, laws, and powers, such as the electromagnetic interaction, the second law of thermodynamics, and gravity. These are the fundamental activities of the universe that have given rise to all the complex beings throughout 14 billion years of evolution. The human being, from this perspective, is a new, holistic blending of these processes and powers. This course examines the way in which humanity can be understood as a “hominized” form of cosmological processes.

PARP 6225: Synchronicity and Its Implications (2 units)
If synchronicity is real, the universe must be very different from what is assumed by the conventional scientific understanding. This course investigates the implications of accepting the reality of synchronicity and the role it has come to play in the psychological and spiritual life of our time. The course begins with a discussion of C. G. Jung’s original formulation of the issue, including how that differed from the approach he actually adopted in his own life and practice, and then examines the various theoretical explanations that have been proposed by scientists, philosophers, and depth psychologists.

PARP 6250: The Holographic Universe (3 units)
A companion course to Western Spiritual Masters, this course studies 20th-century spiritual teachers and activists rooted in Asian spiritual traditions. The first half of the course introduces Indian/neo-Hindu ideals and focuses on M. K. Gandhi, Sri Aurobindo, and Haridas Chaudhuri. The second half introduces Buddhist ideals and focuses primarily on His Holiness the Dalai Lama, and secondarily on Joanna Macy and other Buddhist activists who exemplify the path of wisdom and compassion.

PARP 6285: Modern Western Esotericism: Theosophy and Anthroposophy (3 units)
This course focuses on the biographies, teachings, and influence of three great spiritual-esoteric teachers of the late 19th and 20th centuries: Madame Blavatsky (H.P. B.) and theosophy, Rudolf Steiner and anthroposophy, and C. G. Jung and archetypal psychology. This course also explores archetypal-astrological perspectives so as to uncover a deeper understanding of these three figures and the times in which they lived.

PARP 6315: The Epic of the Universe (3 units)
This course covers the central ideas and discoveries of the evolution of the universe. This empirically based narrative is a cosmological epic, an account of how things came to be and of how the human fits into the cosmos. The importance of a new, transcultural epic is difficult to overestimate, for this is a story with relevance for peoples throughout the planet and can serve as the basis for a single, multivalent human community. The focus here is on the early parts of the universe, the birth of the cosmos, the development of galaxies, and the origin and development of stars.

PARP 6341: Dance, Music, and the Evolution of Consciousness (3 units)
Recent discoveries in fields ranging from evolutionary biology and cognitive science to anthropology and cultural history are rapidly changing our understanding of the role that dance and music have played in the development of human psychology and culture. This course will explore, from a wide variety of perspectives, the new picture that is emerging of dance and music as fundamental factors in the shaping of human life throughout the history of our species. The course will also have a major experiential component—utilizing field trips, classroom exercises, and guest speakers and performers—to expand students’ understanding of the power of movement, rhythm, and harmony to affect consciousness and community at their deepest levels.

PARP 6348: Toward 2012: An Interdisciplinary Exploration (3 units)
This course will investigate from a variety of disciplinary perspectives (history, philosophy, social theory, astronomy, design science, religious studies, psychology, esotericism, anthropology, cognitive science, etc.) the recent emergence in our culture of a collective focus on the year 2012 as a symbolic threshold of transformation. In addition to learning the facts about the influential phenomenon of the “2012 meme,” students will acquire an appreciation of how and why a multidisciplinary approach is essential for fully understanding any complex human phenomenon, and will also gain practice in balancing respect and critique when engaged in dialogue about one’s own culture and beliefs.

PARP 6391: The Alchemy of Permaculture (3 units)
This 10-day off-site residential field course investigates the psychocultural origins of the planetary crisis and pursues direct practical solutions to it. Utilizing the ethic and practice of deep ecology and permaculture, we aim to envision, create, and live a sustainable way of being, and, most important, explore a playful and joyous kinship with the wild and natural world. Readings include selections by E. O. Wilson on the ecological crisis, C. G. Jung, and a variety of readings on permaculture and deep ecology.

PARP 6500: A History of Western Worldviews I: From the Greeks to the Enlightenment (3 units)
Drawing on defining classic texts, this course engages some of the foundational perspectives characteristic of Western thought and culture. Beginning with the ancient Greek worldview and proceeding through the Judeo-Christian to the modern, lectures emphasize the deeper significance and continuing relevance of the ideas under review. This course provides essential background for many of the specialized PCC courses and is highly recommended for students lacking a strong familiarity with the history of Western thought.
PARP 6506 The Great Turning (2 units)
This intensive is devoted to facilitating the “Great Turning,” that is, the shift toward a life-sustaining society and a culture in harmony with the long-term interests of the wider Earth community. Through experiential exercises, lectures, and dialogue, students will gain insight into such topics as deep time, ecological guardianship, and the systems view of life.

PARP 6522: Science, Ecology, and Contested Knowledge(s) (3 units)
Using frameworks from science and technology studies (STS) and sociology, this course explores the construction of scientific and ecological knowledge through social processes, paradigms, and institutions. We will then compare the dominant forms of scientific knowledge about the natural world with countervailing epistemological understandings, such as situated knowledge, indigenous knowledge, citizen science, and traditional ecological knowledge, examining the ways that the social construction of knowledge shapes our understanding of the natural world.

PARP 6523: Environmental Ethics (3 units)
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: Perspectives on Integral Ecology (3 units)
This course is considered foundational for those in the Integral Ecology track in PCC, whose mission is to study the complex character of the Earth community, the factors that threaten it, and possibilities for a better way forward (see www.ciis.edu/pcc/integralecology.php). Following a review of the state of the Earth, lectures and dialogue will engage such topics as Gaia Theory, the relation of ecology to religious and philosophical worldviews, the spectrum of eco-activism, and theoretical alternatives for a more integral approach to ecology.

PARP 6538: Krishna, Buddha, and Christ (3 units)
This course provides an opportunity for students to deepen their relationship to Krishna, to Buddha, and to Christ. To this end, the course includes a study of the Bhagavad Gita according to Sri Aurobindo; His Holiness the Dalai Lama on Tibetan Buddhism and in dialogue with Catholic contemplatives; a Jungian interpretation of Christ as a symbol of the Self; and Rudolf Steiner’s lectures on esoteric relationships among Krishna, Buddha, and Christ.

PARP 6540: A History of Western Worldviews II: From the Romantics to the Postmodern (3 units)
This course continues the examination of the modern and postmodern Western perspectives begun in A History of Western Worldviews I. Beginning with Romanticism and the pivotal contributions of Hegel, the course goes on to consider such movements as transcendentalism, depth psychology, feminism, pragmatism, and ecology, as well as the implications of the new science. Some of the figures treated include Emerson, Nietzsche, James, Jung, Buber, Whitehead, Evelyn Fox Keller, and Catherine Keller.

PARP 6542: The Archetypal Structure of Western Religion (3 units)
This course will investigate the archetypal patterns underlying the formation of Western religious mythology from the Neolithic age to the conclusion of the biblical period. The course will focus on the complex interaction between (1) the evolution of self-reflective consciousness—which, according to C. G. Jung, is the hidden dynamic that produced the foundational religious mythologies of the West—and (2) the alienation of Western culture from the natural world, which in Jung’s view has in modern times reached such crisis levels that it threatens the very integrity of the Earth’s living systems. The goal of the course will be to explore the extent to which an understanding of the archetypal structure of Western religious mythology can help us today in formulating effective responses to the unconscious processes that are putting the health of the Earth at risk, and in creating instead a culture that is in harmony with the living world on which our well-being depends.

PARP 6547: A Cosmological Perspective on the Modern World (3 units)
This class begins with a cosmological examination of the current evolutionary crisis now unfolding on our planet. We then open up to a larger temporal horizon, and place the current crisis in relation to Gebser's Mutations of Consciousness. Finally, we look ahead and get a glimpse of the unfolding Integral/Aperspectival Civilization—its metaphysics, its cosmology, and its technology.

PARP 6582: Art, Psyche, and Cosmos (3 units)
This course explores deeper understandings of major works of art through the insights of depth psychology and archetypal astrology. In turn, we will study how such works of art can illuminate deeper aspects of the human psyche. The multimedia-illustrated lectures offer the opportunity to compare insights of different schools of depth psychology and to clarify fundamental principles of both psychological and archetypal astrological analysis.

PARP 6584: Comic Genius: A Multidisciplinary Approach (3 units)
In this three-weekend intensive, we will explore the nature of comedic creativity from several overlapping perspectives: cultural history, biography, depth psychology, archetypal astrology, performance, and writing. We will examine the complex role that comedy plays in cultural life, from broad popular entertainment to subversive social critique, and its unusual capacity to express archetypal complexes, both individual and collective, in ways that articulate otherwise suppressed energies and tensions. Films will be assigned in advance and clips of individual performances viewed in class as a basis for the analysis. The focus will be on major figures in the history of modern comedy, beginning with Chaplin, Keaton, W. C. Fields, and the Marx Brothers, and including Mike Nichols and Elaine May, Woody Allen, Lily Tomlin, Monty Python, Robin Williams, Jon Stewart, and Stephen Colbert.

PARP 6597: Archetypal Mathematics: Number and Geometry in Jungian Thought (3 units)
This course will investigate the role that number and geometry have played in Jungian thought. No special knowledge of mathematics is required. Topics for the course will include Jung's writings on number and ultimate reality, mathematics and the psyche, geometrical mandala symbolism, the archetypal significance of the integers, statistics and the nature of meaning, numbers and the theory of synchronicity, and the I Ching, among others. Weekly readings will be assigned in advance, and courses will consist of a combination of lecture and dialogue.
PARP 6743 and 6744: Hill of the Hawk I and II (1 unit each)
These two courses will take place on the Hill of the Hawk, an inspiring farm and retreat center between Route 1 and the Pacific Ocean in Big Sur. The surrounding farmland and coast will provide students with a context for the content of the course over the weekend intensive. The course will be a study of David Abram’s ecophilosophy, Rudolf Steiner and Goethe, Waldorf principles, and Spatial Dynamics (conscious movement). Students will learn from the land, lectures, and discussion. Both of these one-weekend, one-credit courses are independent of each other but are also continuous.

PARP 6746: The Earth Journey (3 units)
The nation-state is now understood to be too restrictive to serve the needs of our multicultural, planetary world. The new context is Earth, the matrix for every culture and nation. This course covers the evolutionary journey of Earth from molten matter to our present time. Topics explored include the dynamics of Earth in the shaping of the continents, the birth of life, and the appearance and functioning of the human groups. The course includes speculations on the emerging role of humanity as a partner with the other fundamental components of Earth.

PARP 6748: Nature and Eros (2 units)
Nature and Eros takes the form of an intensive retreat and employs an integral educational process, including the conceptual, the emotional, the experiential, and the intuitive, in order to embrace Nature as the multidimensional matrix, not only of our bodies, minds, and souls, but of our civilization as well. In the course, participants live together for five days in a distinct natural setting: forest, ocean, wetlands, mountain, or desert.

PARP 6754: Rudolf Steiner and Anthroposophy (3 units)
This course is an introduction to the spiritual-scientific research of Rudolf Steiner, the 20th-century esoteric-spiritual clairvoyant and initiate, and to anthroposophy, the esoteric discipline intended, in Steiner’s words, “to lead the spiritual in the individual to the spiritual in the Universe.” Readings in this course include Steiner’s writings anthologized in Steiner—An Introduction; a reading and discussion of Steiner’s foundational text for spiritual practice; and books on the implications and applications of Steiner’s insights and method for the attainment of higher knowledge.

PARP 6821: Archetypal Process: Whitehead, Jung, and Hillman (3 units)
Two key figures in the 20th century’s engagement with the intersection of philosophy, cosmology, and consciousness were Alfred North Whitehead and C. G. Jung. This course offers an overview of their work, grounded in entirely different disciplines but approaching the same mystery. The final part of the course is devoted to Archetypal Process, based on a 1983 conference that was perhaps the fullest academic anticipation of the concerns and themes that later came to inspire the transdisciplinary focus of the PCC program.

PARP 6898: Dissertation Writing I: Beginning (1 unit) (offered only in fall semester)
This is the first course in a two-semester series that will serve as both foundation and framework for doctoral students in the process of developing their dissertations, including the personal and professional factors determining the choice of a dissertation topic, the précis, and the proposal. It is hoped that students will take away from the course a sense that the dissertation process is both manageable and mysterious as we come together in community to support each other through what for most doctoral students is the penultimate challenge of their academic lives.

PARP 6899: Dissertation Writing II: Completing (1 unit) (offered only in spring semester)
This is the second course in a two-semester series that will serve as a framework for doctoral students in the process of developing and completing their dissertations. Instead of a flat treatment of an academic requisite, this course layers Logos, by focusing on the logistics of the dissertation process and product; with Psyche, by focusing on the influence of the researcher’s psychology on the research; and Eros, by focusing on our passionate engagement with the work we are called to do.

PARP 6900: Thesis/Dissertation Proposal Completion (0 units)
This course is taken after all coursework is completed. Students undertake the proposal writing in consultation with their thesis/dissertation mentor, meeting on a regular basis to discuss progress. This course may be taken for two semesters.

PARP 7001: Psyche and Cosmos I: Transpersonal Psychology and Archetypal Astrology (3 units)
This course examines the emerging understanding of the relationship between the human psyche and the cosmos, based on observed correlations between various psychological conditions and transformations and specific planetary positions. Topics include the extended cartography of the human psyche suggested by modern consciousness research and experiential therapies, analysis of birth charts and planetary transits, archetypal and perinatal patterns in art and culture, and the relevance of this evidence to both the larger tradition of depth psychology and the cultural emergence of a radically integrated worldview.

PARP 7002: Psyche and Cosmos II: Transits in Depth (Practicum) (3 units)
This seminar is a practicum designed to help students become skillful in the use of archetypal astrological methods of analysis for understanding the timing and character of a wide range of psychological conditions and biographical events. Classes will be devoted to detailed weekly analyses of one’s own personal transits as well as representative transits for significant cultural figures and their major biographical experiences. The course focuses on the archetypal dynamics of human life, expressed both psychologically and in external events, and reflected in the coinciding planetary alignments.

PARP 7007-01: American Philosophy (1 unit)
The first of five classes is devoted to a reading of Emerson’s *Nature* and a brief consideration of the biographies of a few of Emerson’s contemporaries given in Menand’s *Metaphysical Club*. The middle three classes are given to a study of the core writings of three classic American philosophers, Peirce, James, and Dewey, along with Menand’s thorough account of their entwined biographies. The last class is devoted to a discussion of essays on pragmatism in the second half of the 20th century.
PARP 7008-01: James Hillman and Archetypal Psychology: An Introduction (1 unit)
This brief course offers an introduction to the ideas of James Hillman, the principal founder of archetypal psychology and one of the most influential thinkers in contemporary psychology and culture. From its beginnings in the late 1960s, archetypal psychology has called for depth psychology to move beyond the consulting room to engage the larger cultural, historical, and ecological issues of our time.

PARP 7014: Planetary Crisis and Birth of the Diamond Soul (2 units)
This course will bring into dialogue two lines of inquiry that often appear separately in the literature: (1) reincarnation and the evolution of the soul, and (2) the dynamics of humanity's collective transformation. Synthesizing these two perspectives takes us into the nuts and bolts of the evolutionary pivot the soul may be undergoing while the planet undergoes its collective transformation. Together we will examine the idea that the size and scale of the transformation taking place globally may be mirroring an equally profound shift taking place inside the soul.

PARP 7078: Teilhard and Steiner (3 units)
This is a one-semester, cotaught course on Teilhard de Chardin and Rudolf Steiner, with an emphasis on the evolution of consciousness and on spiritual epistemology. Steiner (1861–1925) was a comprehensive esotericist; Teilhard (1881–1955) was a mystic in the Roman Catholic tradition and a world-class paleontologist. They both wrote extensively on the evolution of consciousness, and they both exemplified and taught ways of attaining spiritual knowledge. The course will be half lecture and half discussion; both professors will participate in every class.

PARP 7079: The Mysticism of Swedenborg (1 unit)
In this weekend course we will explore the place of mysticism in Swedenborg's thought, Swedenborg's design of existence, and the relevance of Swedenborg's revelation for today's culture and our personal lives. We will use the modalities of presentation, discussion, and personal reflection. Time will be given for students to ask anything they ever wanted to know about Swedenborg, and also to have the opportunity to try on Swedenborg's view of reality as a way of exploring both one's relationship with the source of life itself and one's place in the design of existence.

PARP 7105: Archetypes, Art, and Culture (3 units)
Informed by the insights of Jungian, archetypal, and transpersonal psychology, this course uses lecture presentations and works of music, film, and literature to explore and understand the meanings of the planetary archetypes in natal charts and transits. In turn, the archetypal astrological perspective is used to illuminate and more deeply understand the deeper dimensions of major works of art and cultural epochs, from Beethoven's symphonies and the French Revolution to Fellini, the Rolling Stones, and the 1960s.

PARP 7107: Advanced Seminar—Interpretation of Science (2 units)
This course is designed to give advanced students a sense of what science is, of how science operates, and of how to interpret the results of scientific research. The course will draw from diverse thinkers such as Jean Gebser, the ancient Greeks, Popper, Kuhn, and Alfred North Whitehead, among others. We will also explore the inception of an Integral/Aperspectival science in the emerging fields of parapsychology and the study of subtle worlds.

PARP 7134: Integral Cosmology: Sri Aurobindo and Whitehead (3 units)
Both Sri Aurobindo and Alfred North Whitehead made significant contributions to cosmological thought. Between them, they developed an integral cosmology in which consciousness, soul, and spirit are seen as intrinsic to the universe rather than as epiphenomenal. Taken together, their work outlines a story of evolution in which we can make sense of the current planetary crisis, including its economic and technological dimensions.

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

PARP 7665: Frontiers of Consciousness: A Deep Encounter with Women-Centered Cosmological Inquiry (3 units)
In this course, we will examine how our encounter with the consciousness and cosmologies of women, who have written themselves into being amid a landscape distorted by androcentric bias, might teach and transform us. These womanist/feminist voices offer our species profound wisdom, alluring us on our journey to wholeness as we seek to become more fully human. This will be an exploratory seminar, based primarily upon in-depth, dialogical inquiry into culturally diverse, women-authored texts that include the philosophical and theoretical as well as the autobiographical and fictional.

PARP 7701-01: Integrative Seminar (3 units) (offered only in spring semester)
This seminar provides an opportunity for PCC master's students to create a portfolio documenting their course of study as it comes to a conclusion. All students will synthesize the various threads of their research as expressed in papers of enduring significance in a new essay to be presented to the class, and, after appropriate refinement, to an assembly of PCC faculty and students. In this seminar, students will address each other directly while the instructor provides crucial but minimal direction and instruction.

PARP 7811: Meister Eckhart: Christian Mystic (1 unit)
This course will immerse the student into the profound and rich mystical teaching of Meister Eckhart, the early-14th-century Dominican preacher and prophetic/mystical figure who was condemned a week after he died but whose work has influenced culture shakers from Karl Marx to Carl Jung. Probably the greatest mystical teacher of the West, he grounded his work in the wisdom traditions of Judaism and the Christian Gospels, but it overlaps with Buddhism and Hinduism and feminist theologies as well.

PARP 7900 Thesis/Dissertation Seminar (0 units)
This individual seminar is selected by students who have advanced to candidacy after proposal completion. Students work on their dissertation manuscript in close consultation with the dissertation committee.
PARP 8150: Advanced Seminar: Nietzsche's Life and Work (3 units)
This advanced doctoral seminar explores the thought of Friedrich Nietzsche in its dramatic evolution over the course of his life. Most of his major works are covered, as well as a sampling and survey of the others. Our task is to enter into this extraordinary and immensely influential philosopher's intellectual and spiritual world, engage his ideas in dialogue, and attempt to grasp their deeper contours and larger significance. This course is intended for doctoral students; master's students need permission of the instructor.

PARP 9568: The Planetary Era: Toward a New Wisdom Culture (3 units)
This seminar considers the complex network of factors related to the birth and ongoing transformation of the Planetary Era. Drawing on the insights of such big-picture thinkers as Hegel and Jung, Karl Jaspers, and Teilhard de Chardin, or more recently of Ewert Cousins, Ken Wilber, and Edgar Morin, we seek to discern the deeper pattern of world history and the evolution of consciousness. Emphasizing the continuity among such traditions as Renaissance esotericism, Romanticism, the 1960s counterculture, and the New Paradigm, we participate in the creation of a wisdom culture worthy of the Planetary Era.

PARP 8799: Independent Study (1–3 units)

PARP 9600: Comprehensive Exam (0 units)
**Philosophy and Religion: Women’s Spirituality**

**MA in Philosophy and Religion with a Concentration in Women’s Spirituality**

**PhD in Philosophy and Religion with a Concentration in Women’s Spirituality**

**Program Chair**

Arisika Razak, RN, CNM, MPH

**Core Faculty**

Lucia Chiavola Birnbaum, PhD
Mara Lynn Keller, PhD
Charlene Spretnak, MA

**Adjunct Faculty**

Jennifer Berezan, MA
Randy Connor, PhD
Susan G. Carter, PhD
Carol P. Christ, PhD
Riane Eisler, JD
Rose Wognum Frances, MFA
Tricia Grame, MFA, PhD
Susan Griffin, MA, MFA
Miri Hunter Haruach, PhD
Mary Mackey, PhD
Joan Marler, MA
Liza Rankow, PhD
Marguerite Rigoglioso, PhD
Peggy Reeves Sanday, PhD
Miriam Starhawk Simos, MA
Luisah Teish, PhD
Sara Webb, BA, CMT

**About the Program**

A diverse women’s spirituality movement is emerging to cultivate and support a wide variety of ways that empower women from all over the world to pursue an authentic spiritual quest, engage with the pressing and urgent issues of our time, and effect constructive personal and social transformation. CIIS is one of the leading institutions where the transdisciplinary academic study of this contemporary and historic phenomenon is encouraged and taught. In addition to the MA, we offer the only PhD degree centered in women’s spirituality from a fully accredited institution in the United States.

Our distinguished faculty includes several of the intellectual pioneers in women’s spirituality whose work is internationally known; their backgrounds span the academic, artistic, and political fields. We support each student’s pursuit of academic excellence, even as we encourage and promote personal growth and professional development.

Both the MA and PhD degrees may be earned through “flexible formats”: online, weekend, and summer intensive courses, and/or courses in the regular residential weekly format. For the benefit of those who are working or who live at a distance, the MA or PhD may be completed entirely through a combination of online courses (up to 17 units) and the remaining units taken in face-to-face weekend courses and/or summer intensive courses. Semi-distance (nonresidential) students must take at least one of the Women’s Spirituality Summer Intensive cluster of courses, as soon as possible after entering the program (ideally in the summer before their first full academic year).

The program’s orientation emphasizes the study of women’s spirituality within multiple disciplines, including world religions, philosophy, cultural history, ecological thought, literature, and the visual and ritual arts. It includes the “submerged” beliefs of subaltern cultures, along with embodied wisdom traditions of indigenous and Earth-based societies. Faculty and students meet together to generate innovative ways to combine rigorous academic scholarship with the passionate pursuit of personal and social transformation.

The women’s spirituality community at CIIS joins the emergent chorus of diverse women’s voices from multiple orientations. We speak with womanist, feminist, sisterist, and postcolonial voices and are committed to an engaged spirituality that includes an ecosocial vision of peace, justice, and sustainability. We believe the many brilliant facets of women’s spirituality constitute a fertile area within academia and a source of insightful work much needed in the world today!

Our residential courses may be augmented by Independent Studies with core and adjunct faculty who offer Women’s Spirituality Journeys to sacred sites abroad. Up to 6 units may be taken as Independent Studies; up to 3 units may be taken through the CIIS Public Programs; and up to 6 units may be transferred from an accredited graduate institution.
Areas of Emphasis
Students are invited to pursue work in the following six areas of emphasis:

1. **Body Wisdom, Women, and Healing**
   
   Our program includes an emphasis on women’s embodied wisdom and the vernacular history that preserves the role of women as seers, healers, and nurturers of life. Western culture is slowly emerging from an overly dualistic worldview that devalues the creative responses of the bodymind and denies the body as a source of wisdom. Courses include work in the female modes and powers of healing; issues in women’s health, healing, and wellness; an exploration of diverse views of female embodiment and sexuality; and experiential studies in movement and bodywork.

2. **Cultural History, Archaeomythology, and Ecosocial Anthropology**
   
   The academic blinders imposed by an androcentric and reductionist worldview, and the antispiritual bias in the social sciences, long prevented an understanding of cultures with an entirely different cosmology or worldview. Here, humanistic social sciences—which hold a more integrative focus on body, mind, spirit, and place—reconstruct a broader and deeper understanding of both ancient and contemporary cultures. These studies draw upon the disciplines of archaeology, anthropology, genetics, linguistics, religious and cultural history, art history, and folklore studies to generate a multifaceted understanding of the material and spiritual dimensions of the early cultures of the Paleolithic, Neolithic, Bronze, Classical, and Medieval ages, and continuing into the present. These more integral social sciences examine the dynamic interrelationships and co-generation of ecological and social realities, especially as these affect the gendered structures of societies. Courses study nonpatriarchal, matricentric, or matriarchal cultures in their ecosocial contexts, as well as the postcolonial dynamics of North and South, East and West.

3. **Feminist and Ecofeminist Philosophy**
   
   Feminist philosophy has long emphasized a relational approach to key philosophical issues, an approach that incorporates a postmechanistic worldview of dynamic interconnectedness in the web of life. Ecofeminist philosophy explores the embodied, embedded, ecosocial context of philosophical issues, with attention to the emergent field of relational or holistic thought, alongside rational-intuitive thinking. Courses include work with process philosophy and process theology/thealogy; womanist-feminist worldviews; Luce Irigaray’s ethics of sexuate difference; and literary responses to major ecological and philosophical issues.

4. **Justice, Community, Sustainability/Peace, and Partnership Studies**
   
   The construction of patterns of greater justice, nonviolence, and a more harmonious world draws from many sources, including the hopeful legacy of African migration studies—those that emphasize justice with nurturance and healing, equality with difference, and transformation. We combine a feminist and womanist analysis and vision regarding social, political, and economic systems with an engaged spirituality that draws on active compassion to create a more equitable and caring world. Women all over the world have excelled at breaking through stale systems of rationalization for violence and have created fresh paths to peace and community well-being. Courses include the study of cultures that passed long eras in peace, the causes of structural and other violence, the shift from dominator systems to values of gender-partnership and community, postcolonial challenges and alternatives, and frameworks for problem-solving and constructive initiatives that draw on reciprocity and mutuality.

5. **Women and World Religions**
   
   We trace lineages of women’s spiritual power and religious experience from the ancient world to the present. The study of women and world religions begins with an examination of the evidence for the transmission of signs and reverence for a dark mother from Africa to all continents of the world. We explore the sacred iconographies and roles of women in African, Native American, Meso-American, South American, Old European, and other indigenous, nature-based, Goddess and God spiritual traditions, and we trace women’s roles and activities in historical and contemporary expressions of Judaism, Christianity, and Islam; Hinduism, Buddhism, Taoism, and Shinto; and more. Canonical and orthodox religious beliefs are studied alongside the subterranean, submerged, and heretical streams that run beneath the accepted doctrines of established religions—found in the folklore, heresies, and everyday rituals of subaltern cultures. Women’s spiritual quests and Goddess-God interfaith dialogues are encouraged, and the “sacred feminine” of many traditions is reclaimed and honored.

6. **Women’s Mysteries and Sacred Arts**
   
   Many elements of language, ritual, and the arts have roots in cultural responses to the elemental powers of the female and to the ineffable mysteries of the cosmos. An honoring of women’s mysteries of birth, sexuality, death, and rebirth informs our coursework in ritual, music, dance, literature, painting and sculpture, and film appreciation. The experiential as well as intellectual study of diverse sacred arts is intended to evoke one’s innate creativity, revealing personal and cultural sources of mystical insight, embodied healing, and artistic blossoming.

Course Expectations
Students are advised to take a majority of their Women’s Spirituality core courses for a letter grade. For students going on to a Ph.D., students are advised to take all core and most directed electives for a letter grade. For students who intend to apply to the Women’s Spirituality Ph.D. program at CIIS or at another institution of higher education, the student will be in much better standing if her or his transcript has all letter grades.

Students are expected to be present for all classes. More than two excused absences will jeopardize the student’s grade and may necessitate taking the course over again. In general, incompletes are discouraged, as they may interfere with a student’s satisfactory academic progress (SAP) and eligibility for Financial Aid. The CIIS policy regarding Incompletes is that they are given only for documented medical reasons or personal or family emergencies.

Women’s Spirituality students must use Chicago Style plus footnotes for writing their research papers. While we honor many modes of expression, including art, storytelling, and dance, the creation of well-researched, engaged academic writing is a requisite skill for achieving a graduate degree. Where relevant, courses to enhance a student’s writing skills will be required by the program.
It is strongly recommended that students take library workshops and have individual research consultations with the CIIS Library staff for their various research projects. They should take advantage of the online journals as well as other books and journals in the Library for research papers. An instructional visit to the CIIS library is a required part of the M.A. Integrative Seminar. It is also recommended that students take advantage of other research libraries in the Bay Area. It is strongly recommended that Ph.D. students take a library/academic research skills workshop given by the CIIS library staff, and that they have individual research consultations with this staff during the course of their various research projects. It is also recommended that Ph.D. students utilize various online journals in addition to books and journals found in the Library for research papers. It is also recommended that students use other research libraries in the Bay Area (e.g. S.F. Library, U.C. Berkeley, SFSU, Stanford).

MA Admissions Requirements
Applicants to the MA in Philosophy and Religion with a concentration in Women’s Spirituality program must meet the general admissions requirements of the Institute. Please forward an autobiographical sketch, a statement of educational goals, transcripts, and a sample of your academic writing that demonstrates standard academic research and writing skills.

Individuals who apply to our MA program are often seeking personal, intellectual, and cultural enrichment and empowerment from our stimulating, feminist-womanist-sisterist affirmation of women’s growing spiritual awareness and deepening intelligence and wisdom. MA applicants often plan to pursue a career in teaching at a community college, college, or university; in writing; or to diversify and enhance an existing career in such fields as the media, computer design, psychotherapy, spiritual counseling, ministry, social action, public policy, environmental justice, journalism, hospice work, women’s health and health advocacy, or the arts.

Curriculum

MA in Philosophy and Religion with a concentration in Women’s Spirituality—36 units

I. Foundation Courses—11 units
   A. PARW 6500 Contemporary Women’s Spirituality; OR
      PARW 6786 Embodying the Present: Women’s Spirituality
   B. PARW 7609 Womanist-Feminist Worldviews
   C. PARW 7585 Spirit, Compassion, and Community Activism
   D. PARW 6027 Foundational Elements of Academic Research and Writing
   E. One of the following:
      PARW 6355 Spiritual Dimensions of Modern Art
      PARW 6356 Writing Women’s Spiritual Quest
      PARW 6450 Women's Visionary Film
      PARW 6580 Art and Creativity: Language of the Soul
      PARW 6605 Literature of Embeddedness
      PARW 6789 Foundational Elements of Ritual
      PARW 7054 Women's Spiritual Poetry and Fiction
      PARW 7009 The Poetics of the Female Voice
      PARW 7013 Female Organic Artists
      PARW 7020 Sacred Music of the World: Traditional and Contemporary
      PARW 7023 Priestesses of Ancient Greece
      PARW 7420 The Healing Ecstasy of Sound
      PARW 7425 Art as Sacred Process
      PARW 7610 The Greater Mysteries: Birth, Sexuality, Death, Rebirth
      PARW 7635 The Eleusinian Mysteries of Demeter and Persephone
      PARW 7660 Painting and Poetry: Woman as Sacred Symbol
      PARW 7690 Women’s Sacred Arts and Cultural Transformation

II. Philosophy and Religion Courses—9 units
   A. 3 units from the Asian and Comparative Studies concentration
   B. 3 units from the Philosophy, Cosmology, and Consciousness concentration
   C. 3 units from the Women’s Spirituality concentration
      Select from one of these areas:
      1. Women and World Religions
      2. Feminist and Ecofeminist Philosophy

III. Area of Emphasis—6 units
    6 units from within one of these areas:
    A. Body Wisdom, Women, and Healing
       PARW 6783 Woman as Healer
       PARW 6785 Women’s Embodiment, Sexuality, and Healing
       PARW 6788 Embodying Praise: Sacred Traditions of Movement
       PARW 6790 Contemporary Issues in Women’s Health
PARW 7200  Coming Alive: Rosen Movement and Bodywork
PARW 8520  Psychology of Women
PARW 8888  Embodiment: Understanding Boundary, Grace, and Balance

B. Cultural History, Archaeomythology, and Ecosocial Anthropology
PARW 6782  Archaeomythology of Dance
PARW 7050  Goddesses of Prehistory: An Archaeomythology
PARW 7217  Mirrors in History: A Cross-Cultural Exploration
PARW 7390  Heresies, Folklore, and Other Submerged Beliefs
PARW 7510  Cultures in Balance: Women at the Center
PARW 7520  Matriarchal Elaboration of Matrixial Consciousness
PARW 7532  Subaltern Cultures: Cosmology, Icons, and Rituals
PARW 7640  Goddess and God Civilization of Ancient Crete
PARW 7800  Engendering and Reframing Development

C. Feminist and Ecofeminist Philosophy
PARW 6520  The Ecosocial Vision
PARW 6620  Luce Irigaray: An Ethics of Sexuate Difference
PARW 6630  Feminist Perspectives on Western Culture
PARW 6640  Women’s Leadership in Ecosocial Activism
PARW 6642  Queering the Sacred
PARW 7116  Embodied, Embedded Philosophy
PARW 7521  Nature as Sacred Text
PARW 7571  Process and Feminist Theology
PARW 7666  Feminist Philosophy and Religious Thought

D. Justice, Community, Sustainability/Peace, and Partnership Studies
PARW 6535  Heart and Soul of Justice
PARW 6643  Women, Spirituality, and Social Change
PARW 7042  Partnership in Action
PARW 7136  The Future Has an Ancient Heart
PARW 7201  Peace Is in Our Hands: Rosen Method Bodywork
PARW 7119  Economics, Politics, Body, and Spirit
PARW 7800  Engendering and Reframing Development
PARW 7840  World without War: Justice with Compassion, Equality, Transformation

E. Women and World Religions
PARW 6571  Mary and Modernity
PARW 6711  Native American Spiritual Paths
PARW 6787  Sacred Women of Africa and the African Diaspora
PARW 7022  Women and World Religions: Goddess, God, and Interfaith Dialogues
PARW 7118  Women and World Religions: Historical Perspectives
PARW 7122  Women and World Religions: Special Topics
PARW 7280  The Hindu Goddess
PARW 7531  Women and World Religions: Dark Mothers of Justice with Compassion
PARW 7534  Comparative Studies in Sacred Literature (Jewish, Christian, Islamic)
PARW 7536  Holy Women of Judaism, Christianity, and Islam
PARW 7541  The Herstory and History of the Judaic Tradition
PARW 7560  Thealogy/Theology: Goddess/God, Humanity, Nature, and Ethics
PARW 7572  Women and Judaism
PARW 7573  New Directions for Women in Christianity
PARW 7586  African Black Mother and Black Madonnas

F. Women’s Mysteries and Sacred Arts
PARW 6355  Spiritual Dimensions of Modern Art
PARW 6356  Writing Women’s Spiritual Quest
PARW 6450  Women’s Visionary Film
PARW 6580  Art and Creativity: Language of the Soul
PARW 6605  Literature of Embeddedness
PARW 6789  Foundational Elements of Ritual
PARW 7054  Women’s Spiritual Poetry and Fiction
PARW 7009  The Poetics of the Female Voice
PARW 7013  Female Organic Artists
PARW 7020  Sacred Music of the World: Traditional and Contemporary
PARW 7023  Priestess of Ancient Greece
PARW 7420  The Healing Ecstasy of Sound
PARW 7425  Art as Sacred Process
PARW 7610  The Greater Mysteries: Birth, Sexuality, Death, Rebirth
About the PhD Program
The PhD in Philosophy and Religion with a concentration in Women’s Spirituality will guide the student toward the formation of an original contribution to the field of women’s spirituality.

The comprehensive exams taken toward the end of the PhD coursework are composed of two take-home bibliographic essays in the student’s two areas of specialization, based on key primary written sources in the designated fields. These exams demonstrate that the student has cultivated broad and deep knowledge of two areas of specialization before going on to the dissertation work. They also may serve to develop a student’s areas of teaching competencies.

The doctoral dissertation—grounded in the literature of women’s spirituality, the challenges of our times, and the engaged role of the scholar—brings the student to the creation of an original contribution to the growing body of knowledge of women’s spirituality and philosophy, religion, women’s studies, or the humanities. The research and writing of a dissertation is done in consultation with one’s Dissertation Committee (the Chair and members) and must meet professional academic standards.

PhD Admissions Requirements
Applicants to the PhD in Philosophy and Religion with a concentration in Women’s Spirituality must meet the general admissions requirements of the Institute. The materials required for application are an autobiographical sketch, an academic goals statement, an academic writing sample that demonstrates standard scholarly research and writing skills, two letters of recommendation, and transcripts.

Students admitted with an MA in a field other than philosophy, religion, women’s studies, or women’s spirituality may need to take up to 18 supplemental units from the Women’s Spirituality master’s curriculum, minus equivalent courses taken elsewhere.

Curriculum

PhD in Philosophy and Religion with a concentration in Women’s Spirituality—36 units

I. Foundation Courses—11 units
A. PARW 6500 Contemporary Women’s Spirituality; OR
   PARW 6786 Embodying the Present: Women’s Spirituality
B. PARW 7609 Womanist-Feminist Worldviews
C. PARW 7585 Spirit, Compassion, and Community Activism
D. PARW 6027 Foundational Elements of Academic Research and Writing
E. PARW 8012 Women’s Spirituality Research Methodologies

II. Areas of Specialization—12 units
6 units in each of two of the following areas:
A. Body Wisdom, Women, and Healing
   PARW 6783 Woman as Healer
   PARW 6785 Women’s Embodiment, Sexuality, and Healing
   PARW 6788 Embodying Praise: Sacred Traditions of Movement
   PARW 6790 Contemporary Issues in Women’s Health
   PARW 7200 Coming Alive: Rosen Movement and Bodywork
   PARW 8520 Psychology of Women
   PARW 8888 Embodiment: Understanding Boundary, Grace, and Balance

B. Cultural History, Archaeomythology, and Ecosocial Anthropology
   PARW 6782 Archaeomythology of Dance
   PARW 7050 Goddesses of Prehistory: An Archaeomythology
   PARW 7217 Mirrors in History: A Cross-Cultural Exploration
   PARW 7390 Heresies, Folklore, and Other Submerged Beliefs
   PARW 7510 Cultures in Balance: Women at the Center
   PARW 7520 Matriarchal Elaboration of Matrixial Consciousness
III. Electives—10 units

IV. Foreign Language Proficiency—Non-credit
   Proficiency demonstrated by one of the following:
   A. Two years of successful college coursework
   B. Satisfactory score on the ETS Foreign Language Reading Exam
   C. Additional language study (depending on dissertation topic)
V. Culminating Coursework—6 units

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<tr>
<td>PARW 9600</td>
<td>Comprehensive Exams <em>(two exams)</em>. An advanced research methodology course that supports the dissertation.</td>
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<td>PARW 7809</td>
<td>Thesis/Dissertation Proposal Writing</td>
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<tr>
<td>PARW 6900</td>
<td>Thesis/Dissertation Proposal Completion <em>(if needed; two times maximum)</em></td>
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<tr>
<td>PARW 7900</td>
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**Course Descriptions**

**PARW 6017: Scholars’ Toolkit (2 units)**

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

**PARW 6027: Foundational Elements of Academic Research and Writing (1 unit)**

We begin by covering important information about how to utilize library resources and conduct research using the wealth of catalogs and online databases available to the CIIS community. We explore what constitutes primary and secondary sources, particularly in the field of Women’s Spirituality, and what distinguishes appropriate from inappropriate Internet resources for use in scholarly research. We review the WSE program’s research paper guidelines and rubrics, which include clear templates for the structure of a paper, as well as instructions on format and footnoting. We discuss what constitutes doing “original” research, and we clarify how to distinguish and do such original research as opposed to simply reporting on the literature that is already out there.

**PARW 6028: Intermediate Elements of Academic Research and Writing (2 units)**

We continue the work of the first 1-unit module of this course, providing a more in-depth review of scholarly issues in research and writing for WSE students. Students apply the principles learned to their own papers. We review critical aspects of good writing, such as key elements of style and grammar; how to tighten prose; how to create a thesis statement; how to construct paragraphs and provide transitions in order to achieve coherence; how to develop persuasive (not polemical) arguments; how to use evidence and cite sources carefully; and how to employ academic vocabulary effectively while avoiding jargon. We look at exemplars from scholarly literature, as well as examples of weak writing, to note contrasts and begin the process of absorbing and mimicking good scholarly writing. We gently examine and critique our own work and that of classmates to see where and how we may improve. Finally, we explore research methodology and develop an understanding of the related concepts of ontology, epistemology, and validity, specifically as they relate to women’s spirituality. As we gain awareness of the difference between investigator standpoint and investigator bias, we consider the problem of implicit androcentric norms that govern traditional scholarship.

**PARW 6029: Advanced Elements of Academic Research and Writing (3 units)**

We begin by covering important information about how to utilize library resources and conduct research using the wealth of catalogs and online databases available to the CIIS community. We explore what constitutes primary and secondary sources, particularly in the field of Women’s Spirituality, and what distinguishes appropriate from inappropriate Internet resources for use in scholarly research. To assist us in becoming more thoughtful about the processes and products of inquiry, we explore questions such as, how do we know what we know? This course helps us to develop confidence in our ability to be appropriately and constructively critical of presented research and to know if a source is valid, and how to avoid the pitfalls of plagiarism. The course supports students’ efforts to relate to and report the information gathered in the research process and write from their unique perspective persuasively utilizing the WSE program’s research paper guidelines and rubrics. Through online conversation and discussion coupled with writing exercises and assignments, class members have the opportunity to practically apply what they learn about research and development.

**PARW 6030: Advanced Topics in Women’s Spirituality Research Methodologies (3 units)**

Usually taken in the same semester as the Proposal Writing course is taken, the advanced research methodology course provides an in-depth focus on a methodology central to the research and writing of the student’s dissertation. It may focus, for example, on cultural history, archaeomythology, the creative arts process or theoretical, feminist or philosophical research. If an appropriate research course cannot be found in the WSE program or the Institute, the student—in consultation with his or her advisor—may arrange for independent studies in the research methodology needed outside of CIIS.

**PARW 6355: Spiritual Dimensions of Modern Art (1 unit)**

This course considers the spiritual dimension of modern art and architecture from 1800 to the present. The formalist interpretation asserts that modern art was created solely as a progression of formal solutions to formal problems (that is, new ways to handle perspective, color, line, light, and composition). In truth, most of the leading modern artists in various movements were seeking formal solutions to spiritual problems as well. Drawing on the artists’ own statements of spiritual intention, this course presents a rich array of research documenting the spiritual content of much of modern and contemporary art.

**PARW 6356: Writing Women’s Spiritual Quest (2 units)**

This course explores a diversity of spiritual quests. Participants read and discuss women’s stories, journals, poetry, and other writings about seeking the divine through pilgrimage, solitude, sexuality, social activism, motherhood, community, nature, and much more.

**PARW 6450: Women’s Visionary Film (1–3 units)**

Women’s sacred experience and beliefs too rarely find expression in contemporary culture via film. The inspiring new genre of women’s visionary films, created primarily by women from diverse cultures of our global community, will be viewed or read for their discussion of sacred themes. The mystical vision of many of these works is embodied in the daily lives and sacred stories of ordinary persons as well as mythical beings. Films such as *Goddess Remembered*, *Sorceress*, *Daughters of the Dust*, *Monsoon Wedding*, *Frida*, *Blossoms of Fire*, and *Whale Rider* will be reviewed.
PARW 6500: Contemporary Women's Spirituality (3 units)
This course weaves together women's spiritual experiences with cultural history, art, womanist-feminist theory and practice, Earth-based spiritual traditions, ecology, ecofeminism, and ancient and modern struggles for liberation. Drawing substance from the visions, dreams, artistry, and activism of many women from all over the globe, it introduces some of the leading and emerging multicultural and multidenominational voices of the women's spiritual movement in the U.S. and the world. This portal course for Women's Spirituality residential MA and PhD students emphasizes community building and greater awareness and appreciation of diversity. Students are asked to research and share their mother-line heritage.

PARW 6520: The Ecosocial Vision (2 units)
This course presents an overview of emergent ecosocial, postmechanistic analysis and vision, in the West, in the following areas: education (including participatory research); governance and law; economics (political economy); architecture, land use, and planning; critique of technology; health and healing; spirituality and religion; and culture and media. Ecosocial solutions to various crises of modernity are now moving into the mainstream, which may or may not result in a deep transformation of modern societies. At this moment in history a grasp of the interrelatedness of disparate ecosocial developments is key. This course analyzes current events and the assumptions of modernity from the critical perspective of a relational worldview, an ecologically grounded postmodern (or "ecological postmodern") perspective, which holds and furthers pragmatic visionary solutions and possibilities for ecosocial transformation. The goal of the course is for students to become knowledgeable about the major issues and about the rising counterforce constituted by ecosocial theory and practice.

PARW 6535: Heart and Soul of Justice (1 unit)
This course is about cultivating a “practice of emancipatory subjectivity.” Learning how to work with the challenging dynamics of cross-cultural alliance building requires more than an acquisition of information about the other. Human capacities and qualities such as discernment, courage, fierce compassion, playfulness, and self-awareness are essential. These capacities empower us and enable us to see and work with the ways in which cultural conditioning has affected us. In this course students and teachers will build an “experience worthy” container necessary for addressing issues of race, class, gender, and other forms of social oppression.

PARW 6571: Mary and Modernity (1 unit)
This course examines the interface of modernity and religion, taking as a case study the Roman Catholic Church's modernizing of the symbolic, mystical, and cosmological aspects of the spiritual presence of the Virgin Mary. The historical emergence of the modern worldview will be presented, as well as the eventually corresponding diminution of the religious sense of Mary as the Maternal Matrix, expressed in art, music, and architecture (many examples will be shown from various historical periods). The course will note the continuity between elements in Mary's biblical narrative, and in grassroots devotion, with the rich lineage of indigenous goddesses who preceded her in various Catholic cultures, including the emergence of the Virgin of Guadalupe. Various religious responses to Mary will be discussed.

PARW 6580: Art and Creativity: Language of the Soul (1 unit) (studio art course)
Throughout the course, our primary focus will be a creative exploration and dialogue, as it inspires the students' own creative visual art-making in drawing, painting or clay; writing, poetry; and/or multimedia of one's choice. We will seek to transcend our individual experiences to communicate our emotions, concerns, and spiritual insights through the arts. A dialogue between the unconscious and consciousness will supply the fuel for our creativity. Thus, it is not simply a matter of making original works of art; it is the discovery linking the past to the future in a continuing cycle of growing self-awareness. Students will have the opportunity to create art: An art book with original images and words will be introduced by the instructor.

PARW 6605: Literature of Embeddedness (1 unit)
This course explores poetry and fiction that addresses, challenges, and corrects the Western philosophical perceptions of a radical discontinuity between humans and nature, between body and mind, between self and the world, and between immanence and transcendence. The selected literature succeeds in various approaches to expressing human experience as embedded in, and indeed constituted by, subtle processes of the Earth community and the entire cosmos. Aspects of orality and literacy are covered. Some of the authors, such as traditional Native Americans, speak from cultures that have never perceived the Western discontinuities. Others create characters who experience a sudden dissolution of false boundaries or gradually find their human-focused consciousness absorbed by and expanded to the far larger dimensions of the cosmological whole.

PARW 6620: Luce Irigaray: An Ethics of Sexuate Difference (1 unit)
This course explores the work of Luce Irigaray, who is perhaps the most important contemporary feminist philosopher. It focuses on Irigaray's fruitful explications, in both analytical and poetic terms, of the myriad ramifications and creative possibilities of acknowledging sexuate difference, as well as her insights into the fertile dynamics that are lost to a culture when it denies sexual difference by insisting on the assumption that the male is the norm. Instead, Irigaray advocates developing a culture of intersubjectivity (between the sexes) as well as a culture of female subjectivity (among women). The coursework is organized in the following areas: philosophy, linguistics, spirituality, art, and politics.

PARW 6630: Feminist Perspectives on Western Culture (1–2 units)
While reviewing feminist critiques in various fields, this course focuses primarily on creative alternatives, grounded in female perspectives, to problematic aspects of the status quo. Topics covered will include differences between the sexes, theories of early cultural development, language and literary expression, time, the visual arts, spirituality and religion, process philosophy, cosmology, and the ecofeminist vision. Students will be encouraged through the creativity of their papers to contribute to the ongoing mission—and sacred calling—of the women's movement.

PARW 6640: Women's Leadership in Ecosocial Activism (1 unit)
In the ecosocial “arena,” women often find replications of the same destructive patterns they seek to change in the world at large. How several feminist leaders have addressed this challenge will be the focus of this course. We will orient our exploration by reading an essay by Luce Irigaray and articles by female leaders at local, state, national, and international levels of ecosocial activism. We will have guest speakers from different types of organizations and campaigns, including the coordinator of grass roots groups for Code Pink; a veteran of scores of ecosocial
campaigns and organizations, including the state and national levels of the Democratic Party; and a community organizer/activist from the Bay Area. They will share their experiences, observations, and approaches, reflecting on women’s ways of doing political work. We will study female leaders’ experiences in both women-only and mixed-gender organizations, in countries of both the Northern and the Southern hemispheres, and in both alternative and mainstream venues.

PARW 6642: Queering the Sacred (2 units)
This course focuses on the intersection of bisexual and same-sex intimacy, gender diversity, and the sacred (religious, spiritual, mythic, and magical). We will explore ancient, indigenous, and contemporary religions, spiritual traditions, and spiritual movements. We will examine the historically and culturally problematic, alternately hostile and embracing, relationships that persons and groups expressing gender and erotic diversity have experienced in diverse spiritual contexts. We will consider such topics as deities, spiritual practitioners, spiritual autobiography, multiple identities (such as the interface of sexuality, spirituality, and race/ethnicity), theoretical approaches, spiritually inspired arts, and ceremonial expression to this crossroads of spirit and desire. We will pay special attention to the ways in which this intersection relates to the field of Women’s Spirituality, including studying works by Sappho, Sor Juana Inés de la Cruz, H. D., Judy Grahn, Susan Griffin, Paula Gunn Allen, Monique Wittig, Gloria, Anzaldúa and Audre Lorde.

PARW 6643: Women, Spirituality, and Social Change (1 unit)
This course examines the powerful synergy between spirituality and social action. In the context of current world concerns, we review the lives and wisdom of women from diverse faith traditions and cultures for insight and inspiration. Readings and class explorations include Buddhist, Christian, Hindu, Jewish, Muslim, and indigenous sources. We focus on women who recognized the unity of life and whose love for the Divine in all creation compelled and sustained their work of peace- and justice-making. A highly interactive lecture-discussion format will be complemented by audio and video recordings of several of the women studied, inspirational music, spiritual practices, and resources for ongoing study. Students will be encouraged to incorporate any practices and perspectives that may enrich their own ongoing lifework.

PARW 6644: The Stained Glass Whore and Other Virgins (1 unit)
An exploration of the impact of the madonna–whore complex on modern women’s self-image. We reveal the multilayered definitions of these identities by examining the myths of Eve and Mary. We compare their stories with those of ancient Goddesses and compare our stories with those of great historical women. This class addresses images of the feminine in ancient myths; identification of the sources of the madonna–whore complex; historical women who challenged the complex; and the impact of the complex on contemporary women.

PARW 6711: Native American Spiritual Paths (1 unit)
This course looks at several leading voices of Native American spirituality, carefully exploring their words and the context out of which these spiritual teachings and invocations emerge.

PARW 6782: Archaeomythology of Dance (1 unit)
This weekend intensive begins by presenting an overview of the earliest evidence of communal dance from various cultures of the world. This course takes an archaeomythological approach by combining archaeology, ethnology, anthropology, mythology and symbolism. The experiential component focuses on the communal ritual dances that have survived in the Balkans containing patterns and symbolism of Earth-based spirituality that have roots in antiquity. Students will learn and experience authentic dances accompanied by traditional music of the region.

PARW 6783: Woman as Healer (2 units)
Women have long held official and unofficial roles worldwide as healers, midwives, herbalists, shamans, and transmitters of sacred knowledge in service to the community. This course will explore some of that history, as well as the spiritual practices, processes, and personalities of women in the modern era who are drawing on indigenous and nontraditional healing modalities to bring spiritual harmony, bodily health, and emotional balance to their cultures and the world at large. Among the topics explored will be curanderismo, sacred medicine traditions, herbalism, hands-on healing, midwifery, channeling, psychic healing, clairvoyant diagnosing, and more.

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

PARW 6786: Embodying the Present: Women’s Spirituality (3 units)
The main purpose of this online portal course for MA and PhD students is to deepen students’ knowledge of the established and emerging concepts, practices, and ideals of contemporary women’s spirituality through embodied and experiential learning activities as well as more traditional academic study and scholarship. Women’s spirituality is a growing movement informed by many individuals and diverse belief systems around the world. It is also a growing field of interdisciplinary and integrative academic study. Students are invited to embody course material through participation in experiential exercises that include visualization, meditation, journaling, movement, and altar building (on a solo basis with reflective sharing with class members). Students will explore and research their mother-line heritage.

PARW 6787: Sacred Women of Africa and the African Diaspora (3 units)
This course explores the lineage of sacred women of power found in the cultural history, spiritual practices, feminine iconography, and ordinary and extraordinary rituals of diverse peoples of Africa and the African Diaspora. We begin with the late-Paleolithic and early-Neolithic cave paintings of northern and southern Africa, tracing the goddesses, divine queens, and holy priestesses of ancient kingdoms in North, West, and Central Africa. We explore the sacred ancestors, holy mothers, ritual leaders, healers, and market women of the Yoruba, Ibo, San, and other African peoples, reviewing the similarities and differences found in images, practices, and concepts of the African Divine
Feminine. Luisah Teish, contemporary author, Ifa Priestess and Chief, leads us in embodied practices from a variety of ancient and modern African traditions. Contemporary writings, novels, films, and scholarly narratives are used to review modern controversies in African women’s empowerment, rituals, roles, and feminism.

**PARW 6788: Embodying Praise: Sacred Traditions of Movement (1 unit)**
This course is a personal, experiential, and multicultural exploration of historical and contemporary sacred dance traditions. It does not require dance experience or aptitude—just the desire to move together in a safe space. We will review the movements and world views of selected African and Asian dance traditions, the praise dance tradition of the modern black Christian church, and contemporary dance practices that invoke and embody Spirit. The class will include group movement and lecture demonstrations led by master teachers who will reflect on their specific dance traditions and the use and performance of these traditions in contemporary times.

**PARW 6789: Foundational Elements of Ritual (1 unit)**
Ritual is an enacted poem, a sequence of actions designed to awaken powerful emotional and psychological forces. To create effective rituals, we begin by crafting a clear intention. Then use the template of the four elements: air, fire, water, and Earth. Air corresponds to mind, breath, and vision, to techniques of meditation and visualization. Fire links to energy, and the skills of sensing, shaping, and directing our own energies and that of a group. Water connects to emotion, to trancework, music, and storytelling that move us on a deep level of feeling. Earth is embodiment, the physical objects we use, the art we create, the costumes we wear, and the altars we build. In this course, we explore each of the elements and challenge ourselves both to express our creativity and to hone our craft to achieve excellence. We will create personal rituals and rituals for small and large groups, write chants and liturgies, and develop the fine art of priestessing, being fully present in ritual space and time, learning to serve both the needs of a group and of our own deep connection to spirit.

**PARW 6790: Contemporary Issues in Women’s Health (3 units)**
The class explores the marginalization of women’s health issues within dominant sociocultural or scientific frameworks and their implications for health policy and planning. Readings drawn from science and medicine, feminism, psychology, and the writings and literature of women of color, along with the students’ own experience, will be used to review topics and controversies in contemporary women’s health such as: reproductive health rights; women, cancer and environmental pollution; health issues and inequities among socially marginalized female populations; local and global violence against women; women’s roles in scientific and biological health fields; complementary, alternative, and integrative health care for women; social and ethical issues of the new reproductive technologies; menstruation, childbirth, aging, and menopause; and body image and eating disorders. The class includes a visit to a local health facility.

**PARW 6800: MA Integrative Seminar (3 units)**
MA students are mentored in the preparation of a portfolio or advanced research paper. Students draw together the knowledge, insights, and skills of their coursework and their chosen area of emphasis; and work with the library to refine their research skills. They review relevant methodologies and issues of epistemology in preparation for the completion of the MA degree.

**PARW 6900: Thesis/Dissertation Proposal Completion (0 units)**

**PARW 7009: The Poetics of the Female Voice (2 units)**
Recent studies in cognitive science, including MRI comparisons, as well as decades of research in psychology, have demonstrated that most female brains tend to register and process information in a more-gestalt, associative, relational mode than do most male brains. A few women writers have focused on the challenge of expressing female consciousness (cognitive patterns) as authentic female voice on the page. We will study feminist literary analyses, as well as fiction by three pioneers (Dorothy Richardson, Virginia Woolf, and Katherine Mansfield), and works by several contemporary authors of short stories, novels, spiritual writing, and poetry.

**PARW 7020: Sacred Music of the World: Traditional and Contemporary (1 unit)**
This is an experiential class exploring traditional and contemporary sacred music from various cultures with a focus on women’s expressions—including traditions of chant, song, shamanistic healing, women drummers, ecstatic practices, and contemporary explorations. The class is an exploration of the power of music to heal, create, and strengthen community; tell the story of a people; and connect to the divine.

**PARW 7022: Women and World Religions: Goddess, God, and Interfaith Dialogues (1 unit)**
This course is based on a belief in the importance of the growing movement for interfaith dialogues among the diverse religions of the world—exemplified in groups such as the World Congress of Religions—and in the belief that these dialogues will benefit greatly from the inclusion of the voices from the Goddess traditions alongside those of the God traditions. The experience, wisdom, and beliefs of women and other subordinated genders in diverse spiritual-religious traditions will be explored for evidence of contrasts, critiques, and common ground that help provide a stronger basis for the equitable religious valuing of women, men, and other subordinated genders, in a just, peaceful, and sustainable world.

**PARW 7023: Priestesses of Ancient Greece (1 unit)**
The most prestigious role a woman could hold in antiquity in the West was that of priestess. Using primary texts, iconography, epigraphical evidence, and secondary scholarship, we will look at what being a priestess entailed in ancient Greece. We will also explore how women in Greece more broadly participated in public and secret mystery practices that marked major life transitions, from puberty to death. Special emphasis will be given to the oracles at Delphi and Dodona, and the “divine birth” tradition. We will also examine how women today may look to such ancient women’s roles and practices to develop and reclaim spiritual authority, and toward that end we will integrate some ritual into the classroom experience.

**PARW 7042: Partnership in Action (3 units)**
Through direct application of the partnership model, this course offers students the opportunity to broaden and deepen their understanding of Partnership and Partnership Studies and put it into greater practice in the larger community. Students may choose from possible projects and associations with nonprofit and community organizations. Sixty hours of community engagement are required. Cross-listed as TLD 7042.
PARW 7050: Goddesses of Prehistory: An Archaeomythology (3 units)
This course explores archaeological and mythological evidence of the veneration of female deities in cultures of the ancient world within Africa, Old Europe, Anatolia, Mesopotamia, the Middle East, Crete and Greece, Asia, and the New World. Slides from the collection of archaeologist Marija Gimbutas are a special resource for the class, providing an in-depth view of the iconography, social structure, and rich ceremonial life of the earliest farming peoples of Europe, Anatolia, and Mediterranean societies. As a working framework of research and interpretation, we incorporate the worldview and methodologies of women's spirituality with archaeomythology, a methodology that combines archaeology, mythology, cultural history, ethnology, linguistics, genetics, and other disciplines to craft a multidimensional investigation of female iconography and rituals in the prehistoric eras.

PARW 7054: Women's Spiritual Poetry and Fiction (3 units)
Through the millennia, women have crystallized our spiritual insights, longing, wisdom, and experiences of mystical communion with the Divine in prayers and poems, storytelling and novels. We will consider works by Isabel Allende, Chitra Banerjee Divakaruni, Adrienne Rich, Mary Mackey, Susan Griffin, Alice Walker, Janine Canan, Audre Lorde, Linda Hogan, and Starhawk, among others, with guest speakers from among the local San Francisco Bay Area Women's Spirituality writers' community.

PARW 7116: Embodied, Embedded Philosophy (1 unit)
This course explores possibilities for philosophy with body and nature at the center. After a critique of the disembodied, disembodied assumptions within Western philosophy, the class will identify relevant postmechanistic discoveries regarding cosmological/quantum processes; ecological processes (humans-in-nature, interactions with bioregions, interactions with animals); inter-human dynamics; and internal body/mind processes (with attention to the dimorphic nature of the human species, evidenced by new discoveries in female physiology). Finally, students will write a paper on reconceptualizing an issue in a selected branch of philosophy from a relational, process-oriented perspective.

PARW 7118: Women and World Religions: Historical Perspectives (3 units)
Our human past—and hopefully our future—includes a profound sense of the sacredness of females, males, and a diversity of other genders and sexual identities. It includes a profound reverence for Nature. Beginning with the spiritual traditions of Mother Africa, we trace the cultural evolution of religions, and the roles of women in various regions of the Near, Middle, and Far East; Old Europe and ancient Crete, Greece, and Rome; India, China, Japan; and the New World. We explore teachings about women's experiences and the relations of women, men, and children in Hinduism, Taoism, Confucianism, Shintoism, Buddhism, Judaism, Christianity, Islam, Goddess traditions, and neo-Pagan religions. The class concludes with individual visions for creating a 21st century closer to our heart's desires.

PARW 7119: Economics, Politics, Body, and Spirit (1–2 units)
While more people are starting to talk about body and spirit together, their larger context of politics and economics is still generally ignored. Drawing from Riane Eisler's cultural transformation theory, we explore how fundamental aspects of our lives are constructed very differently in a domination or partnership system. We look at both sexuality and spirituality from this new perspective; examine what a caring economics would look like; and examine how the construction of gender and politics of the body are integrally connected to both national and international policies. We will form community connections as we share our own experiences, reflections, and future plans. The course is based on two of Eisler's books, Sacred Pleasure: Sex, Myth, and the Politics of the Body and The Real Wealth of Nations: Creating a Caring Economics.

PARW 7122: Women and World Religions: Special Topics (3 units)
Various topics.

PARW 7136: The Future Has an Ancient Heart (2–3 units)
This feminist cultural history course studies the transformative legacy of primordial African migrations in the Mediterranean basin. Based on the onsite research of Lucia Chiavola Birnbaum since 2001 in Italy, Spain, and France, the class explores the convergence of studies of women's spirituality with those of genetics, archaeology, and the African Diaspora. Students will conduct case histories of particular regions in Europe (students may choose any country in the world—African migrants reached every continent—for their research paper). Course topics include the legacy of African migration paths such as water-healing rituals (for example, Lourdes), heresies (for example Cathar heresy, Italian vernacular theology), egalitarian relationships (for example between African Muslims, Jews, and peasant Christians in medieval Spain); the cultural resistance to patriarchy by women along paths of African Amazons in Europe; our oldest mother and nonviolence movements; and nonviolent cultural and political transformation.

PARW 7200: Coming Alive: Rosen Movement and Bodywork (1–3 units)
Developed by internationally renowned somatics pioneer Marion Rosen, the Rosen Method allows us to access unconscious energies and patterns in new ways, to see connections between our emotions, our posture, and the spiritual attitudes we carry. Effortless movement to music opens the breathing, lubricates the body's joints, stretches and strengthens muscles, and awakens an aliveness and enjoyment in the body. Relaxing hands-on work with chronic muscle tension invites the comfortable acceptance of one's body, dissolves mind-body dualism, and creates an opening for the surfacing of emotions that had been obscured within the holding patterns of the body.

PARW 7201: Peace Is in Our Hands: Rosen Method Bodywork (1–2 units)
Rosen Method bodywork bridges the disjunction between mind and body to find peace where there has been troubled conflict. Students will learn how to exchange nonintrusive, hands-on bodywork and learn flexibility exercises that invite the relaxation of tension and the dismantling of body armorings. Students will also gain an understanding of posture and breathing patterns that can improve communication skills. As we gradually allow harmony among the different aspects of our inner being, we generate the potential for more peaceful relationships and action in the larger world.

PARW 7217: Mirrors in History: A Cross-Cultural Exploration (3 units) (online)
Mirrors are much more than mere tools of vanity. Throughout the ages they are believed to have predicted the future, captured and transported souls, and reflected far more than the user's image. Mirrors have served as metaphors with myriad meanings, as symbols of divinity and power, implements of distortion, and tools for self-reflection. The mirror, in its variety of forms and applications, has truly captured the human
Writers and editors captured the oral traditions in Sacred Literature, telling posterity about the ways in which their foremothers and

PARW 7534: Comparative Studies in Sacred Literature (Jewish, Christian, Islamic) (2 units)

ways of knowing are tapped: mythology, folklore, science (notably genetics and archaeology), art, poetry, literature, social sciences (such as

Anthropology), dance, and semiotics.

PARW 7390: Heresies, Folklore, and Other Submerged Beliefs (3 units)

This cultural history course explores the relationship of subaltern to dominant cultures. Students study the writings of Antonio Gramsci, a

major Marxist theorist of the 20th century who stressed the significance of the cultural revolution that precedes and accompanies authentic

political revolution; the Gnostic Gospels; Islamic mystical literature; Cathar literature; peasant heresies in folklore; Karl Marx as heretic and

prophet; heresies and witchcraft in Island and mountain enclaves of Italy; and feminism as heresy. For the heresy of African origins and the

African dark mother, students will read African and African-American theorists.

PARW 7420: The Healing Ecstasy of Sound (3 units)

Exercises and practice in toning, changing rhythm and drumming traditions, musicality, song, sound healing rituals, and various musical

spiritual practices, both traditional and contemporary, will be shared. Students apply their knowledge to cocreating a final presentation that

serves as a spring music and healing event for the community, where they will share their original creations.

PARW 7425: Art as Sacred Process (2 units) (Studio art course)

For millennia, artists in all cultures have created their works from a mythic consciousness of mindfulness and deep vision. We explore ways in

which the creative process is accessible to us all, regardless of training or that social construct known as “talent.” This is a studio art course, mainly experiential with relevant readings, focused on the creation of sacred art. Various media will be used, including drawing, painting, fiber arts, and other areas to be determined by class interest.

PARW 7510: Cultures in Balance: Women at the Center (3 units)

Drawing its title from the groundbreaking work of Peggy Reeves Sanday and her book Women at the Center: Life in a Modern Matriarchy, this course presents the body of knowledge that is developing about contemporary and historical societies where women are seen as the center of culture and where women and men collaborate to create balanced, sustainable societies. These societies show markedly different social customs, artistic expressions, and religious beliefs and practices when compared when cultures where women are disrespected and excluded from leadership roles. The underlying assumptions, biases, and expectations of researchers investigating the beliefs, rituals, and social structures of societies—especially those in the distant past—influence the interpretation of data, often with dramatically different results.

PARW 7520: Matriarchal Elaboration of Matrixial Consciousness (1 unit)

There has been a recent surge in interest in Matriarchal Studies among women scholars around the world. These studies focus on the need to redefine the definition of matriarchy in anthropological studies, and on the desirability of bringing ethnographic and historical research on matrincentric, matrifocal, matristic, matriarchal, gender-balanced and/or gender-equity cultures into the mainstream of academic studies. Anthropologist Peggy Reeves Sanday’s classic text Female Power and Male Dominance: On the Origins of Sexual Inequality presented an environmentally situated study of 156 contemporary tribal societies and their correlated features of inner/outer psychospiritual orientations, gendered distributions of power, worship of female and/or male deities, and the relative incidence of violence against women and children within the group. Sanday’s long-term fieldwork among the Minangkabau of Sumatra in Indonesia (the largest existing matrilineal society in contemporary times) led to her redefinition of the term matriarchy. Her most recent work is on matriarchal cultural and symbolic elaboration of matrixial consciousness in areas such as ancient Ireland, Scotland, Greece, and in the Phrygians of Anatolia. Genevieve Vaughn’s work in The Gift Economy is also an important part of this new area of studies, and of this course.

PARW 7521: Nature as Sacred Text (1 unit)

Whether we are looking to heal and transform our personal hurts or the huge wounds our society inflict on the Earth and other human beings, the Earth herself is our greatest teacher and healer. The ancient Goddess traditions had no sacred texts or dogmas: instead, their mystics learned to read the book of nature. Understanding how the Earth’s cycles work, how change occurs in nature, and how mother Earth designs coevolving, interdependent systems can help us be better designers of the changes we want to see in our own life and the world. Our connection to Earth is our deepest source of hope, renewal, and strength. This course weaves together readings, lecture, and experiential practices from Earth-based ritual traditions with insights from permaculture and nature awareness, to open our ears to nature’s communications and to help us connect more deeply with her great transformative powers, and to bring those creative energies fully alive in our lives, homes and communities.

PARW 7531: Women and World Religions: Dark Mothers of Justice with Compassion (1 unit)

The aim of this course is to explore feminist cultural history through a mother-centered and Africa-centered lens. This course is both a feminist and a Gramscian/Marxist study of the spiritual and political implications of recognizing the ultimately African mothers of everyone.

PARW 7532: Subaltern Cultures: Cosmology, Icons, and Rituals (3 units)

In this cultural and religious history course the cultures of subordinated ancestors (Basques, Sami, Sardinians, Etruscans, Sicilians, for example) are studied alongside the subaltern cultures of the U.S. in addition to Native Americans, Africans, Asians, and Latin Americans, we also study European immigrants who were considered black when they arrived in the U.S. (such as the Irish, Jews, Slavs, and Italians). Many ways of knowing are tapped: mythology, folklore, science (notably genetics and archaeology), art, poetry, literature, social sciences (such as anthropology), dance, and semiotics.

PARW 7534: Comparative Studies in Sacred Literature (Jewish, Christian, Islamic) (2 units)

Writers and editors captured the oral traditions in Sacred Literature, telling posterity about the ways in which their foremothers and
fore-fathers experienced the presence and action of their God Yahweh, Jesus the Christ, or Allah. This course will compare and contrast the Sacred Literature of Judaism, Christianity, and Islam, collectively referred to as the Religions of the Book. The course surveys the history, geography, and books of the Hebrew Bible (often referred to as the Old Testament), the Christian Bible (referred to as the New Testament), and the Glorious Qur’an. It also introduces students to the tools for studying these sacred texts.

PARW 7536: Holy Women of Judaism, Christianity, and Islam (1 unit)
In this course we deepen our understanding of the holy women of three Abrahamic religions. We examine their religious contributions in the midst of limiting sociopolitical difficulties that curtailed women’s expression and spiritual self-disclosure. Spanning time from the ancient to the contemporary period, we will learn how they attained their goals resulting in the remarkable flowering of feminine spiritual instrumentality. We will endeavor to apply their methods to our immediate circumstances.

PARW 7541: The Herstory and History of the Judaic Tradition (1 unit)
The Hebrew/Jewish people, who claim Abraham and Sarah as their ancestral parents, make up a multicultural and diverse community. This course will study the roots of the tradition, its matrilineal beginnings, the Mystic teachings of the Kabala, and the teachings of the Talmud and its infusion of feminist thought. In addition, this course will also survey the different types of Judaism that are practiced in the 21st century (Orthodox, Conservative, Reform, for example), as well as the different communities that are practicing (Ashkenazi, Sephardic, Mizrahi, for example).

PARW 7560: Thealogy/Theology: Goddess/God, Humanity, Nature, and Ethics (3 units)
This course compares and contrasts feminist approaches to sources of reliable knowledge (how we know), Goddess/God, humanity, nature, and ethics in the contemporary Goddess movement, Judaism, Christianity, Buddhism, and Hinduism. Authors to be studied include Alice Walker, Susan Griffin, Mary Daly, Judith Plaskow, Carol P. Christ, Delores Williams, Rosemary Radford Ruether, Rita Gross, Rita Nakashima Brock, Starhawk, Lina Gupta, China Galland, and Kwok Pui-lan.

PARW 7571: Process and Feminist Theology (2–3 units) (online)
Process philosophy, especially as developed by Charles Hartshorne, presents a radical challenge to the understandings of divine transcendence in “classical theism” while affirming change, embodiment, relationship, and the place of humanity in nature. Many feminist theologies and theologies reject the transcendent “male God-out-there” of traditional theism and share process philosophy’s interest in positively valuing the processes of birth, death, and renewal; the body; relationship; and human embeddedness in the web of life. This course will explore three related theses: that process philosophies can benefit from having their implicit critique of traditional philosophical ways of thinking made explicit; that a “feminist process paradigm” can aid feminist theologians and theologians to articulate more clearly the radical differences of their visions from traditional theological views; and that classical theism is rooted in “matricide,” the denial of the female body through which we are born into the physical world.

PARW 7572: Women and Judaism (1 unit)
The intersection of Jewish cultural and religious identity with the feminist movement has resulted in a flowering of new Jewish liturgies, prayer traditions, midrash, and rituals that are more female-inclusive or female-centered. Some leading Jewish feminist theologians, scholars, and authors to be studied include Judith Plaskow, Marcia Falk, Lynn Gottlieb, Ellen Umansky, and Anita Diamant.

PARW 7573: New Directions for Women in Christianity (1 unit)
New directions in Christianity include several important developments: the ordination of women as ministers and priests; the open inclusion of gays and lesbians in church communities and leadership positions; a growing ecumenical movement extending beyond tolerance to mutuality; the dynamic intersections of faith and feminism; and growing interest in women saints including Mary Magdalene as a leader in the early Christian Church community and possible bride of Jesus, Anne as the Grandmother of the Mother of God, Mary as a personal-cosmological Being, Black Madonnas, the “feminine face of God,” Christ-Sophia, the Feminine Divine, and Goddesses as divine female archetypes.

PARW 7574: New Directions in Contemporary Judaism (2 units)
This course will address positive aspects emerging within Jewish life, including feminism, nonviolence, queer theology, human rights, and affirmation of multifaith, intergenerational, multicultural, and Earth-based spirituality. In addition, this course will tackle the serious issues confronting Jewish life, including the rise of Israeli militarism and its impact on Palestinian and Jewish relations, neoconservative trends, the continued condition of violence against women and GLBT individuals, as well as racism and anti-Semitism. This course will include text study, ceremonial work, and class presentations.

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

PARW 7586: African Black Mother and Black Madonnas (3 units)
This feminist cultural history course is grounded in Lucia Chiavola Birnbaum’s books, Black Madonnas; Feminism, Religion and Politics in Italy; and Dark Mother: African Origins and Godmothers. Students analyze evidence of genetics, archaeology, and folklore for the oldest veneration we know, a dark woman of Central and South Africa whose signs were carried by African migrants to every continent after 50,000 BCE. Other topics include the memory of the African black mother in saints’ stories, peasant women’s (comari, comadri, commune) rituals, and vernacular art; persecution of dark others in Europe (Canaanites, Israelites, Muslims, and heretics); comparisons of white elites in the U.S. with persecution and social control of dark others; the rise of dark others in the world in the 1950s and 1960s; and contemporary dark mothers.
be discussed, as well as the roots of these rites in the Goddess-and-God-centered culture of ancient Crete. Topics covered include an examination of the intersectionality of gender, race, class, and sexual identity proposed by African-American and Latina feminists; feminism, gender, and activism among local/global/diasporic feminists of Africa, Asia, North and South America, the Middle East, and Europe; dominant and nondominant womanist-feminist discourses on spirituality, religion, and gender; local and global feminist analyses of gender, violence, and war; the social construction of the self in a variety of social and cultural settings; and a cross-cultural examination of the experience and institution of motherhood.

PARW 7610: The Greater Mysteries: Birth, Sexuality, Death, Rebirth (3 units)
The primal human rites of passage—birth, sex, death, and rebirth—were celebrated in the rituals of the Mother and Daughter Goddesses throughout Greece every Spring and Fall. Class participants cocreate the ancient nine-day rite of initiation into the Greater Mysteries of Demeter and Persephone as celebrated at Eleusis, which initiate a spiritual death/rebirth. These rites were generated by priestesses, priests, and initiates—as individuals within community, within the cosmological context of the Sacred Marriage of Earth and Sky. The ineffable Mysteries imparted an experience of divine kinship and purpose (Aristotle), and a vision that would “give us a better reason to live with joy; and to die with better hope” (Cicero).

PARW 7635: The Eleusinian Mysteries of Demeter and Persephone (3 units)
The ancient mysteries of the Mother and Daughter Goddesses of Greece were expressed through poetry, artwork, architecture, philosophy, and drama. We trace the evolution of the religious festival at Eleusis from the Bronze Age through the Archaic and Classical eras into the early Christian era. Related rituals of the Thesmophoria and the Lesser Mysteries that invoked and celebrated fertility, sexuality, and new life will be discussed, as well as the roots of these rites in the Goddess-and-God-centered culture of ancient Crete. Texts include the Homeric Hymn to Demeter, Plato’s Symposium, and Aristophanes’ Lysistrata.

PARW 7640: Goddess and God Civilization of Ancient Crete (3 units)
In ancient Crete, the central divinity was a Nature Goddess or Goddesses who shared powers in partnership with a Nature God or Gods. We question how Crete’s nature religion influenced this extraordinary culture, including: gender relations of women and men and the social roles each sex played in family, economic, political, and religious life; the naturalistic and exuberant artwork; and expressions of relative harmony and peace in contrast to violence and warfare in neighboring cultures. Using methodologies of archaeology, mythology, history of religion, and archaeo-mythology, we trace evidence for ritual activity and for Goddesses and God iconography in Neolithic and Bronze Age Crete from c. 7000 BCE to c. 1100 BCE. Interrelations are situated in the specific eras of cultural history on the fabled isle of Crete.

PARW 7660: Painting and Poetry: Woman as Sacred Symbol (1–2 units) (studio art course)
Through the use of the female image in painting and poetry, student artists create symbolic language for self-discovery and for telling our stories. Searching for deeper understanding in its purest form is a passionate effort to find the essence of life.

PARW 7666: Feminist Philosophy and Religious Thought (3 units)
This course retrieves and highlights the philosophical wisdom and spiritual insight of women in many cultures, including ancient Egypt, Classical Greece; Sophia/Wisdom writings of the Hellenistic era; early and medieval Jewish, Christian, and Islamic eras; and modern and postmodern voices of women spiritual teachers, philosophers, theologians and theologians. Spiritual and philosophical teachers may include the Queen of Sheba, the author of Thunder Perfect Mind, Lysistrata, Diotima, Mary Magdelene, Hypatia, Rubia, Hildegard of Bingen, Sor Juana, Simone Weil, and contemporary authors such as Amma, Marcia Falk, Judith Plaskow, Karen Baker-Fletcher, Rita Nakashima Brock, Charlene Spretnak, Carol P. Christ, Starhawk, Paula Gunn Allen, and Dhyani Ywahoo, among others.

PARW 7690: Women’s Sacred Arts and Cultural Transformation (2 units) (studio art course)
The collective work of an artist constitutes an autobiography of sacred art, and our objective will be to connect meaning to the symbolism of art, as we search areas of our existence, and collage together its different influences. We do this while we focus on letting our art be its own vehicle for discovery, for art is not a vague, transitory, and isolated production, but a power that must be directed to the improvement and refinement of the human soul. It leads to the appreciation of one’s spirituality, and to profound cultural transformation. We gather and assemble fragments in an internal search that enables us to release and increase our own creativity, even as we focus on the work of contemporary artists who chose to express sacred themes and transform cultural attitudes.

PARW 7800: Engendering and Reframing Development (3 units)
What is development? What have been the cultural, ecological, and political impacts of development? What are the intersections between colonization, development, modernization, and globalization? How can we engender development? This course engages a discursive analysis of development, its deconstruction, and reframing within postcolonial and feminist contexts. What are the distinctions between development processes in the global South and the North as mediated by power, class, gender, race, culture, nation, and rural/urban issues? Drawing on post-1950 experiences from Africa, Asia, and Latin America, this course examines the historical and contemporary challenges toward prioritizing concerns of marginalized communities, especially women, in development processes.

PARW 7809: Thesis/Dissertation Proposal Writing (0 units)
MA and PhD students are taught the basics for writing a good thesis or dissertation proposal. Institute and program guidelines for the thesis and dissertation—as articulated in the “Proposal Rubric,” Institute and WSE program policies and procedures, the Human Research Review Committee application, conscientious work relations and timelines, Committee Chair and membership, technical review, library requirements, and graduation requirements—will be discussed.

PARW 7840: World without War: Justice with Compassion, Equality, Transformation (2–3 units)
This course is being taught at a critical time in world history. The perspective of the course will be that of living in a world of differences without resorting to violence; epistemic equality; Simone Weil, philosopher of war and peace and the need for spiritual roots; a gift economy
to replace the profit paradigm leading to endless wars; transformational women’s movements particularly in the south of the globe; and building a peaceful revolution.

PARW 7900: Thesis/Dissertation Seminar (0 units)
The advanced student’s researching and writing of a thesis or dissertation progresses with the mentorship of, and in close consultation with one’s Chair and Thesis or Dissertation Committee.
Prerequisites: PARW 6900; advancement to candidacy.

PARW 8012: Women’s Spirituality Research Methodologies (3 units)
This course for all PhD students surveys disciplinary and multidisciplinary Women’s Spirituality research methodologies for each of the following six areas of specialization in Women’s Spirituality: Women and World Religions; Feminist and Ecofeminist Philosophy; Women’s Mysteries and Sacred Arts; Body Wisdom, Women and Healing; Cultural History, Archaeomycology, and Ecosocial Anthropology; and Justice, Community, Sustainability/Peace and Partnership Studies. Students will compare and contrast two types of research methodologies for relevance vis-à-vis particular research topics. Methods considered may include women’s spiritual ways of knowing, feminist epistemologies, religious studies methodologies, philosophical reasoning, action research, organic inquiry/heuristic/narrative research, cultural history, ecosocial anthropology, archaeology and archaeomycology, literary criticism, and the creative processes of the arts. This course is also strongly recommended for MA students electing to write a thesis.

PARW 8799: Independent Studies (1–3 units)
With permission of their advisor, students may take up to 6 units of Independent Studies courses. These may be particularly useful to a doctoral student who is considering a topic of special interest or who needs a particular advanced research methods course pertinent to the dissertation. They may serve any student who wishes to study with a particular faculty member (perhaps as part of a Women’s Spirituality Journey).

PARW 8888: Special Topics (1–3 units)
A course of study relevant to evolving topics of growing importance in cultural anthropology and social transformation.

PARW 8888: Special Topics: Embodiment: Understanding Boundary, Grace, and Balance (1 unit)
The study of spiritual growth has often focused on the tools and technologies of transcendence, ignoring the powerful role of the body in our spiritual, emotional, and psychic lives. While our bodies carry the memories of our physical, psychic, and emotional wounds, they simultaneously offer us profound opportunities for compassion, healing, and transformation. Cultures around the world have used the sacred and embodied technologies of music, sound, and movement to integrate our emotional, physical, and spiritual selves; and in this class, students will have a direct experience of some of these powerful modalities. Using specific vocal, instrumental, and electronic sounds, along with movement, mind-body exercises, visualization, and dialogue, we will enter the world of the body—the vessel and portal of experience—and learn how to set healthy boundaries for healing ourselves and others. Students will choose a required text that presents embodied healing traditions of the Jewish Diaspora, Africa, or contemporary America, and work with techniques drawn from diverse cultures.

PARW 9600: Comprehensive Exams (0 units)
The comprehensive exams taken toward the end of the PhD coursework are composed of two take-home bibliographic essays in the student’s two areas of specialization, and they explore the key primary written sources in these designated fields. These exams demonstrate that the student has cultivated broad and deep knowledge of two distinct areas of specialization before going on to the dissertation work. They also serve to develop a student’s areas of teaching competencies. Students, in consultation with their comprehensive exam supervisors, negotiate approval for two or three recognized subtopics in each of their two areas of specialization. They agree on a list of at least 30 key texts to be reviewed and write two bibliographical essays. These must be deeply researched and well crafted in two written (take-home) exams, in which they demonstrate an understanding of theoretical frameworks and scholarly debates pertinent to the particular topic of each comprehensive exam.
SOCIAL AND CULTURAL ANTHROPOLOGY

MA IN CULTURAL ANTHROPOLOGY AND SOCIAL TRANSFORMATION WITH AN EMPHASIS IN GENDER, ECOLOGY, AND SOCIETY
PhD IN SOCIAL AND CULTURAL ANTHROPOLOGY

Department Chair
Richard Shapiro, PhD (cand.)

Core Faculty
Brian Keith Axel, PhD
Matthew Bronson, PhD
Angana P. Chatterji, PhD
Mutombo Mpanya, PhD

Affiliated Faculty
Isoke Femi, BA (race, alliance building; United States)
Margaret Mackenzie (medical anthropology, art; New Zealand, Polynesia)
Will Roscoe (gender, sexuality, history; Native North America)

Visiting Scholars: 2004–2008 (partial list)
Srimati Basu (law, feminisms; South Asia)
    Associate Professor, Gender and Women’s Studies Department and Anthropology, University of Kentucky, Lexington
Dana Clark (environmental law, international finance institutions; United States)
    President and Founder, International Accountability Project
Samia Goudie (Aboriginal cultures; Australia)
    Member of the Bundjalung Mununjali Nation/Clan, northern New South Wales
Lamia Karim (development critique; South Asia)
    Assistant Professor of Anthropology, University of Oregon at Eugene
Ali Kazimi (documentary filmmaking; North Africa, North America, South Asia)
    Assistant Professor of Film, York University
Harsh Mander (human rights law; South Asia)
    Center for Equity Studies, New Delhi
Ali Mir (globalization, diaspora studies; South Asia, United States)
    Assistant Professor of Business, William Patterson University
David Naguib Pellow (environmental justice, race and civil rights; United States)
    Associate Professor of Ethnic Studies, University of California, San Diego
Iyoti Puri (gender, sexuality, nationalisms; South Asia)
    Associate Professor and Chair of Sociology, Simmons College, Boston
Satadru Sen (colonial history, immigration, criminalization; South Asia)
    Assistant Professor of History, Queens College, City University of New York
Majid Shihade (politics, conflict studies; Middle East)
    Berkeley City College

About the Program
Founded in 1981, the Anthropology Department offers a critical, advocacy approach to education. In 1997, the department expanded to include a doctoral track, and in 1999, it was reenvisioned to prioritize issues of social and ecological justice in the context of a multicultural, post-colonial world. The department engages in cross-disciplinary frameworks, shifting the disciplinary boundaries that traditionally organized anthropology. Learning is empowered through dialogue and engagement, in classes; through community building and extracurricular activities; and through residency in social and political worlds. The department invites participation in shaping scholarship that takes an advocacy position, through rigorous engagement with the historical present. Effective advocacy demands ethical self-reflection, intellectual and affective development, and close alliances with communities of practice and traditions of thought. The master of arts and doctoral programs in Cultural Anthropology are concerned with social and ecological justice, advocacy and activism, critical inquiry, new forms of alliance and cooperation, reciprocally beneficial knowledge formation, and cultural diversity. The Anthropology Department utilizes cross-disciplinary, postcolonial, poststructural, and feminist frameworks, and those of indigenous cultural survival, shifting the disciplinary boundaries that traditionally organize anthropology. The department facilitates self-reflection on our own cultural presuppositions as a prerequisite for sustained engagement with the realities of difference and culture. Students focus on practices of creative intervention by developing skills in intercultural communication, critical social analysis, emancipatory research, strategic thinking, and alliance building. The department offers global and situated perspectives at the intersections of thought and action, and a practitioner orientation.
About the MA Program
The Gender, Ecology, and Society emphasis (GES) in Cultural Anthropology and Social Transformation (ANTH) utilizes interdisciplinary frameworks, shifting the disciplinary boundaries that traditionally organize anthropology. The program provides students with the opportunity to explore contemporary social relations in historical, postcolonial, poststructural, feminist, and cross-cultural frameworks. The program facilitates self-reflection on our own cultural presuppositions as a prerequisite for sustained engagement with the realities of difference and culture. Students focus on practices of creative intervention by developing skills in intercultural communication, critical social analysis, emancipatory research, strategic thinking, and multicultural alliance building.

Students learn how to understand global systems through multiple frameworks sensitive to dynamics of power. What are some of the relationships between gender domination and the domination of nature? How can the study of race, class, gender, religion, nationality, sexuality, culture, history, and power elucidate some of the constraints and possibilities of our age? How do histories of colonization and globalization mediate relations between the global North and South? What can we learn from the study of diverse movements internationally for social justice, sustainable ecology, postcolonial freedom, and responsible development? These are some of the questions explored in this community concerned with scholarship and action.

Students have utilized the MA degree in a variety of ways: Some have become professional anthropologists working in applied and academic arenas. Others are already professionals who come to the program seeking cross-cultural and multicultural perspectives in their lives and work. Most seek ways to negotiate and make relevant anthropology and anthropological knowledge in understanding and responding to our world. Graduates have specialized skills and experience that enable them to pursue careers as engaged scholars and researchers, administrators, consultants, or leaders in such areas as international development, environmental justice, intercultural communication, community organizing, cultural preservation, cultural diversity training, and social-change efforts.

• The program engages the intersections of thought and action, and integrates scholarship and social practice.
• The program positions students to offer leadership in the practice of social change.
• The program offers an education where students gain fluency in postcolonial, feminist, poststructural, and subaltern perspectives.
• The program facilitates engagement with issues of social change, globalization, development, nation building, indigenous cultural survival, and environmental racism.

MA Admissions Requirements
Prospective students should have a demonstrated capacity to learn and work both independently and collaboratively, and should be able to participate in research that requires rigorous self-reflection and meaningful engagement with members of a shared learning community. Students are expected to interact creatively with difference, cultivate capacities to think in multiple perspectives, and form alliances in relation to shared concerns.

Applicants must meet the general admissions requirements of the Institute. In addition, two letters of recommendation, one from an academic advisor or someone familiar with the applicant’s ability to do academic work, and one from a supervisor in a recent professional or volunteer setting, are required. Applicants are also asked to include a recent example of scholarly writing. The required autobiographical statement should describe significant events in the applicant’s life that have led to the decision to pursue admission to this department. A goal statement reflecting areas of academic interest should be included.

Applicants to the Gender, Ecology, and Society emphasis need not have an undergraduate major in anthropology; however, it is necessary to have had at least three upper-division-level social science courses. If lacking, these courses can usually be taken concurrently with graduate courses, although they will not be counted toward required degree units. The Gender, Ecology, and Society MA is a residential program.

Curriculum
MA in Cultural Anthropology and Social Transformation with an emphasis in Gender, Ecology, and Society—36 units

I. Required Courses—25 units
   ANTH 5000 Building Alliances across Differences
   ANTH 5100 Critical History of the Human Sciences
   ANTH 5200 Language and Culture
   ANTH 6000 Reading and Writing Culture
   ANTH 6600 Anthropological Research Methods
   ANTH 6601 Applied Advocacy Research: Postcolonial and Feminist Practices
   ANTH 6700 Understanding Global Systems
   ANTH 6800 Engendering and Reframing Development
   ANTH 6850 Cross-Cultural Issues in Social and Environmental Justice
   ANTH 6901 Integrative Seminar

II. Directed Electives—5 units

III. General Electives—6 units
About the PhD Program

The doctoral degree offers students specialized skills and opportunities to practice an anthropology concerned with ethics and efficacy in elaborating the boundaries of the discipline. This program offers the space and the possibility in which to critically shape a postcolonial anthropology that frames radical scholarship as an academic practice. Graduates are prepared to embrace the challenges and tasks of a scholarly career of research, teaching, and advocacy that is rooted in an action approach to anthropology.

Anthropology has a legacy of challenging dominant truths and practices, expanding the voices that participate in knowledge construction. To further enable emancipatory scholarship requires transformations in the academy in order to shape an anthropology relevant to the complexities of the historical present. How can graduate anthropology programs respond to these challenges to facilitate more effective alliances between the academy and communities of practice locally and globally?

The program offers intensive doctoral-level education in the frameworks, methods, approaches, and perspectives of social and cultural anthropology organized as interdisciplinary inquiry. Through a curriculum situating anthropology within the humanities, students develop interests and projects undertaken within the master's degree, continuing their studies through close mentoring relationships with key anthropology faculty. Students also benefit from the cross-fertilization of ideas within the humanities, facilitative of dialogue among philosophers, historians, psychologists, educators, sociologists, and anthropologists.

In an academic setting that appreciates and encourages intellectual and activist pursuits, students are challenged to confront their own embedded assumptions and cultural presuppositions within multicultural and cross-cultural frameworks. The program is distinctive in its strong emphasis on

- issues of colonialism, globalization, development, nationalism, indigenous cultural survival, identity politics, ecological and social justice;
- contemporary cultural critique;
- social movements;
- the integration of activism and scholarship, developing practical skills in intervention, intercultural communication, strategic thinking, multicultural alliance building, and emancipatory research;
- intersections of race, class, gender, religion, sexuality, nationality, and culture in critical social analysis; and
- postcolonial, subaltern, feminist, poststructuralist perspectives.

Many classes include an applied research component, and the doctoral dissertation is based on applied research, locally, nationally, or internationally, utilizing various critical approaches conducive to scholarship with an emancipatory interest. Research frameworks include ethnographic, participatory, narrative, oral history, action, and other qualitative and quantitative methods. Students have carried out projects in various countries, including Austria, Brazil, Canada, Ecuador, Germany, Ghana, India, Indonesia, Israel, Italy, Japan, Mexico, Nepal, Polynesia, Senegal, and South Africa, as well as with organizations and cultural groups within the United States. Students have focused their research on innovative educational institutions, sustainable development organizations, community gardens, homelessness, land-use disputes, diaspora issues, media groups, business organizations, social justice issues, disability rights, resistance movements, and spiritual communities. (For further details, see the Profiles section in the program handbook.) Graduates are prepared to embrace the challenges and tasks of a scholarly career of research and teaching that is rooted in an action approach to anthropology.

Part-Time Curriculum

Students may pursue a part-time course of study in consultation with their academic advisor.

Required Coursework

The PhD requires 36 units of coursework. Thirty are for required units, including directed electives, and 6 are for electives. Student should consult with their academic advisor when selecting their directed electives. The six general electives should also be chosen in consultation with an advisor and may be taken from outside the Anthropology program.

Comprehensive Examinations

After completing the PhD Specialization Seminar/Dissertation Proposal Writing, students are required to take the comprehensive exams before advancing to candidacy. The comprehensive examinations are in two parts: (1) an essay in postcolonial anthropology, and (2) essays representing two of four approaches to scholarship derived from the reconsideration of scholarship by the Carnegie Foundation for the Advancement of Teaching.

Language Examination

Students are required to pass a written language examination to demonstrate competency in a second language before advancing to candidacy. This can be either a language of relevance to accessing scholarship in the student’s area of specialization or adequacy in a language appropriate to applied research needs. The three-hour examination consists of translating scholarly work in the second language into English.

Dissertation Proposal Writing

Students are required to write a 115-page dissertation proposal and a 10-page summary (in the course titled PhD Specialization Seminar/Dissertation Proposal Writing). This course is taken on a flat-fee basis. After the student receives a pass in this course, the dissertation committee, including an external reviewer, reviews the proposal and may require further revisions.
Dissertation Research, Writing, and Defense

The PhD dissertation is based on relevant and applied research conducive to scholarship with an emancipatory interest. After advancing to candidacy, students are required to undertake a minimum of one year of applied research, followed by a minimum of one year of dissertation writing. The dissertation committee includes an external member. The dissertation is generally 250 to 300 pages. If the dissertation includes submissions in other media, the theoretical component is generally 100 to 150 pages. During the applied research and dissertation-writing phase, students are not expected to register for units but pay a flat fee toward maintenance of status. After the committee has approved the dissertation, students are expected to conduct and pass a public defense.

PhD Admissions Requirements

Entry into the PhD program in Social and Cultural Anthropology requires a master’s degree. Students with an MA from another school or from another department at CIIS may require up to one additional year of coursework as part of their PhD program. Students with an MA in the Gender, Ecology, and Society emphasis in Cultural Anthropology and Social Transformation from California Institute of Integral Studies do not require additional coursework. The Social and Cultural Anthropology PhD concentration is a residential program.

Prospective students should have a demonstrated capacity to learn and work both independently and collaboratively, and be able to participate in research that requires rigorous self-reflection and meaningful engagement with members of a shared learning community. Students are expected to interact creatively with difference, cultivate capacities to think in multiple perspectives, and form alliances in relation to shared concerns.

Applicants must meet the general admissions requirements of the Institute. In addition, two letters of recommendation, one from an academic advisor or someone familiar with the applicant’s ability to do academic work, and one from a supervisor in a recent professional or volunteer setting, are required. Applicants are also asked to include a recent example of scholarly writing. The required autobiographical statement should describe significant events in the applicant’s life that have led to the decision to pursue admission to this department. A goal statement that includes areas of academic interest should be included.

Admission to the PhD without an MA in Anthropology from CIIS

Students entering the PhD without an MA in Cultural Anthropology and Social Transformation from CIIS are required to take an additional 12 to 15 units of MA-level coursework within the Cultural Anthropology and Social Transformation program. Students may require an additional year in which to complete these courses. Once students are admitted, advisors will facilitate the drafting of a tailored curriculum contract that incorporates these additional courses and suggests a timeline. These additional courses may include the following:

- ANTH 5000 Building Alliances across Differences
- ANTH 5100 Critical History of the Human Sciences
- ANTH 5200 Language and Culture
- ANTH 6700 Understanding Global Systems
- ANTH 6850 Cross-Cultural Issues in Social and Environmental Justice

Curriculum

PhD in Social and Cultural Anthropology—36 units

I. Required Courses—25 units

- ANTH 7500 Reading and Writing Culture
- ANTH 7601 Applied Advocacy Research: Postcolonial and Feminist Practices
- ANTH 7625 Postcolonial Studies
- ANTH 7650 Representations of the Other
- ANTH 7727 Academic Writing Skills OR
- ANTH 7225 Teaching Skills
- ANTH 7800 Engendering and Reframing Development
- ANTH 7890 Directed Seminar in Research
- ANTH 9310 Advanced Seminar Series A
- ANTH 9210 Advanced Seminar Series B
- ANTH 9000 PhD Specialization Seminar/Dissertation Proposal Writing
- ANTH 6900 Thesis/Dissertation Proposal Completion (maximum of four times)
- ANTH 7900 Thesis/Dissertation Seminar

II. Directed Electives—11 units
Course Descriptions

ANTH 5000: Building Alliances across Differences (3 units)
Class members participate in supportive experiential exercises and discussions that facilitate the unlearning of racism, sexism, class oppression, religious persecution, heterosexism, adulthood, anti-Semitism, and other conditionings that separate people. How can we become more effective at building alliances that facilitate social justice? What processes foster solidarity and affirm diversity? How do systems of social oppression, dynamics of internalized oppression, and strategies of resistance organize space of constraint and possibility? In this course, we practice community building through examining the differences and shared concerns that are present among us, and link to larger histories and global dynamics with present effects.

ANTH 5017: Scholar’s Toolkit (2 units)
This course will unlock the mysteries of academic literature research for a term paper or a dissertation literature review. It covers not only “consuming” research (how to identify, find, and evaluate other scholars’ writings) but also “producing” research (strategies for getting your own work published). These skills will be grounded in discussions of labyrinth learning, learning styles, and other pedagogic theories, with discussions into using technology efficiently, recent politics and economics of the information industry and intellectual property, and strategies for academic success.

ANTH 5100: Critical History of the Human Sciences (3 units)
Through an exploration of the works of major historical figures from traditions of European thought such as Rousseau, Marx, Boas, Mead, Lévi-Strauss, Weber, and contemporary global, postcolonial critique, this course examines forms of reflection and thinking that developed in the West from the 16th century to the present, as shaped by the European encounter with indigenous peoples. How do these systems of knowledge reflect the legacies of Christianity, colonialism, nation-state formation, and biopower? How might we enhance our abilities to intervene in the present through a rigorous inquiry into the cultural traditions of truth that frame the human sciences?

ANTH 5200: Language and Culture (2 units)
Graduate seminar in the structure and power of language as it manifests in culture, community, personality, knowledge, and social reality. Through analysis of everyday conversations and language data, this course encompasses the study of language from perspectives of phonetics and phonology, morphology, syntax, pragmatics, and discourse. Through a combination of direct fieldwork, discussion, in-class exercises, and journal work, we inquire into critical issues of human communication. This course provides students with techniques of linguistic analysis, which help refine their ability to critically examine written and spoken texts.

ANTH 5525: The Holocaust and Disability: Legacies of Nazi Persecution (3 units)
Knowledge about the Nazi campaigns to systematically persecute and murder people with disabilities during and after World War II has not permeated the dominant cultural consciousness to any appreciable degree. While these crimes do not represent new information, the field of Holocaust studies often shows a lack of clarity as to the cause of these particular crimes and their place in the Nazis’ social construction of reality. This class will critically engage materials from Holocaust and disability studies. The reading of texts as cultural artifacts will deepen and reconfigure current understandings of the Holocaust and the crimes against people with disabilities.

ANTH 6000: Reading and Writing Culture (2 units)
This course engages the study and practice of classical and experimental anthropological writing, focusing on the relation between language, writing style, and the presentation of cultural “others,” as dealt with historically, theoretically, and in anthropological literature. How is authority established in texts? What forms of expression are possible in contemporary anthropology? How can we be sensitive to power relations in knowledge production and in writing in ways that produce knowledge with emancipatory effects, and bring our voice(s) into dialogue with spaces and communities of research?

ANTH 6002: Documentary Filmmaking (2 units)
This course will explore film and the craft of filmmaking as interrogation of history and the present. We will explore indigenous struggles for survival within modern nation states and relate this to grassroots movements against systemic global oppression. We will look at immigration laws in relation to empire, resistance, and race; and gender, immigration, law, and state. Relying on film and filmmaking to pose questions of ourselves and others and on the legacies that shape us in relation to landscape, memory, absence, the archive, the course will link the filmmaker's work with the work of students in the course to explore possibilities for solidarities, invigorate dialogue, and challenge structures of oppression.

ANTH 6002: Academic Writing (2 units)
In this course, we shall approach two tasks simultaneously: how to approach a set of historical narratives and how to produce a historical analysis. More specifically, we shall attempt to generate a history of the work of the amateur anthropologist Maurice Vidal Portman, who worked among the indigenous population of the Andaman Islands in the 19th century. We will begin with some introductory exercises, using the Davidson & Lytle textbook on historical methods. We will then do some background reading on the British colony in the Andaman Islands and generally on colonial anthropology. Students will be expected to choose a specific topic and write a 10-page analytical paper.

ANTH 6002: “Terra Nullius”: Aboriginal Self-Determination and Governance (1 unit)
Indigenous Australia has a strong history of resistance. The concept of self-determination and how this is experienced in Australia today will be described in relation to concepts of identity, land, law, governance, and “wellness.” We will begin with the notion of “Terra Nullius” and the subsequent policies—specifically, “Native Title” and the responses to the “Stolen Generation’s report.” We will visit the contested ground of the invasion, colonization, and settlement of Australia, and examine the effects of the policies that resulted and their impact on indigenous people today.

ANTH 6003: Middle East: Culture, History, Politics (2 units)
Through readings, discussions, films, documentaries, and lectures, the course aims to discuss the making and remaking of the region, and will cover central issues in the region’s history, society, politics, and culture since the late 19th century, which have ramifications for the
current situation in the region. Among the issues that will be discussed: gender, colonialism, imperialism, Orientalism, and political, social, and cultural identities.

ANTH 6038: The Extrajudicial and the State (1 unit)
How are extrajudicial forms of governance organized and legitimated in democratic states? In what contexts, with what effects, is rule of law legally suspended? What is the role of law in structuring extrajudicial governance? What interventions on human rights and civil liberties do states perform in the name of national security? We will explore such issues through excavating the extrajudicial in contemporary state practice.

ANTH 6590: Music and Healing: African Traditions in Global Perspectives (1 unit)
This course examines the relation between music and healing in diverse traditions of Africa and the African Diaspora. How is music at once a social ritual, medium for community building, source of resistance to oppression, and spiritual force? We will utilize multiple learning modalities to explore these issues, including analyses of case studies and the experience of music making and dance. Through affirmative relations to intellect, body, soul, Earth, and world, creativity will be expressed and shared among participants, including students, teachers, and local musicians and artists.

ANTH 6600: Anthropological Research Methods (3 units)
How can we challenge the motivation and efficacy of knowledge production and raise issues of privilege, representation, intervention, action, and outcome? Immersed in postcolonial and feminist frames, students will negotiate diverse anthropological research principles, methods, and tools. Using deconstructive frameworks, how might we decolonize and decenter the “field” within anthropology, mapping the interrelationships and complexities in and between spatial and political sites of inquiry? We will focus on research as it influences social transformation, advocating that inquiry affecting the lives of people and their ecology be made equitable through partnership. Students will engage in brief research processes over the semester.

Within the space of emancipatory anthropology, how might we engage critical multicultural inquiry for social transformation? Using postcolonial and feminist frameworks, this course examines the ethical dimensions of knowledge production in ethnographic and participatory action research. Challenging assumptions, representations, and constructions of self and other, at home and globally, as mediated by context, history, culture, race, class, and gender, what questions of research and intervention emerge? How might we address issues of power and privilege in relation to the production, construction, and use of knowledge? Students will engage in brief advocacy and applied research processes over the semester.

ANTH 6700: Understanding Global Systems (3 units)
Notions such as “global village” and “international community” have been used to describe the context in which relations between nations take place. Does globalization as the exchange of information and goods bring with it a global compassion or a reciprocal understanding of different cultures? In this course, students examine the analytical metaphors connected to the behavior of global systems. How do concepts of system emerge historically, and how are they applied to the fields of natural and social science? Specific emphasis is placed on the study of multinational corporations, private voluntary organizations, and international institutions, examining the ways they shape globalization.

ANTH 6701: Global Issues in Health (1 unit)
Within the space of emancipatory anthropology, how might we engage critical multicultural inquiry for social transformation? Using postcolonial and feminist frameworks, this course examines the ethical dimensions of knowledge production in ethnographic and participatory action research. Challenging assumptions, representations, and constructions of self and other, at home and globally, as mediated by context, history, culture, race, class, and gender, what questions of research and intervention emerge? How might we address issues of power and privilege in relation to the production, construction, and use of knowledge? Students will engage in brief advocacy and applied research processes over the semester.

ANTH 6705: Ecology and Culture (3 units)
Environmental issues such as the loss of rain forest and biological diversity, the depletion of the ozone layer, and toxic waste are related to the use of modern technology and to a certain sense of human and economic progress. A discussion of these issues is essential to a new understanding of the relationship between the physical environment, the cultures of the world and the modern development project. Equally important is the question of how some traditional cultures around the world have related to their ecological environments in ways that were less destructive, with a sense of balance and sustainability. This course will provide an overview of the basic elements of ecology and cultural strategies used by traditional societies in their relationship to their environmental contexts. We also examine the impact of modern technology on these societies and discuss the cultural value of “progress.” The focus will be on specific case studies from a variety of cultures involving different sectors such as hunting and gathering, animal husbandry, agriculture, and housing in different areas of the world. Students will learn about the impact of modernization on diverse societies. The class will engage in lively discussion with a view toward understanding the ecological context of the 21st century. Students will address the issues of sustainability from a diverse range of cultural and ecological perspectives. Topics will include ecological principles, environmental ethics, technological practices, and development policies.

ANTH 6800: Engendering and Reframing Development (2 units)
What is development? What have been the cultural, ecological, and political impacts of development? What are the intersections between colonization, development, modernization, and globalization? How can we engender development? This course engages a discursive analysis of development, its deconstruction, and reframing within postcolonial and feminist contexts. What are the distinctions between development processes in the global South and the North as mediated by power, class, gender, race, culture, nation, and rural/urban issues? Drawing on post-1950 experiences from Africa, Asia, and Latin America, this course examines the historical and contemporary challenges toward prioritizing concerns of marginalized communities, especially women, in development processes.

ANTH 6850: Cross-Cultural Issues in Social and Environmental Justice (2 units)
In this course, we will engage postcolonial frameworks and diverse practices in social and environmental justice in the global South and North. We will examine intersections of nation making and globalization, and the role of international institutions, communities, states, and
corporations. In confronting inequities in and between the global North and South, how might we challenge the histories and relations of
gender, race and culture, religion, power and class, home and diaspora? Attentive to multiple histories, how might we act in ways that
empower justice, ethics, and sustainability? This class includes a practicum with local social-change organizations.

ANTH 6900: Thesis/Dissertation Proposal Completion (0 units)
Prerequisite: ANTH 9000.

ANTH 6901: Integrative Seminar (3 units)
The integrative seminar is a scholarly process designed to demonstrate critical knowledge in the student’s area of study. This seminar is
the culminating course for the MA program. It provides an opportunity for students to reflect critically upon all work accomplished
during the course of the program, while clarifying professional goals. During the seminar, students will locate a particular area of
specialization. The term paper will delineate the objectives and domains of the student’s area of work, drawing on key theoretical and
methodological frameworks in anthropology.

ANTH 6902: Law, Governance, and Social Exclusion: Human Rights in South Asia (1 unit)
South Asia in general, and India in particular, produces diverse experiences of marginalization, impoverishment, and social exclusion. This
course focuses on the effects of law and public policy on the lives of marginalized people. How does the postcolonial state render invisible,
illegalize, criminalize, or custodialize people who are vulnerable? In the context of contemporary South Asia, we will focus on the urban
homeless and street children; sex workers and sexual minorities; people living with stigmatized ailments such as leprosy, HIV/AIDS, and
mental illness; and persons with disabilities. We will utilize film, law and policy documents, critical analyses, and first-person narratives to
make visible complex dynamics of oppression and resistance.

ANTH 7200: Intercultural Communication (2 units)
This course is designed to build the capacity of students to understand and respond to the complexities of communication across a wide
range of intercultural and cross-cultural settings. Connections between theoretical models and practical applications are established through
firsthand field research, guest practitioner presentations, and reviews of interdisciplinary literature. This course enhances the work of change
agents in a globalizing world by building an appropriate set of research and interpersonal skills for dealing with people from different ethnic,
linguistic, and cultural backgrounds.

ANTH 7225: Teaching Skills (2 units)
Through a variety of group processes, including videotaping and individual projects, students will engage the critical factors in effective
presenting and teaching. Drawing from principles of instructional design, theories of adult learning, and practical experience, students will
identify and work with the special challenges of cultural communicators.

ANTH 7500: Reading and Writing Culture (3 units)
This course engages the study and practice of classical and experimental anthropological writing, focusing on the relation between language,
writing style, and the presentation of cultural “others,” as dealt with historically, theoretically, and in anthropological literature. How is
authority established in texts? What forms of expression are possible in contemporary anthropology? How can we be sensitive to power
relations in knowledge production and in writing in ways that produce knowledge with emancipatory effects, and bring our voice(s) into
dialogue with spaces and communities of research?

ANTH 7501: Deviance and Colonialism (1 unit)
In colonial societies, what determined “normal” and “deviant”? According to Michel Foucault, the medieval torture chamber was replaced
in the 18th century by the modern penitentiary and its various cousins: the reformatory, mental asylum, hospital. In the 19th century, these
new institutions proliferated not only in Europe, but also in Europe’s overseas colonies. They became essential tools of political domination,
central to the lives of colonial subjects, who encountered them as inmates, as employees, and as observers. In this seminar, we shall examine
the definitions of crime, sickness, insanity, and childhood in Europe and in India, and look closely at the connections between incarceration
and colonial rule. We shall ask whether Foucault’s analysis of control is applicable to colonized societies, where race was a constant factor in
the relationships between the rulers and the ruled.

ANTH 7512: Nation/Nationalisms: Gendered Encounters (2 units)
This course examines the inescapably gendered ideologies and discursive practices of nationhoods and mediates the inadequacies between
global capital and national particularisms. It focuses on gendered and subaltern encounters with “nation,” delineated by class, ethnicity,
caste, religion, sexuality, and region. How is the “local” imblicated with the “global” as it operates through the construction, reification, and
manipulation of gendered identities? How does the gendering of violence shift the spaces in which cultural citizenship is shaped? How does
violence as political action reshape social structures? In tracing subaltern agency and resistance, and the literal and figurative mechanisms
that link states to everyday and episodic violence, this course examines histories of the postcolonial present—their cartography in wars,
nationalisms, militarisms, “fundamentalisms,” ethnic violence, right-wing movements—in conditions named “peace.”

ANTH 7576: International Financial Institutions: Producing Accountability (1 unit)
This course will provide an overview of international financial institutions and their policies and projects, with an emphasis on the World Bank.
We will examine emerging citizen-driven accountability frameworks and the efforts by affected communities and their civil society allies to
demand that the World Bank move toward a rights-respecting framework and to demand meaningful systems of accountability and redress.
Current debates and tensions, such as the push to expand lending for large dams and power plants, attempts to revise and weaken policy
standards, and implications for private-sector projects, will also be covered. The students will emerge with an enhanced understanding of the
history, policies, projects, and controversies surrounding international development finance.

Within the space of emancipatory anthropology, how might we engage critical multicultural inquiry for social transformation? Using
postcolonial and feminist frameworks, this course examines the ethical dimensions of knowledge production in ethnographic and participatory
action research. Challenging assumptions, representations, and constructions of self and other, at home and globally, as mediated by context, history, culture, race, class, and gender, what questions of research and intervention emerge? How might we address issues of power and privilege in relation to the production, construction, and use of knowledge? Students will engage in brief advocacy and applied research processes over the semester.

**ANTH 7625: Postcolonial Studies (3 units)**

Though postcolonial theory (with postmodernism and poststructuralism) is an important critical perspective, many lack a clear understanding of its content and meaning. This is in part due to the diversity of contexts to which the term is applied, from literary criticism to political theory and global culture. This course examines postcolonial theory in historical context. We explore texts and authors that define this way of thinking, engaging major issues that preoccupy postcolonial thinkers, including identity and alterity, nationalism, cultural imperialism, hybridity, and origin. The relationship between postcolonial theory, Marxism, and postmodernism is explored, as well as complexities and contradictions within postcolonial theory.

**ANTH 7650: Representations of the Other (3 units)**

This course will look at some of the ways in which cultural others have been represented by varying academic interests, specifically ethnography and anthropology, literature, and popular media, including films and photography. We will examine how images and techniques of representation of the other function in a context of ideology and power. Postmodernism and poststructuralism will be among the frameworks used to discuss the different issues associated with representation, be they class, gender, or race.

**ANTH 7727: Academic Writing Skills (2 units)**

Through close supervision and experimental techniques, students practice academic writing in English in a supportive and rigorous workshop environment. Students complete a substantial writing project related to their own scholarly work and receive feedback on their drafts over the course of the semester from the professor and fellow students. The course builds academic writing skills on four tracks: the writer (journals, strategies for creative expression, getting organized), the community (peer review and response), the language (words, sentences, paragraphs, style, voice), and the discipline (anthropology, gender studies, philosophy).

**ANTH 7751: African Traditions: Music and Healing (1 unit)**

This course examines the relation between music and healing in diverse traditions of Africa and the African Diaspora. How is music at once a social ritual, medium for community building, source of resistance to oppression, and spiritual force? We will utilize multiple learning modalities to explore these issues, including analyses of case studies and the experience of music making and dance. Through affirmative relations to intellect, body, soul, Earth, and world, creativity will be expressed and shared among participants, including students, teachers, and local musicians and artists.

**ANTH 7760: Marx and Freud (3 units)**

This course examines central works of these two thinkers, as well as their uses in 20th-century social thought. Particular attention is given to the critical, emancipatory, and problematic dimensions of their work. Through readings that locate their thought in philosophical and political contexts, we will explore their impact in historical contexts and in relation to the present. How are these thinkers relevant to understanding modernity/postmodernity? What social movements and interventions draw on their thinking? What shifts and reconfigurations did/does their work make possible, and how has their work been transformed through relations with critical theory, feminisms, postmodernisms, and postcoloniality?

**ANTH 7765: Secular/Postsecular Emancipatory Jewish Thought (3 units)**

The European Enlightenment and Jewish Haskala were movements for rational critique of religion and orthodoxy in cultural tradition. The Enlightenment responded to prolific oppression in European history linked to the imbrication of Christianity and political states. The Haskala sought to rethink Jewish tradition in the context of secularization in Christianized Europe. Radical social thought disproportionately emerged from Jewish thinkers. What discontinuities and continuities exist between secular Jewish thought and the cultural history of the Jews? How is a people's spiritual legacy renegotiated and transformed through an affirmative and critical relation to the Enlightenment project to organize social relations according to reason and freedom? How are the boundaries between the secular and religious, tradition and modernity, spirituality and politics, challenged by emancipatory Jewish thought? These are some of the questions we will explore through close reading of texts by Marx, Freud, Kafka, Arendt, Benjamin, Derrida, and others.

**ANTH 7775: Cultural Notions of Self and Sexuality (3 units)**

This course explores practices and discourses of self and sexuality through cross-cultural and historical inquiry. How do inherited legacies of Christianity and human science inform contemporary relations to the body, pleasure, identity, and community in the Western world? How are these forces resisted or reproduced in liberation movements organized around gender and sexuality? How are experiences and understandings of subjectivity and sexuality mediated by nation, history, language, race, class, gender, and power? What can we learn from an examination of cultural differences regarding these issues among indigenous peoples in New Guinea and North America, or through an analysis of diverse movements and issues in global contexts?

**ANTH 7800: Engendering and Reframing Development (3 units)**

This course examines central works of these two thinkers, as well as their uses in 20th-century social thought. Particular attention is given to the critical, emancipatory, and problematic dimensions of their work. Through readings that locate their thought in philosophical and political contexts, we will explore their impact in historical contexts and in relation to the present. How are these thinkers relevant to understanding modernity/postmodernity? What social movements and interventions draw on their thinking? What shifts and reconfigurations did/does their work make possible, and how has their work been transformed through relations with critical theory, feminisms, postmodernisms, and postcoloniality?

**ANTH 7804: Marx/Foucault: Archaeologies of Revolution (2 units)**

The works of Karl Marx and Michel Foucault circulate throughout contemporary critical discourses concerned with liberatory practice, informing ethical dissent. Both thinkers excavate the present through historical analysis attentive to dynamics of power, utilizing thought to expand
space for critical reflection and social resistance. How might we use their thought to think the present in ways that facilitate creative intervention for justice that sustains diverse worlds and interrupts the normalization and violence of dominance? How might close readings of their works, and contemporary scholarship in conversation with their thought, enable new relations to questions of race, gender, class, power, sexuality, heteronormativity, colonialism/"post"-coloniality, culture, and social change? How might this enable a (re)thinking of justice, of self-determination, of legacy?

**ANTH 7855: History and Imagination of 20th-Century Revolutions (2 units)**
Engaging the imagination that coerced the sacred and the profane within 20th-century revolutions, and proliferated new cultural, political, economic, and ecological dynamics across the globe, we will examine the relations of power, domination, and resistance as they storied histories of hope and despair, brutality and compassion. This course explores 20th-century revolutions, examining the legacies of colonialism and postcolonial subordination, fascism, and genocide; state and statelessness; communist, socialist, and ethnic movements; and indigenous liberation struggles. Through such engagement, how might we question our historical inheritances? How might we reconvene commitments within diverse worlds to rethink the historical present?

**ANTH 7860: Readings in Postmodernism and Poststructuralism (1 unit)**
Although postmodernism and poststructuralism have been a part of our academic world for several decades, most people do not have a very good grounding in the issues involved with these topics. Often there is a general embrace or rejection without understanding. In this course, we will look at the ways in which postmodernism and poststructuralism have evolved over time. Specifically, we will examine the main questions that trigger these schools of thought and the philosophical debates that surround them. We will study the main authors (Baudrillard, Lyotard, Deleuze, etc.), their ideas, and their social backgrounds.

**ANTH 7875: Colonization: Remembering Silenced Histories (2 units)**
Postcolonialism struggles with the death of memory where its promises to the poor are least honored. Their actions for self-determination are policed to benefit the advantaged. The political commitments of the privileged to the marginalized are defiled in once-colonized regions. Engaging the legacies of internal and external colonization, how do we understand the crimes and contradictions of European imperialism since the 19th century? How do we bear witness to the histories of colonization? How do we connect to legacies of resistance and complicity to colonization, and to the imagination of freedom, to intervene effectively in the present?

**ANTH 7890: Directed Seminar in Research (3 units)**

**ANTH 7900: Thesis/Dissertation Seminar (0 units)**
The advanced student’s researching and writing of a thesis or dissertation progresses with the mentorship of, and in close consultation with, one’s Thesis or Dissertation Chair and Committee.

**ANTH 7910: Indigenous Cultural Survival: Genocide and Resistance (2 units)**
Who has the right to life? Whose life matters? At the intersections of modernization and militarization intrinsic to nation building in the 21st century, the cultural survival of indigenous communities is endangered, as nations perceive traditional subsistence cultures as inadequately productive and socially anachronistic. Indigenous and local struggles for cultural survival raise critical issues for the ecological sustainability of our planet. They point to languages, values, ways of being, spiritualities, imagination, and memory precious to sustaining our world. In this course, we will examine the scope of governmental control; international treaties, covenants, and processes; and the role of progress as it perpetuates the genocide, both physical and cultural, of indigenous peoples.

**ANTH 7979: Sexualizing the State (1 unit)**
What would it mean to consider the state from the lens of sexuality? How might we engage the nexus of state and sexuality in ways that help us scrutinize the state? This course focuses on queer critiques of the state. The state serves as a site for the biopolitical regulation of subjects and populations. Sexuality, the reproduction of heteronormativity, is the node through which state power and biopolitical regulation proceeds. Bringing to bear strands of queer theory and critical scholarship on the state, this course reassesses how the state is imagined and how state reproduction of heteronormativity is conceptualized. Examples of immigration law, mobilization against “ sodomy,” and state policies meant to discipline bodies, sexuality, and market exchanges, among others, will help engage questions of state power and its fractures.

**ANTH 8001: Contours of Violence: Systemic and Everyday (2 units)**
What forms of everyday and epical, epistemic and performative violence structure public and domestic spheres, statist and subaltern discourse, institutionalizing gendered, sexualized, heteronormative, religionationalist, raced, and classed dynamics? This course will examine the contours of violence as mediated by historical continuities and discontinuities alive in the present. We will interrogate the governmentalization and normalization of violence, inquiring into the bloodlines and labyrinths, axioms and protocols that organize domination and resistance across the social, political, and legal body, in local and postlocal contexts.

**ANTH 8080: Subaltern Historiographies (2 units)**
Engaging subaltern, poststructuralist, feminist frameworks, this course examines culture and community in breakdown, assertion, dislocation. Through archaeological inquiry that excavates majoritarianism, nationalism, identity formation, and related dynamics, we explore the biopolitics of states. In prioritizing minority-subaltern claims in rethinking the historical present, we explore an ethics of response to suffering as it pertains to hybridized, hierarchically organized worlds brutalized by racism, class conflict, war, gender violence. As postcoloniality interrogates academy, how might we think about the effects and contradictions of our struggles, rather than reproduce ourselves as knowers? How does the rewriting of history intervene toward the (im)possibility of justice?

**ANTH 8550: History and Anthropology: Genealogy as Deconstructive Practice (2 units)**
What is the role of historiography in the constitution of counter-memory? This course examines contemporary scholarship that intervenes in dominant regimes of truth and social relations of injustice. Engaging research, writing, and thinking that utilize genealogical-archaeological approaches, including our own work, we will elaborate on “deconstruction as justice” (Derrida, Spivak) in feminist and postcolonial frames. Through genealogy, we will problematize present discourses and practices to proliferate critical reflection and social experimentation
(Foucault). We will focus on analyses of nation, religion, and majoritarianism; gendered violence and resistance; self-determination struggles; diaspora, hybridity, and identity politics; international organizations, law, and transnational border crossings. Through a deconstructive approach to historiography, students will engage the politics and dynamics of thinking/writing the present in ways that are situated and facilitative of refusal, resistance, and alliance. Apportioning ethics to historiography, we will examine issues in the construction and positioning of history as it undermines or affirms subaltern concerns.

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

ANTH 8800: Biopolitics: Culture and State (2 units)
Biopolitical states organize individuals and populations as resources. Knowledge is produced and circulated to facilitate productivity, health, normality, disciplined forms of happiness, and docility. Social expertise is mobilized to enhance nation building and economic expansion. Discourses of eugenics in Nazi Germany, national security in post-9/11 United States, and history as myth in contemporary India domesticate difference, asphyxiate and assimilate dissent. Examining the political and cultural impact of national security laws, such as the Patriot Act (United States), the Prevention of Terrorism Act (India), and Article 23 (Hong Kong), as mediated by race/ethnicity, religion, citizenship, sexuality, and gender, we will examine the biopolitical as it operates through the twin mechanisms of cultural dominance and the state, its governmentalities productive of myriad forms of resistance.

ANTH 8802: Postcolonial Spaces: Resistance, Grief, Dislocation (1 unit)
Investigating the space of ‘nation’, this class will focus on power/knowledge configurations that constitute subjects within dominant national imaginaries that distinguish useful bodies from ‘others’ that threaten and contaminate. The class will explore the following: i. Body, nation, and Hijra. [Hijra: Some self-identify as third gender, third sex, transgender, eunuch]; ii. Memory, nation, and ‘half-widows’; iii. Death, nation, and capital punishment; and iv. Legacy, nation, and war.

ANTH 8810: War and Peace: Alliance and Confrontation (2 units)
This course examines issues of war and peace in the historical present as persistent crises of religion, nation, ecological destruction, gendered violence, and racism confront us at the turn of this century. Military interventions in the global South violate communities and nations, while democracy is rendered monochromatic in the United States. What legacies produce the fundamentalization of Christianity, Hinduism, Islam, and Judaism? What are the effects on culture, power, class, and gender? What enables the repeated violation of human rights in and between the global North and South? What ethics and processes can further peace linked to justice?

ANTH 8825: A Genealogy of Social Movements: Culture and Politics (2 units)
In response to chronic human rights failures in nation building in the 20th and 21st centuries, movements that enact ethical dissent are critical to the democratization of society. Addressing the culture, history, and politics of social justice movements globally, this course examines their legacy in response to political oppression and religious extremism. We explore resistance and alliance, attentive to issues that enable and constrain liberatory practice and brutalize resistance. We engage state-community relations and methodologies of dissent, drawing on the civil rights movement in the United States, Hindu nationalism in India, state and statelessness in Israel and Palestine, land struggles in Zimbabwe, and colonialism in Islam.

ANTH 8888: Women, Islam, and Modernity (2–3 units)
This course examines how women in predominantly Muslim societies of South Asia and the Middle East encounter Islamization, modernization, development, and democracy. How do Muslim women and Muslim-ness differ within a variety of temporalities and locations? What are the meanings of citizenship? How do the state, women’s groups, Western donors, and militant Islam face off in the struggle for full citizenship rights for women? What are the continuities and discontinuities between the colonial past and the postcolonial present? This course explores how reformist women’s movements are transformed under the pressures of economic globalization and neoliberal state policies, and the ways in which we can conceptualize the emergent links between local groups and transnational advocacy networks. Critical reflection on social relations has animated thought in its modern and postmodern expressions in thinkers such as Kant, Hegel, Marx, Nietzsche, Freud, Heidegger, Arendt, Adorno, Foucault, Deleuze, Derrida, and Spivak. Some name this move to thought oriented toward the historical present as a transition from philosophy to social theory. Others speak of the end of metaphysics or deconstruction or a critical ontology of ourselves. Critique finds life in “objects” like truth, history, subjectivity, capitalism, reason, consciousness, sexuality, Christianity, culture, power. Through the above, in conversation with feminist and postcolonial thought, we will interrogate intersections of reflection and action toward social justice.

ANTH 8925: Critical Social Thought (3 units)
Critical reflection on social relations has animated thought in its modern and postmodern expressions in thinkers such as Kant, Hegel, Marx, Nietzsche, Freud, Heidegger, Arendt, Adorno, Foucault, Deleuze, Derrida, and Spivak. Some name this move to thought oriented toward the historical present as a transition from philosophy to social theory. Others speak of the end of metaphysics or deconstruction or a critical ontology of ourselves. Critique finds life in “objects” like truth, history, subjectivity, capitalism, reason, consciousness, sexuality, Christianity, culture, power. Through the above, in conversation with feminist and postcolonial thought, we will interrogate intersections of reflection and action toward social justice.

ANTH 8930: Postcoloniality in South Asia: Confronting Nationalism, Religion, and Politics (2 units)
This course examines histories of postcoloniality in South Asia. Addressing competing nationalisms in Sri Lanka, Nepal, and Bangladesh, and focusing on India and Pakistan, we will inquire into institutionalized and gendered violence in nation building in South Asia. We will explore the intersections of globalization and militarization, and constructions of sectarian, monolithic, and religious nationalisms. We will trace contested histories of state building via Hindu majoritarianism in India and military dictatorship in Pakistan. How do current formulations of state limit a resolution to conflict in Kashmir and escalate nuclear politics in South Asia? What democratic forces intervene for justice and peace?
ANTH 8931: Critical Discourses on Religion (3 units)
What cultural, political, and historical forces collide to produce and organize a sphere named “religion”? How might we think of “religion” in its “actuality,” as multiple, contested discourses and practices intervening in the present? How is “religion” shaped through struggle in ways that resist and reproduce relations of domination? How are notions and activities named “religion” mediated by gender, race, class, sexuality, and nation? What history of the present can be written through an interrogation of religion in relation to colonization, globalization, nationalism, capitalism, subjectivity, bodies, terror, politics, ethics, secularism, and histories of thought? What do these clashes in the present allow us to think, regarding identity, community, knowledge, culture, difference, and justice?

ANTH 8935: Critical Discourses in Feminism (2 units)
What are some of the ethical and political issues within contemporary feminist thought/praxis? How do critical discourses locate oppression and resistance as diverse and contradictory? How is gender as discourse and practice contingent on class, race, power, gender, and sexuality; culture, memory, identity, desire, and experience; borders, nation-nationalisms, institutionalizations, and religion; violence; inevitable and uneven subjectivities? How might gendered counter-memory contravene the present? This course is situated within anthropologies of gender, interrogating the processes of social organization, cultural decentering, reassertion, and resignification to enable complex understandings of postcolonial social relations and political labor.

ANTH 8940: Feminist Jurisprudence (1 unit)
Is it possible to eradicate sexual violence through law? Can marriage/domestic partnerships be inscribed outside the domain of exchange? Is human rights discourse the best solution for mainstreaming gender justice issues? In this seminar, we examine a few discursive trajectories through which feminists have theorized the law, tracing the development and transformation of some core tools in feminist jurisprudence as a lens to understand the imbrications of the law in kinship, sexuality, and the state.

ANTH 8950: Nietzsche/Foucault: An Archaeology of Western Culture (3 units)
We examine two thinkers important to a critical analysis of, and reflections on, Western culture. Through contextualizing their work historically, with close textual readings of key books and essays and secondary interpretations from leading scholars, plus lectures, class discussion, and dialogue “with present concerns,” we will excavate the unconscious of our cultural practices and forms of thought. Through their work we will conduct rigorous inquiry into “systems of truth and ways of being.” Truth, power, subjectivity, history, identity, “difference,” cultural change, and social movements will occupy our attention as we use Nietzsche and Foucault to think the present.

ANTH 8960: Historiography: Genealogy as Deconstructive Practice (2 units)
What is the role of historiography in the constitution of counter-memory? This course examines contemporary scholarship that intervenes in dominant regimes of truth and social relations of injustice. Engaging research, writing, and thinking that utilize genealogical approaches, including our own work, we will elaborate on “deconstruction as justice” (Derrida, Spivak) in feminist and postcolonial frames. Through genealogy, we will problematize present discourses and practices to proliferate critical reflection and social experimentation (Foucault). We will focus on analyses of nation, religion, and majoritarianism; gendered violence and resistance; self-determination struggles; diaspora, hybridity, and identity politics; international organizations, law, and transnational border crossings.

ANTH 9000: PhD Specialization Seminar/Dissertation Proposal Writing (0 units)
The doctoral dissertation in the Anthropology program at CIIS is based on applied research. It is conceived in collaboration with department faculty that students perceive as key to their dissertation work. It is also conceived in collaboration with communities of practice relevant to the research. A dissertation proposal is a scholarly document designed to demonstrate critical knowledge in the student’s area of inquiry. It demonstrates the ability to design and conduct applied and participatory research. The proposal explores research alliances and themes, delineating relevant discursive, cultural, and methodological frameworks, and contributions to the discipline of anthropology and to social change.

ANTH 9210: Advanced Seminar Series B (2 units)
ANTH 9310: Advanced Seminar Series A (3 units)
TRANSFORMATIVE INQUIRY

MA IN TRANSFORMATIVE LEADERSHIP

PhD IN TRANSFORMATIVE STUDIES

Department Chair
Alfonso Montuori, PhD

Core Faculty
Allan Combs, PhD
Urusa Fahim, PhD
Joanne Gozawa, PhD
Constance A. Jones, PhD
Bradford P. Keeney, PhD
Jennifer Wells, PhD

Adjunct Faculty
Susan Carter, PhD
Ginger Chih, PhD
Byron Dan Crowe, MEd
Riane Eisler, JD
Robert Forte, AMRS
Roger Harrison, PhD
Allan Hunt-Badiner, MA
Tony Kashani, PhD
Robert Kenny, PhD
Ellis Jones, PhD
Lewis Jordan, PhD
Albert Low, LLD
John Lyons, MA
F. David Peat, PhD
Gabrielle Pelicci, PhD
Pettis Perry, PhD
Michael Raffanti, EdD, JD
Robin Robertson, PhD
Elizabeth Shaver, PhD
Linda Shepherd, PhD
Shoshana Simons, PhD
Philip Slater, PhD
Allyson Washburn, PhD

About the Program
These innovative degrees are designed for individuals who wish to be thought leaders as well as action leaders. The PhD in Transformative Studies focuses on the creation of original, leading-edge research in a context where academic research, self-inquiry, and our global context are intimately related. The MA in Transformative Leadership is designed for students who have a passion for creating positive change in the world and want to work in a community of like-minded individuals to develop the skills and personal qualities needed to make their vision a reality. Following CIIS’s educational mission, both programs stress an integral perspective in which self-reflection, self-inquiry, and personal growth are combined with rigorous academic inquiry.

Both the MA in Transformative Leadership and the PhD in Transformative Studies are offered entirely online. All students in both programs meet in person twice per year, once in August and once in January. At these “intensives,” students and the faculty gather at a retreat setting in the San Francisco Bay Area. Participation in the intensives is mandatory.

About the MA in Transformative Leadership
In an era of increasing complexity and ambiguity, with ever-multiplying challenges and opportunities, there is a critical need for skilled leaders in a wide array of settings, from education and the environment to businesses and local communities. The MA in Transformative Leadership program has been created for individuals who want to take the initiative and find ways to express their passion for making a contribution to the world. The program creates a context where they can prepare themselves in a community of like-minded individuals, exploring their own mission in life and developing the skills needed to make it a reality.
Learners approach leadership from four interrelated perspectives: (1) through an immersion in the literature on leadership and change; (2) by exploring their own personal growth, their values, their ethical and spiritual commitment, and their personal capacities to be leaders; (3) through the interaction of a community of learners and the development of the ability to learn how to learn together; and (4) by grounding their work in an action site, where they can apply their learning on a continuing basis, culminating in a capstone project.

The mission of the TLD program is to prepare individuals who want to facilitate positive social change. The program is designed for people who recognize that effective leadership requires specific skills in areas ranging from conflict resolution to group dynamics to creative thinking, but also the ability to reflect on why change is needed, how it is conducted, and who is engaged in the process. The TLD program invites students to engage in a profound questioning of the assumptions about these key issues, along with their implications and applications to practice. Reflection and theory are united with practice by focusing on the development of capacities to envision, initiate, and engage in transformative change processes.

**MA Learning Outcomes**

1. The ability to actively create one’s leadership style, to assess one’s strengths and weaknesses, to engage in an ongoing process of learning and development, and to articulate one’s leadership philosophy
2. The capacity to take the initiative, design and manage a meaningful project, and follow it through to completion
3. The capacity to learn through collaborative reflection and interaction, and to facilitate groups and organizations that learn
4. A knowledge base and basic skills in group dynamics, conflict resolution, influence, and interpersonal communication
5. A knowledge base in the theory and practice of leadership and transformation, an understanding of one’s own implicit theories, and the ability to challenge and expand one’s understanding and practice of leadership in dialogue with the research context
6. A knowledge base and basic skills in group dynamics, conflict resolution, influence, and interpersonal communication
7. The ability to assess a system’s current practices, design alternative futures, and foster adaptive change
8. Systems and complex thinking, and the ability to approach complex issues from a plurality of perspectives and metaphors
9. Understanding and developing strategies to address the psychological and organizational dynamics of power and change in human systems
10. Understanding and developing strategies to leverage creativity in diversity

**MA in Transformative Leadership with a focus in Partnership Studies**

Students in the MA in Transformative Leadership program can choose a focus in Partnership Studies. The focus is made up of three courses centering on the application of the Partnership model and Cultural Transformation Theory, developed by cultural historian and systems scientist Riane Eisler, to leadership and transformation. This is an innovative program for those who are serious about making a difference in their lives, their organizations, and the world. Students work in a community of like-minded individuals, build a curriculum around their calling and passion, and develop skills to make their visions realities. Students also can earn credit while interning with the Center for Partnership Studies or other change-making nonprofit organizations.

The Partnership Studies focus is ideal for those who enjoy being on the leading edge of social change movements and are looking to further develop and hone skills for meaningful employment and greater effectiveness in nonprofit, not-for-profit, and for-profit community-minded organizations. Designed for people who lead full lives, it is offered in a flexible online format; students will learn how to bring greater partnership into their lives and community groups while being supported by CIIS faculty and a community of colearners in intensive seminars and a lively online environment.

**MA Admissions Requirements**

Applicants to the MA in Transformative Leadership must meet the general admissions requirements of the Institute. In addition, applicants must submit the following: two letters of recommendation, preferably one from an academic advisor or someone familiar with the applicant’s ability to do academic work, and one from a supervisor in a recent professional or volunteer setting; a résumé of relevant experiences; and a sample of recent scholarly writing. Applicants should have a demonstrated capacity to learn and work both independently and collaboratively.

**Curriculum**

**MA in Transformative Leadership—36 units**

I. Required Courses—27 units

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
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<tbody>
<tr>
<td>TLD 6125</td>
<td>Introduction to Leadership: Models, Maps, and Metaphors</td>
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<tr>
<td>TLD 6130</td>
<td>Ways of Relating: Interpersonal and Group Dynamics</td>
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<tr>
<td>TLD 6145</td>
<td>Leadership, Pluralism, and Creativity: Diversity in Action</td>
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<tr>
<td>TLD 6300</td>
<td>Ways of Knowing: Systems and Metaphors</td>
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<tr>
<td>TLD 6325</td>
<td>The Leadership Experience: Understanding the Will to Lead</td>
</tr>
<tr>
<td>TLD 6555</td>
<td>Residential Intensive <em>(in-person course)</em></td>
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<tr>
<td>TLD 6635</td>
<td>Transformative Leadership: Leading Ourselves among Others</td>
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<tr>
<td>TLD 7996</td>
<td>Integrative Seminar I</td>
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<td>TLD 7997</td>
<td>Integrative Seminar II</td>
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<tr>
<td>TLD 7998</td>
<td>Integrative Seminar III</td>
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<tr>
<td>TLD 7999</td>
<td>Capstone: Action Project</td>
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</tbody>
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II. Electives—9 units

Electives may be taken from both the Transformative Leadership and Transformative Studies programs. Possible electives include the following:

- **TLD 5200** Creativity and Personal Transformation
- **TLD 6012** Women’s Leadership in Action
- **TLD 6017** Scholars’ Toolkit
- **TLD 6931** From the Inside Out: Tools for Accessing Our Inner World
- **TLD 6775** Power and Influence
- **TLD 7009** Poetics of the Female Voice
- **TLD 7041** Seven Paths of the Hero in *The Lord of the Rings*
- **TLD 7042** Partnership in Action
- **TLD 7562** The Power of Partnership
- **TLD 7585** Spirit, Compassion, and Community Activism
- **TLD 7635** The Eleusinian Mysteries of Demeter and Persephone
- **TLD 7578** Spiritual Entrepreneurship: Reexamining Our Approaches to Money, Spirituality, and Economics
- **TLD 7025** Cinema and Social Change
- **TLD 7030** Buddhist Activism and Social Change
- **TLD 7031** Life Balance and Stress Management
- **TLD 8132** Understanding New Religions and Spiritual Movements
- **TLD 8133** Contemporary Spiritual Leaders
- **TLD 8134** Authority and Leadership in Spiritual Communities

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**Curriculum**

**MA in Transformative Leadership with a focus in Partnership Studies—36 units**

I. Required Courses—27 units

- **TLD 6125** Introduction to Leadership: Models, Maps, and Metaphors
- **TLD 6130** Ways of Relating: Interpersonal Collaboration Skills and Group Dynamics
- **TLD 6225** Approaches to Change and Transformation: Leadership, Collaboration, and Action
- **TLD 6300** Ways of Knowing: Systems and Metaphors
- **TLD 6145** Leadership, Pluralism, and Creativity: Diversity in Action
- **TLD 6325** The Leadership Experience: Understanding the Will to Lead
- **TLD 6555** Residential Intensive *(in-person course)*
- **TLD 6635** Transformative Leadership: Leading Ourselves among Others
- **TLD 7996** Integrative Seminar I
- **TLD 7997** Integrative Seminar II
- **TLD 7998** Integrative Seminar III
- **TLD 7999** Capstone: Action Project

II. Partnership Studies Focus Courses—9 units

A. Required

- **TLD 7042** Partnership in Action
- **TLD 7562** The Power of Partnership

B. Focus Electives

3 units chosen in consultation with advisor

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**About the PhD in Transformative Studies**

The primary focus of the doctoral program in Transformative Studies is to develop thought leaders who are committed to exploring leading-edge issues in innovative ways, combining scholarship, creativity, and self-inquiry. The program places great value on developing the ability to participate in the scholarly discourse through publication, and on the importance of viewing academic inquiry as an opportunity for personal and social transformation, while grounding transformative processes in academic depth, rigor, and imagination.

The program focuses on the development of the following capacities: (1) making an original transdisciplinary research contribution in a chosen area of inquiry; (2) engaging in inquiry as a creative and collaborative process in the context of a community of learners; (3) engaging inquiry as an integral, spiritual, and transformative process of personal and social transformation; and (4) applying one’s research to real-world problems, articulating and embodying one’s values, and skillfully putting theory into practice.

The course of study is transdisciplinary. It is inquiry driven rather than driven exclusively by the purview of a single discipline. Students develop a solid grounding in research on transformative studies, in the complexities of transdisciplinary research, and in the knowledge base of their topic. Research draws on a plurality of relevant disciplines as students select and focus on a topic they are passionate about.

The program is also meta-paradigmatic: Students are exposed to a plurality of perspectives and disciplines, and learn how to excavate the underlying assumptions and paradigms informing them. Students learn ways of inquiry that connect and contextualize in order to integrate different, even divergent, perspectives in a coherent way.
The program stresses the role of the knower in the process of knowing. The psychology of knowledge, which addresses such issues as perception, assumptions, projection, creativity, habits of mind, error and illusion, and imagination, is considered central to the process of inquiry, as is the sociology of knowledge, which contextualizes inquiry in its social, cultural, and political milieu. Every academic inquiry is viewed as an opportunity for and exploration of the roots and matrices of knowledge in self and society. All inquiry is viewed as an opportunity for self-inquiry. Self-inquiry in turn is supported by, and informs, increasing academic depth and sophistication. Students are encouraged to understand the biases, assumptions, aspirations, and emotional investment that they bring to the process of inquiry. Academic inquiry is framed as an opportunity for personal and social transformation, as a spiritual practice, and as an opportunity to cultivate creativity.

The program stresses the interrelationship between theory and practice. Thought leaders as well as action leaders, students develop skills that allow them to participate in scholarly discourse, write for publication, and, if they choose to, conduct action-oriented research and interventions in applicable contexts. Graduates of the program have the opportunity to teach in a discipline related to their area of interest, as well as to conduct action-oriented research and interventions in human systems at the individual, group, and organizational levels.

As part of the course of study, advanced students in the program will be required to take on a Learning Assistant role in at least one course to develop their mentoring, teaching, and organizational skills. Students will also work together in Learning Community, a not-for-credit required course designed to provide an opportunity for community building, personal exchange, collaborative exploration, and reflection on the learning process and the quest for personal growth and development.

**Curriculum Overview**
The PhD in Transformative Studies program consists of a minimum of 36 semester units (two years of full-time coursework), plus dissertation. Eighteen of these units are for foundation courses, 6 for research courses, and 12 for electives, which may be taken from both the Transformative Leadership and Transformative Studies programs. Coursework concludes with two comprehensive exams in the form of essays, one addressing the knowledge base of the student’s area of inquiry, and the other the chosen research methodology for the dissertation.

**PhD Learning Outcomes**
Graduates of the PhD in Transformative Studies program will be able to do the following:
1. Make an original contribution to their chosen area of inquiry.
2. Demonstrate the ability to write publishable articles and participate in the scholarly discourse of their area of inquiry.
3. Approach scholarship and research as a creative processes and an opportunity to create themselves as scholars.
4. Understand and apply a systems/cybernetic perspective to inquiry.
5. Engage in transdisciplinary research and create a knowledge base that is pertinent to their specific area of inquiry.
6. Understand how knowledge is constructed, and draw on cybernetic epistemology and the psychology and sociology of knowledge to apply them to the academic discourse and their own inquiry process.
7. Apply, evaluate, and synthesize multiple theoretical approaches, and understand the ways in which differing approaches structure knowledge.
8. Make responsible use of knowledge from multiple disciplines, critically engaging with their literatures, approaches to knowledge, underlying assumptions, and theories.
9. Have sufficient command of methodology to be able to apply an appropriate method to a research question and to evaluate the appropriateness of various methods in the exploration of different kinds of questions.
10. Work in a collaborative context, creating and evaluating groups to support learning and change, and also be self-motivated, self-directed inquirers who take responsibility for their own learning process.

**PhD in Transformative Studies with a focus in Integral Studies**
The Integral Studies focus explores the deep nature of human consciousness, its evolution since the dawn of humankind, its growth and transformation in each human life, and its many expressions in art, science, and society. The Integral Studies focus in the Transformative Studies degree requires three specific courses designed to provide the conceptual foundation for an understanding of integral scholarship and action. Additionally, the dissertation must be developed from an integral perspective. This requirement is flexible, but in general terms it means that the research and scholarship must take some account of first-, second-, and third-person perspectives.

With roots dating back to the early 1950s, CIIS came into being in 1968 as California Institute of Asian Studies. The life and work of the Institute’s original director, Dr. Haridas Chaudhuri, was inspired by the integral philosophy of Sri Aurobindo. Today this integral insight is growing again, reflecting ideas put forth by many great contemporary thinkers, including Ken Wilber, Jean Gebser, Jenny Wade, Richard Tarnas, Sally Goerner, and Edgar Morin, as well as activists such as Rudolph Bahro, Vaclav Hável, and Joanna Macy. These ideas combine first-, second-, and third-person knowledge with spiritual insight and an active engagement in the world.

The integral approach to scholarship and action is an emerging alternative to objective scientific approaches based narrowly on naturalistic “positivism” or the various forms of contemporary social science critical theory. Modern integral approaches recognize and honor a wide range of perspectives. Their purview embraces the usefulness of the hypothetico-deductive method as well as critical theory and other modern, postmodern, and ancient approaches to understanding the human being and the human situation.

**PhD Admissions Requirements**
Applicants to the Transformative Studies doctoral program must submit an autobiographical statement and two letters of recommendation, with at least one from an academic advisor or someone familiar with the applicant’s ability to do advanced academic work. Applicants are also asked to provide a recent example of scholarly writing, a résumé of relevant experiences, and, of particular importance, a one- to three-page statement of how the resources of this curriculum will be used to advance a chosen inquiry.
The successful applicant will have demonstrated skills and competencies in his or her field of work, which might be in such areas as education, health care, the arts, social activism, psychology, organizational development, or corporate management. Applicants should have a demonstrated capacity to learn and to work both independently and collaboratively. All students must have consistent access to a computer with the capacity to navigate the Internet and the web, and the ability to use the online medium for ongoing dialogue.

**Curriculum**

**PhD in Transformative Studies—36 units**

I. Required Courses—18 units
- TSD 6555 Residential Intensive *(in-person course)*
- TSD 8005 Introduction to Transformative Studies
- TSD 8125 Creative Inquiry: Scholarship for the 21st Century
- TSD 8130 Transdisciplinarity: Complex Thought and the Pattern That Connects
- TSD 8210 Self, Society, and Transformation
- TSD 8215 Varieties of Scholarly Experience
- TSD 8210 Learning Community I
- TSD 8220 Learning Community II
- TSD 8320 Learning Community III
- TSD 8420 Learning Community IV

II. Electives—12 units
Possibilities include the following:
- TSD 6302 Art as a Mirror of Evolving Consciousness
- TSD 6303 Art, Science, and the Sacred
- TSD 6778 Spiritual Entrepreneurship: Reexamining Our Approaches to Money, Spirituality, and Economics
- TSD 7025 Cinema and Social Change
- TSD 7026 Experiencing Jungian Psychology: A Basic Course
- TSD 7027 Working with Your Dreams
- TSD 7028 Cultural Change in the 21st Century
- TSD 7029 A Recent History of Psychedelic Drugs—Their Effects on Individuals and Society
- TSD 7030 Buddhist Activism and Social Change
- TSD 7031 Life Balance and Stress Management for Students
- TSD 7045 The Legacy of David Bohm
- TSD 7046 Goodness, Evil, Politics, and Change
- TSD 7047 Integral Sustainability: Personal and Social Transformation in a World on the Brink
- TSD 7419 J. Krishnamurti and Transformation
- TSD 8007 Traditions of Ecstatic Shamanism
- TSD 8009 Experiments with Transforming the Everyday
- TSD 8010 Organic Inquiry
- TSD 8011 Transformative Learning
- TSD 8012 Heuristic Inquiry and J. Krishnamurti
- TSD 8013 Self and Other
- TSD 8014 Creativity and Personal Transformation
- TSD 8132 Understanding New Religions and Spiritual Movements
- TSD 8133 Contemporary Spiritual Leaders
- TSD 8134 Authority and Leadership in Spiritual Communities
- TSD 8221 From Certainty to Uncertainty: Dancing with the New Sciences
- TSD 8222 Bateson, Morin, and the Challenge of Complexity
- TSD 8223 Global Diversity and Creativity: Self and Society in a Planetary Context
- TSD 8224 How We Know What We Know: Explorations in Epistemology
- TSD 8225 Evolution of Consciousness

III. Comprehensive Exams—6 units
- TSD 9610 Comprehensive Exam: Publishable Essay—Dissertation Literature Review
- TSD 9611 Comprehensive Exam: Essay—Dissertation Research Methodology

IV. Dissertation—0 units
- TSD 6900 Thesis/Dissertation Proposal Writing Completion
- TSD 7900 Thesis/Dissertation Seminar
Curriculum

PhD in Transformative Studies with a focus in Integral Studies—36 units

I. Required Courses—18 units
- TSD 6555 Residential Intensive (in-person course)
- TSD 8005 Introduction to Transformative Studies
- TSD 8125 Creative Inquiry: Scholarship for the 21st Century
- TSD 8130 Transdisciplinarity: Complex Thought and the Pattern That Connects
- TSD 8210 Self, Society, and Transformation
- TSD 8215 Varieties of Scholarly Experience
- TSD 8120 Learning Community I
- TSD 8220 Learning Community II
- TSD 8320 Learning Community III
- TSD 8420 Learning Community IV

II. Integral Studies Focus Courses—9 units
- TSD 6640 Integral Growth and Development: Individual Growth and the Evolution of Consciousness
- TSD 7057 Integral Methodology: Integral Methodological Pluralism
- TSD 8003 The Grand Integral Vision: An Introduction to Integral Thought and Action

III. Electives—3 units
Possibilities include the following:
- TSD 6302 Art as a Mirror of Evolving Consciousness
- TSD 6303 Art, Science, and the Sacred
- TSD 6778 Spiritual Entrepreneurship: Reexamining Our Approaches to Money, Spirituality, and Economics
- TSD 7025 Cinema and Social Change
- TSD 7026 Experiencing Jungian Psychology: A Basic Course
- TSD 7027 Working with Your Dreams
- TSD 7028 Cultural Change in the 21st Century
- TSD 7029 A Recent History of Psychedelic Drugs—Their Effects on Individuals and Society
- TSD 7030 Buddhist Activism and Social Change
- TSD 7045 The Legacy of David Bohm
- TSD 7046 Goodness, Evil, Politics, and Change
- TSD 7047 Integral Sustainability: Personal and Social Transformation in a World on the Brink
- TSD 7419 J. Krishnamurti and Transformation
- TSD 8007 Traditions of Ecstatic Shamanism
- TSD 8009 Experiments with Transforming the Everyday
- TSD 8010 Organic Inquiry
- TSD 8021 Creativity and Personal Transformation
- TSD 8022 Hermetic Inquiry and J. Krishnamurti
- TSD 8031 Self and Other
- TSD 8034 Authority and Leadership in Spiritual Communities
- TSD 8130 From Certainty to Uncertainty: Dancing with the New Sciences
- TSD 8131 Bateson, Morin, and the Challenge of Complexity
- TSD 8132 Global Diversity and Creativity: Self and Society in a Planetary Context
- TSD 8133 How We Know What We Know: Explorations in Epistemology
- TSD 8134 Evolution of Consciousness

IV. Comprehensive Exams—6 units
- TSD 9610 Comprehensive Exam: Publishable Essay—Dissertation Literature Review
- TSD 9611 Comprehensive Exam: Essay—Dissertation Research Methodology

V. Dissertation—0 units
- TSD 6900 Thesis/Dissertation Proposal Writing Completion
- TSD 7900 Thesis/Dissertation Seminar
Course Descriptions

TLC 8801: TLC Learning Community (0 units)
Learning Community serves multiple purposes. It is designed to continue the community of online learners during the dissertation phase of their work. The online community fosters dialogue, reflection, and the exploration of scholarship as it relates to individual and collective interests.

TLD 5200: Creativity and Personal Transformation (3 units)
In this class, we will explore the relationship between creativity and personal transformation. The word creativity is typically associated with the arts and the sciences. We will use a broader approach, assuming that our selves are a creative product. Central to this course will be the development of the ability to take research findings about the characteristics of the creative person or process and relate them to our experience. We will discover our own "voice" as we learn to strike a balance between the "academic" and the "personal" in our writing. Students are invited to see their lives as a creative process and to develop a creative vision of their future.

TLD 6012: Women's Leadership in Action (3 units)
What models of leadership are women creating, nationally and internationally, to transform our collective social worlds? Through developing case studies of women's leadership within our communities, we will generate a range of images and definitions of women's leadership based upon women's leadership in action.

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

TLD 6125: Introduction to Leadership: Models, Maps, and Metaphors (3 units)
Introduction to Transformative Leadership provides an introduction to the larger body of knowledge and research in the area of transformative leadership. A key aspect of this course involves uncovering, exploring, and challenging students' implicit assumptions about leadership and change in the context of the literature, and beginning the ongoing process of articulating their own vision of how they may best act as leaders in today's global context.

TLD 6130: Ways of Relating: Interpersonal Collaboration Skills and Group Dynamics (3 units)
This course addresses the fundamental nature of how human beings relate to each other, and how this affects the discourse and practice of leadership and systems change. Is the quest for domination inescapable? Are there other ways of conceptualizing human relations? If so, how do they manifest in practice? Students will explore the implications and applications of a plurality of ways of relating. The course focuses on the development of basic skills in group dynamics and team leadership, interpersonal communication, and self-understanding in a team context.

TLD 6142: Integral Leadership (1 unit)
In five sessions, we will explore key concepts related to the two integral theory approaches to comprehending leadership: (1) developmental stages related to leadership and (2) comprehensive mapping of concepts, models, and data. Subsequently, students will use this foundation to complete a short paper focusing on a leadership theory and mapping it to the integral mapping approaches or observing a specific leadership occurrence and reporting on it based on developmental stage theory or using the mapping approach. Papers will be submitted to the integral Leadership Review for possible publication in their student paper series (five per year).

TLD 6145: Leadership, Pluralism, and Creativity: Diversity in Action (3 units)
The purpose of this course is to understand and experience the ways in which diversity can be a source of creativity and strength; to explore the challenges and opportunities confronted by leaders working toward creating productive, vibrant organizational environments that embrace differences; to learn how to move with increasing ease across and among diverse cultures in our work as leaders and in our daily lives in a multicultural, global society; to understand the theoretical and practical constructs that are helpful in this journey; and to deepen understanding of the impact of our own race, culture, gender, differing abilities, social class, and "sexual affectional" preference on leadership practices.

TLD 6229: Understanding Change (1 unit)
Our language and our understanding go hand in hand. Understanding change is part understanding the language used to explain change, part changing our understanding of what is possible in our world and in ourselves, and part deepening our compassion for and understanding of the personal and social crises that precipitate and accompany change.

TLD 6300: Ways of Knowing: Systems and Metaphors (3 units)
Ways of Knowing addresses the ways in which leaders and change agents know and make sense of the world. The course explores the foundations of systems and complexity theories and their applications. The way metaphors can create different understandings of phenomena will be illustrated through the exploration of metaphors of organization.

TLD 6301: From the Inside Out: Tools for Accessing Our Inner World (3 units)
We’ve grown used to thinking that things happen to us from the outside in. We are small and the world is large. At birth, we are supposed to be simple creatures who gradually look and hear and smell and touch, thus slowly accumulating all that we come to know. We supposedly learn behavior by rote, simply repeating the actions of others until they are also stored away, available for future use. In this view, everything happens from the outside in. This course is going to express a heresy: Everything actually happens from the inside out. At birth, we are not simple creatures; we are already complex repositories of memories and behaviors. When we look and hear and smell and touch, we are not
simply pulling in from the outside; we are reaching out from the inside. There seems to be something inside us that already knows who we are and who we will become. This course will present scientific support for this view, and teach a variety of techniques for accessing our inner world, including dreams, synchronicity, chakras, meditation, divinatory tools, light-and-sound machines, etc.

TLD 6309: Applied Jung (1 unit)
This course will provide a brief introduction into two Jungian concepts that everyone can apply in their lives: psychological types (especially how to deal with our inferior function), and the related area of the Shadow. Knowledge of both allows us to confront many of life’s problems with our eyes wide open. (Not available for students who took TSD 7026: Experiencing Jungian Psychology.)

TLD 6325: The Leadership Experience: Understanding the Will to Lead (3 units)
This course explores the leadership experience through film, biography, and case study. It examines the leadership experiences of individuals who have demonstrated a will to lead. A focus of the course will be to consider common experiences shared by those who choose to lead.

TLD 6774: Power and Differences: Understanding Our Social Justice Responsibilities as Leaders (1 unit)
The purpose of this course is to introduce learners to a number of theoretical frameworks in the field of social justice. The course will initially focus on a number of theories that define social justice/injustice, with specific attention given to issues related to gender, sexual orientation, race, religion, ability, and class.

TLD 6555: Residential Intensive (0 units)
During the two years of coursework, the students meet twice a year in the Bay Area for five- to seven-day residential intensives. Students have the opportunity to meet faculty and staff, and to get to know one another. There are workshops, presentations, advising, as well as introductions to coursework. The intensives are an essential aspect of the learning experience, and participation is mandatory.

TLD 6635: Transformative Leadership: Leading Ourselves among Others (3 units)
This course serves as the first capstone project in the program. It provides students the opportunity to articulate their leadership philosophy, gives them feedback on their actual practice of leadership through a 360 feedback process, teaches them the skills to give (and receive) a 360 feedback, and teaches them how to develop their own vision of their role as leaders.

TLD 6775: Power and Influence (3 units)
This 3-unit online seminar course concentrates on the relationship between power, influence, and responsibility, and how these might be applied to transformative leadership in the world today. The power invested in leadership, power arrangements within systems, and the play of power and influence within and between social groups all show up in different ways. Through selective historical and contemporary examples, together we will explore the ways power has been conceptualized over time in both East and West by important thinkers who closely studied power and the various ways power has been used, as well as how these ideas might be applied today.

TLD 7009: Poetics of the Female Voice (2 units)
Recent studies in cognitive science, including MRI comparisons, as well as decades of research in psychology have demonstrated that most female brains tend to register and process information in a more gestalt, associative, relational mode than do most male brains. A few women writers have focused on the challenge of expressing female consciousness (cognitive patterns) as authentic female voice on the page. We will study feminist literary analyses, as well as fiction by three pioneers (Dorothy Richardson, Virginia Woolf, and Katherine Mansfield), and works by several contemporary authors of short stories, novels, spiritual writing, and poetry.

TLD 7041: Seven Paths of the Hero in The Lord of the Rings (3 units)
Stories about heroes and their quests fascinate us, because, whether we know it or not, each of us is a hero on a quest to fulfill our unique destiny. Mythologist Joseph Campbell said that a hero might wear any of a thousand faces. In this course, we are going to look not only at Campbell’s Hero with a Thousand Faces, but also at seven different paths that a hero might take, seven choices that each of us might make for our own lives. Each such path is represented by a major character (or pair of characters) in J. R. R. Tolkien’s The Lord of the Rings: (1) Path of Curiosity: Merry and Pippin; (2) Path of Opposites: Legolas and Gimli; (3) Path of the Wizard: Gandalf; (4) Path of the King: Aragorn; (5) Path of the Tragic Villain: Gollum; (6) Path of Love: Sam; (7) Path of Transcendence: Frodo. The course is intended to help each of you find your own heroic path in life. You will be expected to have read The Lord of the Rings (or at least watched all three movies) before taking the course.

TLD 7042: Partnership in Action (3 units)
Through direct application of the partnership model, this course offers students the opportunity to broaden and deepen their understanding of Partnership and Partnership Studies and put it into greater practice in the larger community. Students may choose from possible projects and associations with nonprofit and community organizations where a relationship with the Transformative Studies concentration has been established (such as the Center for Partnership Studies) or, with the instructor’s approval, may design a project of their own choosing. Sixty hours of community engagement are required. Format: Face-to-face intensive with continuation online.

TLD 7058: The Art of Consulting: A Master Class with Roger Harrison (3 units)
In this class, students will have the opportunity to work directly with Roger in an intimate seminar format. They will learn about his personal journey, his consulting experiences, his struggles with the perils and potentials of the work, and his vision of new ways of working. Students are encouraged to bring questions from their own organizational experience and about the practice of consulting. This class is essential for anybody considering a career in consulting or simply wishing to get a better grasp of the nature of organizations.

TLD 7076: If Not Now, When?: Leading through Expressive Arts (3 units)
The lyrics of a 20-year-old rock song by R.E.M. state, “It’s the end of the world as we know it,” echoing a pervasive sense that the “old world order” no longer holds. We are collectively challenged to cocreate yet-to-be-imagined ways of leading. In this course, we explore how the expressive arts can access our untapped creativity and generate new possibilities for leading in communities and organizations. We will (1) survey emerging arts-based leadership theories; and (2) engage with a range of expressive arts modalities, including storytelling, movement, visual arts, poetry, and voice work. This course will be a blend of face-to-face and online learning. No previous arts experience is required.
TLD 719: Economics, Politics, Body, and Spirit (1 unit)
While more people are starting to talk about body and spirit together, their larger context of politics and economics is still generally ignored. Drawing from Riane Eisler’s cultural transformation theory, we will explore how fundamental aspects of our lives are constructed very differently in a domination system versus a partnership system. We will look at both sexuality and spirituality from this new perspective; examine what a caring economics would look like; and explore how the construction of gender and politics of the body are integrally connected to both national and international policies. We will form community connections as we share our own experiences, reflections, and future plans. The course is based on two of Eisler’s books, Sacred Pleasure: Sex, Myth, and the Politics of the Body and The Real Wealth of Nations: Creating a Caring Economics.

TLD 7562: The Power of Partnership (3 units)
In this course, students are invited to explore the foundational concepts of Riane Eisler’s cultural transformation theory and the partnership/domination template in both theory and practice. Together as a learning community, we will engage in a deep exploration of the significance of these models and the systems informed by them, as well as their practical application to our daily life and work. We will address such questions as: How might we shift to a new framing of how we think about human societies and our collective beliefs, behaviors, and policies? How would our worldview be different if we were to change the lens through which we view ourselves and those with whom we inhabit our world? What invisible configurations might become visible? How might these concepts be put into action for positive social change? How can you become an effective partnership leader?

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

TLD 7635: The Eleusinian Mysteries of Demeter and Persephone (3 units)
The ancient mysteries of the Mother and Daughter Goddesses of Greece were expressed through poetry, artwork, architecture, philosophy, and drama. We trace the evolution of the religious festival at Eleusis from the Bronze Age through the Archaic and Classical eras into the early Christian era. Related rituals of the Thesmophoria and the Lesser Mysteries that invoked and celebrated fertility, sexuality, and new life will be discussed, as well as the roots of these rites in the Goddess-and-God-centered culture of ancient Crete. Texts include the Homeric Hymn to Demeter, Plato’s Symposium, and Aristophanes’ Lysistrata.

TLD 7996: Integrative Seminar I (1 unit)
The Integrative Seminar leads up to the capstone project in the final semester. It is designed to develop an ongoing learning community in which students can integrate their work from other courses, learn how to learn and work together, and provide each other with support for work toward a capstone project.

TLD 7997: Integrative Seminar II (1 unit)
The Integrative Seminar leads up to the capstone project in the final semester. It is designed to develop an ongoing learning community in which students can integrate their work from other courses, learn how to learn and work together, and provide each other with support for work toward a capstone project.
Prerequisite: TLD 7996.

TLD 7998: Integrative Seminar III (1 unit)
The Integrative Seminar leads up to the capstone project in the final semester. It is designed to develop an ongoing learning community in which students can integrate their work from other courses, learn how to learn and work together, and provide each other with support for work toward a capstone project.
Prerequisite: TLD 7997.

TLD 7999: Capstone: Action Project (3 units)
This course involves putting into action what the students have learned during their two years in the program, integrating theory, reflection, and experience. Students complete work begun in Integrative Seminar courses through the design, implementation, and assessment of a capstone project. Capstone: Action Project is the second and culminating capstone course in the MA in Transformative Leadership. The following sentence is from the program description: “This program has been created for individuals who want to take the initiative and find ways to express their passion for making a contribution to the world.” This course allows students to take that initiative and to find ways to express their passions.
Prerequisite: TLD 7998.

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

TSD 6228: Indra’s Web: Alchemy and Chaos Theory as Models of Self-Transformation (3 units)
How is it that transformation comes about? In this class, we’re going to look at two models of that process, both of which ostensibly look at outer transformation while unknowingly also speaking about inner transformation. One is an ancient model—Western alchemy—the other much more recent—chaos theory. Alchemy and chaos theory may seem to have little in common with each other or with spiritual transformation. But in fact, the two offer strikingly similar descriptions of the core processes of transformation. During the course, we will discuss in depth five critical insights they share (as well as many smaller ones) which provide a framework for the stages of self-transformation: (1) As Above, So Below, (2) Feedback, (3) Taking Apart/Putting Together, (4) Chaos/Emergence, and (5) The Philosopher’s Stone. The insights learned from alchemy and chaos theory can help each of us on our own path toward wholeness.
TSD 6302: Art as a Mirror of Evolving Consciousness (3 units)
Art tells us what we were, what we are, and what we are becoming. Explore the superstructure of expanding consciousness through the lens of art and artifacts shaped by the magical, mystical, modern, and postmodern mind. Wilber, Combs, Gebser, and others create compelling frameworks from which to interpret the meaning of mankind’s works of art. Students will use these frameworks to arrive at a deep understanding of the consciousness of the artisans that created these works and the times in which they lived. Utilizing the learning domains of both cognitive understanding and affective feeling the class will enter the worldview of other stages of consciousness to develop a new sense of appreciation and wonderment for what has gone before, and a hopeful anticipation for where the path of expanding consciousness is leading.

TSD 6303: Art, Science, and the Sacred (3 units)
This course will explore the universal nature of the sacred and the sense of wonder, awe, and respect in the face of the cosmos that is experienced even by those who could call themselves agnostics. Instruction will include a visit to Siena, Italy, to see the Duccio altarpiece The Virgin Enthroned and discuss symbolism in religious art.

TSD 6346: Creating a Science-Based Religion (3 units)
Science is often thought to be the enemy of religion, but many scientists are deeply spiritual, although often alienated by the irrationality, divisiveness, and bigotry of traditional forms. In this course, students will be asked experimentally to design new religious systems that are compatible with scientific knowledge. We will explore the many functions of existing religions—spiritual, social, philosophical, and psychological—and students will draw on their own positive and negative experiences with traditional religious systems in creating their designs.

TSD 6520: The Ecosocial Vision (2 units)
This course presents an overview of the emergent ecosocial, postmechanistic analysis and vision, in the West, in the following areas: education (including participatory research); governance and law; economics (political economy); architecture, land use, and planning; critique of technology; health and healing; spirituality and religion; and culture and media. Ecosocial solutions to various crises of modernity are now moving into the mainstream, which may or may not result in a deep transformation of modern societies. At this moment in history, a grasp of the interrelatedness of disparate ecosocial developments is key. This course analyzes current events and the assumptions of modernity from the critical perspective of a relational worldview, an ecologically grounded postmodern (or “ecological postmodern”) perspective, which holds and furthers pragmatic visionary solutions and possibilities for ecosocial transformation. The goal of the course is for students to become knowledgeable about the major issues and about the rising counterforce constituted by ecosocial theory and practice.

TSD 6555: Residential Intensive (0 units)
During the two years of coursework, the students meet twice a year in the Bay Area for five- to seven-day residential intensives. Students have the opportunity to meet faculty and staff, and to get to know one another. There are workshops, presentations, advising, as well as introductions to coursework. The intensives are an essential aspect of the learning experience, and participation is mandatory.

TSD 6640: Integral Growth and Development: Individual Growth and the Evolution of Consciousness (3 units)
This course explores basic ideas about spiritual and psychological growth and development from childhood through advanced stages of adult maturation. It will give special attention to personal growth beyond the ordinary (“conventional”) level of adult functioning. The course will be centered in, but not limited to, the integral philosophies of Sri Aurobindo and Ken Wilber.

TSD 6778: Spiritual Entrepreneurship: Reexamining Our Approaches to Money, Spirituality, and Economics (3 units)
In light of worldwide economic uncertainties and expanding globalized movement in the current exchange economy, it can be challenging to determine how we can participate in ways that are in alignment with our personal values while also supporting ourselves. How can we revision money as a tool for spiritual development? Are there ways to augment our income while benefiting society? How do the religious/spiritual communities with which we are involved approach issues around spirituality and money? How can we come from a place of abundance instead of scarcity in our day-to-day lives? In this seminar course, we will explore our attitudes about money and spirituality, and look at established as well as emerging economic systems that might address these questions. We will investigate alternative economies such as “barter bucks,” “voluntary simplicity,” “LETSystems,” “sustainable communities,” “the gift economy,” “micro-lending,” etc. Students may choose to explore several systems more generally or a particular system.

TSD 6786: Embodying the Present: Women’s Spirituality (3 units)
The main purpose of this online portal course for MA and PhD students is to deepen students’ knowledge of the established and emerging concepts, practices, and ideals of contemporary women’s spirituality through embodied and experiential learning activities, as well as more traditional academic study and scholarship. Women’s spirituality is a growing movement informed by many individuals and diverse belief systems around the world. It is also a growing field of interdisciplinary and integrative academic study. Students are invited to embody course material through participation in experiential exercises that include visualization, meditation, journaling, movement, and altar building (on a solo basis with reflective sharing with class members). Each student will explore and research her mother-line heritage.

TSD 6900: Thesis/Dissertation Proposal Writing Completion (0 units)

TSD 7012: Introduction to Social Media (3 units)
Students will take away from this course a set of conceptual tools, a vocabulary, and an analytical framework with which to recognize, understand, and more effectively manage new social practices online, together with a familiarity with the literature regarding social media and identity, community, collective action, public sphere, social capital, networks, and social media technology development.

TSD 7025: Cinema and Social Change (3 units)
Human society has to undergo a transformation, one that brings about democracy, cosmopolitanism, egalitarianism, and harmony with nature. There are various entities that can assist humanity to transform. This course is an inquiry into whether cinema could be a vehicle for such transformation. Together, as colearners, we will take a transdisciplinary approach to find the connecting elements within cinema and ways in which complexity shapes and evolves cinema. Moreover, we will investigate an alternative pedagogical terrain in teaching cinema for social change. Although anchored in critical theory, in transdisciplinary fashion, the course will engage various other theories (e.g., the works...
Students will engage in readings and dialogue about sustainability while engaging in personal and community projects that promote

to ideological and political rhetoric that dehumanizes the other and constructs the enemy. Through this transdisciplinary approach, students critically assess their own relationship to a good–evil duality and their susceptibility to core moral values of diversity and wholeness. This course will focus on critical reflection and self-reflection to help students develop a deeper understanding of their own moral and ethical perspectives.

**TSD 7026: Experiencing Jungian Psychology: A Basic Course (3 units)**
This course will deal with the psychology developed by Carl Gustav Jung and its relevance for all of us. Jung was a truly original thinker whose ideas are still largely unknown or misunderstood. His view of reality was so different from the prevailing worldview that it has often been difficult for fellow psychologists and scientists to grasp what he actually meant. In this course, we will study the key central ideas of Jungian psychology: symbol, archetype, complex, psychological types, shadow, anima/animus, self, individuation, and more. The purpose is not simply to present new information but to help each of you explore how these ideas can expand your own life.

**TSD 7027: Working with Your Dreams (3 units)**
Richard Grossinger, a seminal writer on dreams, wrote: “In a certain sense, dreams are realer than life. That is, they are closer to the roots of our being than daily waking events. If we exist in some ultimate terms, it is beyond the senses and beyond consciousness.” In this course, we are going to explore how to work with dreams, sometimes to interpret them but always to honor them. When we do so, we open a gateway to a source of information and support deeper than consciousness. Everyone taking this course will need to keep a dream journal and be prepared to share some of his or her own dreams with the class.

**TSD 7028: Cultural Change in the 21st Century (3 units)**
In this course, we will examine major cultural patterns that are in transition today. We will take up questions such as the following: how cultures change and the patterns of resistance to change; the historical origins of the cultural conflicts alive in the United States today; which kinds of values are most resistant to change; and the link between personal and political cultural attitudes.

**TSD 7029: A Recent History of Psychedelic Drugs—Their Effects on Individuals and Society (1 unit)**
This course surveys the modern rebirth of psychedelic drugs in Western society. Looking at such material as the seminal discoveries of Gordon Wasson and Albert Hofmann, the psychological theories of Stanislav Grof, and the social-political activism of Timothy Leary, this course explores the impact and future of psychedelic drugs for scholars, scientists, and mystics.

**TSD 7030: Buddhist Activism and Social Change (1 unit)**
In this course, we will explore the relationship between activism, the effort to create positive change in the world, and Buddhist practice, the cultivation of mindfulness toward wisdom, compassion, and enlightenment. Questions we will explore include the following: What distinguishes Buddhist activism from secular activism? Is there an inherent conflict between the Buddhist concept of “radical acceptance” and the active pursuit of social, political, or ecological justice? What is the dynamic relationship between the process of inner change and any larger shift in social arrangements?

**TSD 7031: Life Balance and Stress Management for Students (1 unit)**
This course is a practical introduction to the elements of life balance and stress management. We will define stress, distress, work-life balance, prioritizing, time management, and other stress-management concepts. We will use self-assessments and the students’ own experience as an opportunity to explore these issues. This course will give individuals the effective skills to identify stress-related symptoms and help them to deal effectively with overcoming stress. They will learn specific tools that will immediately reduce negative stress, help increase productivity, teach them how to use energy in the right direction, and improve life balance. Creative projects, reflection papers, and proven relaxation techniques such as mindfulness and breathing exercises will be integrated into the course to facilitate the learning of students.

**TSD 7045: The Legacy of David Bohm (3 units)**
The course will explore the life and work of the physicist and philosopher David Bohm, who interacted not only with Oppenheimer and Einstein but also with J. Krishnamurti and the Dalai Lama. Bohm had argued that because “we are suspended in language,” there is a limit to the way we can understand the quantum world. Bohm felt that we could approach the quantum world through a new form of language—the strongly verb-based “rheomode.” In his later discussion with Blackfoot people, he discovered that their worldview was very close to the process-based views of quantum theory and their language was also richly verb based. (We shall discuss something of this world.) Bohm was convinced that the future of physics could not be resolved through some new theory alone but rather that a radically new order to physics was required—something as radical as the Copernican revolution that replaced Earth as the center of the universe. He came to see the everyday world of well-defined objects in interaction as an “explicate order,” one that is in a constant process of unfolding and enfolding out of a much deeper level—the “implicate order.” While mind and matter remain distinct in the explicate order, they become two sides of the one reality in the implicate order. In addition, Bohm introduced the notion of “active information”—an electron is able to “read” the active information about its surroundings and in this sense has proto mind.

**TSD 7046: Goodness, Evil, Politics, and Change (3 units)**
Current political rhetoric seeks to mobilize constituents against “evil” others. In this course, while reflecting on readings related to the diversity of cultural understandings of morality, students critically explore how social psychology and depth psychology each frame good and evil. Through this transdisciplinary approach, students critically assess their own relationship to a good–evil duality and their susceptibility to ideological and political rhetoric that dehumanizes the other and constructs the enemy.

**TSD 7047: Integral Sustainability: Personal and Social Transformation in a World on the Brink (3 units)**
Students will engage in readings and dialogue about sustainability while engaging in personal and community projects that promote
sustainability at personal, social, and global levels. At the same time, through readings and discussions, students will be introduced to
eco-philosophy and green psychology while exploring lifestyles that integrate body, mind, and spirit in a sustainable whole.

**TSD 7057: Integral Methodology: Integral Methodological Pluralism (3 units)**
This course begins with a survey of the wide range of research methodologies, or approaches to knowledge, suggested by Wilber’s AQAL model.
In particular, it will examine methodologies from all four quadrants and in each case from both inner and outer perspectives. For example, the upper left (UL) quadrant concerns the inner life and can be seen from its own inner perspective (heuristic inquiry, phenomenology), or it can be seen objectively from an outer perspective (“structural” approaches such as Piaget’s developmental psychology, Loevinger’s ego development, etc.). Likewise, the lower left (LL) quadrant can be studied in its own interior (Socratic dialog, Buber’s “I and thou,” hermeneutics) or objectively from outside (Spiral Dynamics’ “value memes,” linguistics, European structuralism). The course surveys these methodologies, emphasizing those that deal with inner experience and social realities. Then students will concentrate on one or two methods of particular interest, developing a deeper knowledge of them and working in small groups to carry out and report a study using their method of choice.

**TSD 7077: History of Integral Thought and Action: Asia, Europe, and U.S. (3 units)**
The History of Integral Thought and Action covers a fascinating deep history of the roots of integral thought, leading all the way up to its present forms and applications. The course will explore the thought and lives of figures such as Sri Aurobindo and the Mother, Henri Bergson, Jean Gebser, Pierre Teilhard de Chardin, Joanna Macy, and Ken Wilber.

**TSD 7095: Culture, Myth, and Transformation (3 units)**
In this course, one's culture, as the structure for adaptation to existence, is critically engaged. The unknown and invisible forces that plague human flourishing are managed differently by different cultural and religious understandings and beliefs. Learners ground propensities of primordial consciousness through readings on mythic consciousness (Armstrong), move to inquire about the residual archetypal consciousness (Jung), and finally learn to appreciate the influences of the cultural unconscious and cultural complexes (Singer, Kimbles, and others) that constrain approaches to change. In addition, an array of readings in theological anthropology help to surface taken-for-granted assumptions of the prevailing Western culture. The readings, class discussion, and activities will enable learners to fashion a transdisciplinary frame through which they may critically engage Western culture, other cultures that inform them, and the clash of potential cultural complexes, all of which can limit the horizon of their transformative learning.

**TSD 7097: Transformative Learning in an Age of Connectivity (3 units)**
In this course, participants critically distinguish between embedded (cyclical) time, clock time, and virtual time through various readings, and discuss the merits of each to learning, particularly transformative learning. Additionally, participants experience these different kinds of time in a number of embodied and relational ways, including meditative practice, joining with peers in natural and contemplative settings, touring the city with the help of ICTs, sharing ideas with people who engineer ICTs, chatting with young people immersed in the connectivity culture, and having conversations with teachers who routinely broadcast creatively crafted learning in multimedia. Each learning day includes timescapes informed by the different kinds of time so that participants live all three.

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

**TSD 7900: Thesis/Dissertation Seminar (0 units)**
The advanced student’s researching and writing of a thesis or dissertation progresses with the mentorship of, and in close consultation with, one’s Thesis or Dissertation Chair and Committee. 
Prerequisites: TSD 6900; advancement to candidacy.

**TSD 8003: The Grand Integral Vision: An Introduction to Integral Thought and Action (3 units)**
Integral visionaries and practitioners from Sri Aurobindo to Ken Wilber have provided the most comprehensive, relevant, controversial, and practical attempts to synthesize ancient, modern, and even postmodern understandings of the cosmos. This course examines the deep thought and practices of the most important of these with an emphasis on coming to a full appreciation of the radically new cosmos disclosed by the Grand Integral Vision. We examine this great vision while at the same time exploring its implications for spiritually informed personal growth and effective action in the world.

**TSD 8004: The Feminine Face of Science (3 units)**
This course briefly reviews the development of science as a masculine philosophy, examines the impact of feminism on it, and then expands on the qualities and ways of seeing offered by what Jung calls “the feminine principle.” We will explore the role for feeling, nurturing, receptivity, subjectivity, cooperation, relatedness, and intuition in the questions, methods, and goals of science. It is the instructor’s conviction that the feminine in both men and women can infuse science with a new spirit of cooperation and compassion. It can change long-held ideas about progress and about what makes “good science.”

**TSD 8005: Introduction to Transformative Studies (3 units)**
This course introduces the fundamentals of distinguishing, knowing, communicating, and facilitating transformative process. In this course spanning individual, relational, organizational, and cultural perspectives of transformation, students will explore how change may be understood and practiced. Particular emphasis will be placed on the development of transdisciplinary views of systemic complexity, higher-order processes of change, and the ways in which academic inquiry itself can become a self-organizing, transformative process.

**TSD 8007: Traditions of Ecstatic Shamanism (3 units)**
Ecstatic shamanism is the earliest form of transformative practice and is based upon heightened feelings that inspire music, shaking bodies, and enhanced states of consciousness. Its improvisational nature and emphasis upon wild experience distinguish it from routinized shamanism, the maintenance of stabilized rituals and guided fantasies. We will review several traditions of ecstatic shamanism, including the Zulu, Inuit,
Japanese Seiki Jutsu, Shakers of St. Vincent, Kalahari Bushmen, and contemporary forms of ecstatic shamanism. Ecstatic shamanism will be considered as a well-formed model for whole mind/body/heart/soul transformation and will be used to evaluate subsequent historical approaches to transformation. We will question whether the latter approaches evolved or devolved from the earliest shamanic forms.

**TSD 8009: Experiments with Transforming the Everyday (3 units)**
Everyday routines will provide a laboratory for our attempts to transform the ordinary into the extraordinary. We will create experiments that aim to alter habitual patterns that may include reading and writing, watching television, washing the clothes, everyday greetings, taking out the trash, ordering a pizza, and so forth. We will situate the work within the traditions of absurd psychotherapy, experimental theater, and wild shamanism. The cybernetics of change, based on the epistemology of Gregory Bateson, Heinz von Foerster, and Francisco Varela, will be used to provide theoretical maps of understanding.

**TSD 8010: Organic Inquiry (3 units)**
Organic Inquiry (OI) is a qualitative research approach that engages story (narrative) and the liminal to deepen understanding and to foster insights about a personal, lived experience that has had a profound effect on the inquirer. In this course, learners study about OI’s development and the enhancing characteristics it brings to narrative methods. Using their own area of interest, learners initiate a mini-inquiry, following the phases of the approach. Through readings by the major writers on OI and through applied practice, learners are prepared for writing their research comprehensive essay.

**TSD 8011: Transformative Learning (3 units)**
In this course, “transformative learning” serves as an organizing frame in which to explore different theories and practices of transformative learning, particularly in education. Learners are expected to critically engage with the readings and to articulate their resonance with or resistance to them. In addition, learners write an essay on an original inquiry proposal based on the dissonance or alignment between the theories and practices in the literature that they’ve reviewed and the lived-life circumstances with which they are familiar.

**TSD 8012: Heuristic Inquiry and J. Krishnamurti (3 units)**
This class is an exploration into the self as researcher using the heuristic method of qualitative inquiry and the ideas of J. Krishnamurti. This class will work as a whole to examine the theory and application of Krishnamurti’s perspective to heuristic inquiry. Small groups will work toward conducting a complete heuristic inquiry around specific topics. The goal is growth in personal awareness and a deeper understanding of integral consciousness, as well as an increased capacity in the method of heuristic inquiry.

**TSD 8013: Self and Other (3 units)**
In this course, learners observe their own feeling toward “other” while exploring the Western religious, philosophical, and psychological literature on the wholly other and its relationship to the West’s ontological and epistemological beliefs. To provoke awareness, literature from a tradition other than Western that discusses its relationship with the extra-ordinary is also engaged. With insight, learners write about how the prevailing culture’s relationship to other (what is unknown) informs their own feeling about and relationship to strangeness.

**TSD 8014: Creativity and Personal Transformation (3 units)**
In this class, we will explore the relationship between creativity and personal transformation. The word *creativity* is typically associated with the arts and the sciences. We will use a broader approach, assuming that our selves are a creative product. Central to this course will be the development of the ability to take research findings about the characteristics of the creative person or process and relate them to our experience. We will discover our own “voice” as we learn to strike a balance between the “academic” and the “personal” in our writing. Students are invited to see their lives as a creative process and to develop a creative vision of their future.

**TSD 8016: Spiritual Teachers (3 units)**
This course will examine a number of diverse teachers of Eastern spirituality in the 20th and 21st centuries. We will compare teachers along the dimensions of ontology, pedagogy, relationship with students, and goals. We will explore the questions: What constitutes legitimate authority in a spiritual teacher? How can spiritual seekers discern which teachers are appropriate for their needs? How are specific techniques of teaching (“crazy wisdom,” “guru-chela relationship,” “normative discipline,” or “authoritarianism”) experienced in the lives of students, and how do these techniques vary across teachers? In what ways are Eastern ideals of spiritual instruction compatible with or in conflict with Western cultural assumptions? Readings and discussion will include writings by teachers and reports from supportive as well as disaffected students.

**TSD 8018: Creativity and Conflict (3 units)**
Creativity and Conflict at Work: The human roots of corporate life make a contribution to the burgeoning tide of activism that is calling for higher ethical standards and corporate social responsibility within the corporate world. It offers a radically new way to look at a company, work, a product, and company organization. Nobel Prize winner Milton Friedman says that the only social responsibility a company has is to make a profit. This view is widely accepted in our society, although a movement is developing that questions this basic assumption. I am suggesting another view: A company is a complex field of interacting and conflicting forces out of which a product emerges. The interests of the stockholder make up just one set of these forces. The corporate system arises out of the natural creativity of human beings. This creativity, in the main, is expressed in the work that we do. Therefore, to understand a company, its organization, and its reason for being, we must understand creativity and work, what they involve, and their importance to our mental health.

**TSD 8120: Learning Community I (0 units)**
Learning Community serves multiple purposes. It is designed to develop a community of online learners; to foster dialogue, reflection, and exploration about the coursework and its relationship to individual and collective interests; to develop or improve basic scholarly skills; and to integrate the material from the coursework. It also serves as an online “homeroom.”
TSD 8125: Creative Inquiry: Scholarship for the 21st Century (3 units)
This course provides an introduction to research as a creative and transformative process. It will address issues such as the relationship between the academic and the transformative; what it means to be a scholar in the 21st century; how to get in touch with one’s research passion and integrate it into one’s coursework; how to think about research in a way that integrates personal reflection and personal growth with solid, grounded scholarship in an academic context; what the role of the literature review is and how to approach it; and how to develop one’s academic voice. The knowledge base is drawn from the philosophy of social science, educational and developmental psychology, creativity research, complexity, and inter- and transdisciplinarity theories and research.

TSD 8130: Transdisciplinarity: Complex Thought and the Pattern That Connects (3 units)
It is becoming increasingly clear that complex issues often cannot be addressed from the perspective of a single discipline. This course focuses on how research is conducted across disciplines. We will briefly explore the history of disciplines and inter- and transdisciplinarity, and study a number of exemplars that draw from disparate disciplines to assess a variety of possible strategies. Transdisciplinarity will be presented as an approach that is driven by inquiry rather than discipline; is meta-paradigmatic rather than intra-paradigmatic; requires a form of complex thought to organize knowledge in a way that connects and contextualizes, rather than separates and reduces; and acknowledges the central role of the knower in all-knowing. How can we learn to think across disciplines in a way that is inquiry based, when we have been taught to think inside our disciplinary silos? The work of a number of transdisciplinary exemplars will be studied in depth. Topics include how to develop a knowledge base in a multidisciplinary approach; how to research, review, and integrate perspectives from different sources relevant for the student’s research topic; how to develop a solid understanding of the dominant discourse(s) in one’s area of inquiry and address its limitations; and how to develop a theoretical framework for inquiry. The course will also cover how to integrate the knower in the known—how to reflect on how who we are and our values, assumptions, and blind spots play a role in our inquiry. Students will be able to ground all the work in this class in their chosen areas of inquiry.

TSD 8132: Understanding New Religions and Spiritual Movements (3 units)
The growth of religious and spiritual movements, both imported from other societies and originating in the United States, has implications for the way in which Americans address the sensibilities of spirituality and religiosity. This course offers several theoretical models for understanding the categories of new religions and provides a context for inquiry into why new religions are prominent in American society today. In addition, each student will select one new religious movement (NRM) to study in depth. Students will learn how to describe and analyze new religions demographically, ethnographically, and phenomenologically. Qualitative methods of interview, narrative, and questionnaire will be examined, and each student will gain familiarity with one or more of these methods. Each student will learn how to research an NRM by conducting an ethnography of the movement, including its beliefs, organization, any controversies surrounding the group, the experiences of members, the literature on the NRM, and how the NRM functions in the current religious milieu of the United States. Throughout the course, students will be required to examine their own assumptions, beliefs, and personal stances regarding NRMs. At the end of the semester, each student will have grounding in the literature on NRMs, some sophistication in conducting online research, and a capacity for reporting others’ religious experiences.

TSD 8133: Contemporary Spiritual Leaders (3 units)
Contemporary spiritual leaders demonstrate diverse styles of leadership and meaning making in an age of increasing cross-cultural communication. This course will examine the contributions of several leaders from Eastern, Western, and indigenous spiritual traditions to our notions of what is real, how we know what we know, what is of value, and what the nature of inquiry is. Through the study of biography, leadership styles, and thought systems, students will come to appreciate how individuals and groups make meaning of the world, through innovation as well as accumulation. We will question how we can learn more about ourselves through the study of leaders who offer distinct paths to knowledge of ourselves and the cosmos.

TSD 8134: Authority and Leadership in Spiritual Communities (3 units)
In the face of growing religious pluralism and spiritual eclecticism, religious groups with powerful, even authoritarian leaders are growing in number, while groups with little control over their members are declining in number. Sectarian, even fundamentalist movements are increasing in many world religions. Accusations of “brainwashing,” “undue influence,” improper sexual behavior, and imprisonment are leveled against authorities in all sorts of spiritual organizations, from established churches to small cults. This course will examine the creation and perpetuation of legitimate authority and leadership in spiritual communities, and how the attribution of charismatic power to leaders can lead to the development of illegitimate authority. We will analyze the nexus of sacred influence and secular power in a number of spiritual communities in order to understand how spiritual communities are associated with a number of social problems.

TSD 8210: Self, Society, and Transformation (3 units)
This course examines the relationship between self and society in a planetary context. It will address the nature of interconnectedness, examine new ways of understanding our planetary predicament, and introduce interpretive frameworks from the sociology of knowledge, the sociology of social change, and the study of cultures. Throughout the course, students will be invited to look at their own research inquiry through these particular lenses.

TSD 8215: Varieties of Scholarly Experience (3 units)
This course provides a general introduction to research methods, models of research, and research design. It includes an overview of the epistemological and ontological foundations of research, a survey of research methods, and the basics of research design. Students will reflect on the ways in which the human sciences have addressed very basic philosophical questions that have a profound influence on our research and our everyday existence. Students will learn how inquiry questions and values are related to specific methods and research designs.

TSD 8217 Feminist Research Methods (3 units)
Examination of feminist, womanist, and postcolonial epistemologies, ontologies, and methods from a transdisciplinary perspective. Development of a feminist praxis will include consideration of various feminist paradigms, postmodernism, standpoint epistemology, and theory combined with study of action research. Students will learn how to use specific feminist methods, including oral history, ethnography, content analysis, and collaborative inquiry, in an individual or group project.
power places of Buddhaland in India for examples.

for sacred travel. “Going forth” into a state of no permanent home was a key feature in the Buddhist tradition, and we will look primarily at places that are foreign to us, places of sacred power charged with the energy of antiquity, beauty, or spirituality where we will leave behind cell phones, computers, cars, home life, and all the other ongoing distractions. It is exploring sites of awe-inspiring nature, sites associated with a great teacher, or historical edifices consecrated for worship or ritual, as well as one’s inner space where the physical world meets our spiritual reality. As this exploration involves planning, persistence, and often considerable sacrifice, we will learn about how to prepare successfully through art, literature, archaeology, and history, this course explores the evolution of human consciousness from its pre-human origins through the Neolithic and Paleolithic periods, through ancient history, and on down through the Renaissance to modernity and postmodernity. It will begin with the origins of the human mind as depicted in the writings of Merlin Donald and David Lewis-Williams, and continue with an inquiry into cultural and historical structures of consciousness with Jean Gebser, Ken Wilber, and Allan Combs. The course will be based in an ongoing dialogue and exploration of these topics on the web, as well as requiring midterm and end-of-term papers.

TSD 8225: Evolution of Consciousness (3 units)
Through art, literature, archaeology, and history, this course explores the evolution of human consciousness from its pre-human origins through the Neolithic and Paleolithic periods, through ancient history, and on down through the Renaissance to modernity and postmodernity. It will begin with the origins of the human mind as depicted in the writings of Merlin Donald and David Lewis-Williams, and continue with an inquiry into cultural and historical structures of consciousness with Jean Gebser, Ken Wilber, and Allan Combs. The course will be based in an ongoing dialogue and exploration of these topics on the web, as well as requiring midterm and end-of-term papers.

TSD 8226: Being in Pilgrimage: Sacred Travel (1 unit)
Travel is movement from one place to another. Sacred travel, or pilgrimage, is creating the opportunity for a powerful experience in an extraordinary place, removing ourselves from ordinary reality and opening to extraordinary reality. Sacred travel is movement to a place or places that are foreign to us, places of sacred power charged with the energy of antiquity, beauty, or spirituality where we will leave behind cell phones, computers, cars, home life, and all the other ongoing distractions. It is exploring sites of awe-inspiring nature, sites associated with a great teacher, or historical edifices consecrated for worship or ritual, as well as one’s inner space where the physical world meets our spiritual reality. As this exploration involves planning, persistence, and often considerable sacrifice, we will learn about how to prepare successfully for sacred travel. “Going forth” into a state of no permanent home was a key feature in the Buddhist tradition, and we will look primarily at the power places of Buddhaland in India for examples.
TSD 8227: Improvisation (1 unit)
This course is designed for several overlapping interests: exploring your own affinity with improvisation; discovering the depth of possible ways of collaborating with others; and understanding that through improvisation both artists and non-artists can expand in a deeper participation with diversity. In other words, it is an opportunity for greater appreciation of improvisation in terms of both personal expression and its role in society. We will look at the consciousness involved in improvisation that facilitates growth within an individual or group; and we will aim toward a greater understanding of the factors that allow improvisation to be available in a given context, developing and sharing ideas for increasing flow in group situations. This will be an inquiry into improvisation and the conditions that evoke it. Looking at the ways social and personal perspectives influence our openness to improvisation, we will explore themes that are integral to the process. We will also discuss aspects of common culture and language that are antagonistic to improvisation. We will reflect on implications for learning and change inherent in improvisation.

TSD 8320: Learning Community III (0 units)
Learning Community serves multiple purposes. It is designed to develop a community of online learners; to foster dialogue, reflection, and exploration about the coursework and its relationship to individual and collective interests; to develop or improve basic scholarly skills; and to integrate the material from the coursework. It also serves as an online “homeroom.”

TSD 8420: Learning Community IV (0 units)
Learning Community serves multiple purposes. It is designed to develop a community of online learners; to foster dialogue, reflection, and exploration about the coursework and its relationship to individual and collective interests; to develop or improve basic scholarly skills; and to integrate the material from the coursework. It also serves as an online “homeroom.”

TSD 8720: Learning Community V (0 units)
Learning Community V serves multiple purposes. It is designed to continue the growth of the community of learners established during coursework to foster dialog and reflection about dissertation and its relationship to the individual and collective interests.

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

TSD 9610: Comprehensive Exam: Publishable Essay—Dissertation Literature Review (3 units)
This course focuses on writing a literature review for the student’s dissertation. This literature must be written in such a way that it can be submitted as a publishable article to a journal relevant to the student’s interest area.

TSD 9611: Comprehensive Exam: Essay—Dissertation Research Methodology (3 units)
The second Comprehensive Exam outlines and articulates the methodology the student will use for the dissertation or equivalent. As well as showing how the student intends to apply the methodology, the paper must, among other things, explain why this particular methodology was chosen, where it is situated in the broad spectrum of available methodologies, and what its limitations are.
**Writing, Consciousness, and Creative Inquiry**

**MFA in Creative Inquiry, Interdisciplinary Arts**

**MFA in Writing and Consciousness**

**Department Chair**
Cindy Shearer, DA

**Core Faculty**
Anne Bluethenthal, MFA
Carolyn Cooke, MFA
Sarah Stone, MFA

**Adjunct Faculty**
Randall Babtkis, MFA
Kris Brandenburger, PhD
Judy Grahn, PhD

**Recent Adjuncts, Mentors, and Visitors**

**Creative Inquiry, Interdisciplinary Arts**
Liz Ameni-Holmes, Claudia Bernardi, Melanie Demore, Paco Gomez, Mary Guzman, Stephanie Anne Johnson, Rhodessa Jones, Betty Nobue Kano, Krissy Keefer, Shiloh Sophia McCloud, Gay Outlaw, Sharon Page Rich Richia Silvia Parra (Mama Coatl), Canyon Sam, Debra Walker, Erick Walker, Michael Wong

**Writing and Consciousness**
Kate Braverman, Gabrielle Calvocoressi, Leonard Chang, Daphne Gottlieb, Esther Lee, Laura Glen Louis, Alison Luterman, Sabrina Orah Mark, Katia Noyes, Julie Orringer, Ann Packer, ZZ Packer, Melissa Pritchard, Jaime Robles, Elizabeth Rosner, Lisa Rosenberg, Zaid Shlah, Jervey Lysley Tenorio, Tervalon, Margaret Troupe, Quincy Troupe, and Felicia Ward

**Department of Writing, Consciousness, and Creative Inquiry**
The MFA in Creative Inquiry, Interdisciplinary Arts and the MFA in Writing and Consciousness explore the intersection between artist and society, craft and aesthetics, history and contemporary arts and literature, bringing together the artist or writer and the greater world. These programs affirm writing, art-making, and bearing witness as fundamental to human life and as ways to share—and possibly transform—human experience. Our programs value the interdisciplinary inquiry inherent within all art-making and welcome the chance to work with artists of all disciplines (literary, visual, performing, media, and interdisciplinary). The creative modes of inquiry built into each program allow for personal, professional, and artistic growth.

The programs have a deep engagement with diversity of all kinds: a wide-ranging aesthetic, based on a respect for all forms of art and all varieties of human experience. Our approach to teaching and learning combines generosity, rigor, and openness, empowering our writers and artists and also challenging them to reflect deeply. The programs combine a strong curricular structure with a flexibility that allows students to pursue their own priorities. We offer individual and group feedback, arts theory and practice, studies in consciousness and creative inquiry, and professional development courses. Artists and writers in the two programs can work entirely in their own program and preferred genre or can take coursework between the two programs, customizing their course of studies to fit their individual needs and interests.

Note: Writing, Consciousness, and Creative Inquiry also welcomes qualified students to take writing courses in our department. CIIS students in programs outside the MFA in Writing and Consciousness or the MFA in Creative Inquiry, Interdisciplinary Arts must take CIA 7049: Writing Workshop before enrolling in Writing and Consciousness (WRC) Art of Writing electives (such as WRC 7142, WRC 7138, WRC 7131, WRC 7087, and WRC 8888).

**About the MFA in Creative Inquiry, Interdisciplinary Arts**

*The only word an artist needs to hear is “Yes.”*
—Gertrude Stein

In the MFA in Creative Inquiry, Interdisciplinary Arts, we believe that art-making is a pioneering, transformative act that moves, often changes, sometimes revolutionizes culture. To achieve this, we ask our artists to become more aware, reflective and adept, willing to expand their skills and capacities and able to place their own work within a creative inquiry that takes them more deeply into the nature and meaning of their art. Artists also discover and then get the chance to exploit interrelationships among the arts and the diverse, interdisciplinary perspectives on art they are exposed to by bringing what they learn back into their art practice and using it to create art that is truly innovative, has deep impact, or powerfully challenges personal or cultural perceptions. Our students expand their artistic vision, define their aesthetic niche, place themselves in a historical context, enrich their art process, participate in interdisciplinary discourse about the contemporary arts, experiment with new ways of crafting art, and advance their professional options.
We invite artists crossing disciplines (writer-performers, visual artist–dancers, actor-musicians, for example) and artists practicing in a single discipline who are drawn to the potential of interdisciplinary reflection to join us. MFA in Creative Inquiry, Interdisciplinary Arts students are working artists who have a strong body of work, professional accomplishments in the arts, or mastery in an art discipline. Students work closely with faculty members—in class, one-on-one and online—and mentors. All faculty members and mentors are accomplished working artists.

Our curriculum emphasizes art-making as a cross-disciplinary or multidisciplinary activity (making artists more aware of and better able to use ideas and techniques from other art forms); interdisciplinary studies of art history and practices (philosophical, spiritual, political, cultural); diverse perspectives on what it means to make art (including multicultural, feminist, indigenous, queer, socially and politically engaged); and the achievement of our artists’ career aspirations—in teaching, in activism, or within nonprofits or community organizations. All coursework is deeply interconnected. For example, in workshops, artists immediately make “real” the ideas explored in creative inquiry, interdisciplinary arts seminars, or pedagogy classes, while using the critical reflection skills those courses enhance. We also encourage assumptions to arise throughout the curriculum about the role of art in the world; teacher, student, and peer; response/feedback; intent; and context in art-making so that the insights our artists acquire through self-reflection and study lead to personal and artistic growth, as well as career development. Both programs contain a significant professional development component, including second-year courses in teaching, arts administration, editing and publishing, and community arts.

About the MFA in Writing and Consciousness

If writing is thinking and discovery and selection and order and meaning, it is also awe and reverence and mystery and magic.
—Toni Morrison, “The Site of Memory”

The writers in the MFA in Writing and Consciousness program—a supportive community of faculty and students—encourage and challenge each other to create beautiful, powerful work, literature that changes lives. Our approach combines intellectual rigor with playful curiosity and the willingness to take risks and experiment in workshop, art, and craft courses. Studies in consciousness, theory, and the relationship of contemporary literature to history bring the greater world into our writing. We do not believe that literary artists exist in a vacuum or that artists must separate from the culture to create; rather we hold the view that art provides a profound method for engaging self and culture and that it can transform the individual and the world. Our poems, stories, essays, novels, memoirs, and multigenre work may aim to change the world, develop the consciousness of both writer and readers, or simply delight and surprise our readers.

The MFA in Writing and Consciousness program has an unusual multigenre, multidiscipline approach, and a strong focus on diverse, international, contemporary literary models. Courses on the art and craft of writing combine writing instruction with an education in reading as a writer and an overview of the history of, and contemporary practices in, the writing genres. These courses combine art and craft instruction with an education in reading as a writer and an overview of the history and contemporary practices in the writing genres. This combination of courses, focusing on genre and then specific craft elements (that may cross genres), exposes students to the essential techniques and current practices in a variety of types of writing, while allowing them to develop dexterity as writers and proficiency in various literary forms.

Admissions

Applicants must meet the general admissions requirements of the Institute. Information about application procedures and deadlines, and transfer of credit, can be found in the CIIS catalog. Students must complete their bachelor’s degree before beginning the programs: There is no requirement as to the field of study of the undergraduate degree. Students can demonstrate appropriate levels of accomplishment and commitment to their art by means of work samples and personal statements.

Applicants submit the following:
- Academic transcripts
- Autobiographical statement (5–7 pages) incorporating the following questions: What interests you about the MFA at CIIS and what prepares you for it right now? What project or projects are you currently working on? How would you describe yourself as a writer or artist and what influences or experiences have been central for you?
- Vision statement (1–2 pages): What would you like to accomplish during your MFA? Where do you see yourself five years after graduation?
- Two letters of recommendation (one from an academic advisor or someone familiar with the applicant’s ability to do academic work, and one from a supervisor in a recent professional or volunteer setting).
- Art sample:
  - MFA in Creative Inquiry, Interdisciplinary Arts: Submit a work sample from your art practice (15–20-page manuscript for writers, CD for performers or visual artists)
  - MFA in Writing and Consciousness: 15–40-page sample of imaginative writing (fiction, creative nonfiction, poetry, mixed-genre work, or some combination of the above)

These items and the personal interview are all considered in the Admission Committee’s decision. The Graduate Record Examination (GRE) is not required.

Creative Inquiry, Interdisciplinary Arts Curriculum Overview

This 48-unit degree results from two full-time years of course work, which can be accomplished entirely through weekend intensive and online work, and culminates in completion of a substantial artistic project, developed with and supervised by an MFA faculty member. The curriculum offers students four different kinds of educational experiences: (1) MFA Workshop for Interdisciplinary Artists; (2) Creative Inquiry and consciousness coursework; (3) Interdisciplinary Arts Seminars (interdisciplinary and art practice seminars); (4) The Artist in the World (professional development for interdisciplinary artists).
Core Requirements: All students complete the minimum units in each category and get essential interdisciplinary arts, creative inquiry arts practice, and professional experience. Students also choose to work more deeply in areas that promise them the most artistic growth and/or professional development. For example, students wanting to emphasize their academic development may take the maximum Creative Inquiry and Interdisciplinary Arts seminar units, while students focused on their careers may want to take the maximum Arts Practice and Artist in the World courses. All students complete 18 units of Workshop (includes MFA workshop and MFA project).

Degree Outcomes: Graduates of the MFA in Creative Inquiry, Interdisciplinary Arts develop the skills and capacities to conduct an interdisciplinary inquiry in the arts and use it to expand and deepen their professional artwork. Graduating artists demonstrate the capacities to use innovation, experimentation, and cross-fertilization to enhance their artistic process; engage both theoretically and empirically with the historical, social, political, psychological, and philosophical contexts for their work and their artistic heritages; become more proficient as individual and collaborative artists, able to articulate their aesthetic points of view; and create viable strategies for bringing their art to the world and continuing to develop their professional skills. Through a substantial final MFA project (exhibit, manuscript, fully produced concert, CD/performance, etc.), the reflective/integrative essays that accompany and introduce these projects, and their portfolios of professional materials, Creative Inquiry artists demonstrate how they have grown personally, artistically, and professionally during the course of the program.

Curriculum

MFA in Creative Inquiry, Interdisciplinary Arts—48 units

I. Interdisciplinary Arts Workshop and MFA Project—18 units
   CIA 7091 MFA Workshop I
   CIA 7092 MFA Workshop II
   CIA 7712 MFA Project

II. Creative Inquiry—9–12 units
   A. These are all required courses:
      CIA 7104 Creative Inquiry for Interdisciplinary Artists
      CIA 7106 Art History and Meaning
      CIA 7071 Aesthetics of Value
   B. Electives
      3 units from any graduate CIIS program with advisor approval

III. Interdisciplinary Arts Seminars: Inquiry and Practice—9–12 units
   A. CIA 7223 Interdisciplinary Arts Seminar—3 units
   B. Arts Practice Seminars—3 units
      Select at least one from the following:
      CIA 7202 Arts Practice: Inter-Arts
      CIA 7203 Arts Practice: Performance Arts
      CIA 7204 Arts Practice: Sound Arts
      CIA 7205 Arts Practice: Visual Arts
   C. CIA 8888 Special Topics—1–3 units

IV. The Artist in the World—6–12 units
   CIA 7056 The Business of Art; OR
   WRC 7128 The Artist in the World: Preparing the Artist's Portfolio
   CIA 8888 Special Topics
   CIA 7038 Interdisciplinary Pedagogy

V. Electives—6 units
   Select from the following:
   CIA 7218 The Artist as Administrator
   CIA 7301 Teaching Practicum
   CIA 7302 Community Arts Practice I
   CIA 7303 Community Arts Practice II
   CIA 8799 Independent Study
   CIA 8888 Special Topics

Students with a substantial writing practice can substitute some of these requirements for courses offered in the MFA in Writing and Consciousness program. (See requirements for Writing and Consciousness courses and the Art of Writing seminars). Courses in the MFA in Writing and Consciousness will be offered on the same weekends as courses for the MFA in Creative Inquiry, Interdisciplinary Arts. Students may take approved electives from other CIIS programs.
Course Descriptions—MFA in Creative Inquiry, Interdisciplinary Arts

CIA 7038: Interdisciplinary Pedagogy (3 units)

Interdisciplinary Pedagogy asks students to explore and define their philosophies of teaching and learning, along with the nature of learning environments and teacher-student relationships. Topics include designing learning events for adults and community groups, managing classrooms, scaffolding lessons, and structuring courses. Students will gain experience teaching in a simulated classroom, facilitating discussion, responding to student work, and assessing themselves and their learners. They will also develop a teaching opportunity and offer it in a learning environment (from classroom to community organization) that meets their career goals.

CIA 7049: Writing Workshop (3 units)

Encouraging of all genres of writing, students bring work and questions; the purpose of the workshop is to provide an atmosphere of confidence-building support and critique. The underlying premise is that students will learn how to critique themselves appropriately by practicing in a guided group setting. Questions of technique, meaning, expressing vocally, composition, etc., are addressed as needed. This course is a prerequisite for non-MFA students wanting to take MFA courses.

CIA 7056: The Business of Art (3 units)

As artists, we need to bring as much heart and creativity to the business of survival as we do to our art itself. The class encourages students to think and identify as visionary entrepreneurs who transform their dream into a reality and develop a plan of action and an overview for the next steps they need to take to make their vision into a lifework that supports them financially. Grounded in the vision plans, we will collectively develop materials that can be used for fundraising, promotion, web design, etc. The Business of Art is designed to provide an environment in which all students are supported in looking both inward and outward, bringing disparate aspects of their creative life into a comprehensible whole, rooted in their deepest values.

CIA 7071: Aesthetics of Value (3 units)

An interdisciplinary inquiry into aesthetics that explores the ideas, principles, and preconceptions that drive artists, which culminates in students articulating their aesthetic “lens” and preparing their own aesthetics statement. Students will explore thinkers such as Sappho and Plato as well as artists and aestheticians in the current artistic discourse and will critically reflect on their own points of view.

CIA 7073: Production and Marketing (3 units)

Building on work from The Business of Art, the objective in Production and Marketing is to prepare student-artists to put their work out into the world. Students will be engaged in every aspect from fundraising to marketing to producing an arts event. We will be acquiring skills in all areas of artistic production and marketing, including creating a budget, writing a fundraising letter, booking space, hiring crew, writing a press release, developing a marketing plan, and collaborating with other artists. Students are expected to investigate their own field of interest and to assess the unique needs of that genre (e.g., students may investigate the publishing or recording industry; they may examine the needs and demands of gallery showings or theater production) Students may also get assistance in creating portfolios, résumés, curriculum vitae, artist statements, and web design in this class.

CIA 7091: MFA Interdisciplinary Arts Workshop I (6 units)

In this workshop, students explore how the arts intersect, interrelate, and rely on each other by using their own artwork as the primary course text. Topics covered include the formal applications used in a variety of art forms, techniques each artist has drawn on, artistic process and influences. Students keep journals, study texts from a variety of art forms, and begin to develop a vocabulary and a method for responding to each other’s work. Expert mentors introduce additional interdisciplinary perspectives on art practice and work with each student to develop an individual art project.

CIA 7092: MFA Interdisciplinary Arts Workshop II (6 units)

A follow up to MFA Interdisciplinary Arts Workshop I, this course allow students to build on the skills and expertise of the first semester, while offering a new perspective and approach. Students’ work continues to be the primary course text, and students continue to work with outside mentors, keep online journals, and read and reflect on texts from a variety of arts forms as they develop a body of their own work and a plan for the MFA Project.

CIA 7104: Creative Inquiry for Interdisciplinary Artists (3 units)

Creative Inquiry is the quest one makes in life that becomes expressed through art. A discovery-oriented learning process, creative inquiry asks artists to explore the meaning-making opportunities art provides by giving them the chance to explore, for example, the questions and issues of one’s era, the experiences that formulate one’s art questions, the silences an artist has decided to fill. Social, political, historical, spiritual, and psychological factors “place” each of us on a path with other members of our generation. We also are heirs to arts that have gone before us, and are being created by our peers. How do we turn these factors into “creative inquiry” that carries us through life, as artists who keep our minds alive and continue expanding our capacity to translate deeply felt knowledge into works of art?

CIA 7106: Art History and Meaning (3 units)

An interdisciplinary inquiry into art history that culminates in students “claiming” a lineage for their art-making. Students explore art history from an interdisciplinary perspective, examining historically how the arts have interrelated and informed each other, and how the work of other artists makes their work possible. Students become more expert and fluent in the history of their own art form and related arts, discover and claim their particular lineage, and become more able to reflect critically about the evolution of the arts.

CIA 7202: Arts Practice: Inter-Arts (3 units)

This course, offered on a rotating basis with other arts practice courses, fosters students’ aesthetic and skill development in their inter-art practice through arts instruction, intensive artwork, class sessions, and individual and/or small-group meetings (with faculty or mentors), as well as readings on the history and practice of inter-art forms. Students will integrate at least two art disciplines and/or develop collaborative work with another artist. Focus is on artistic process, purpose, and discipline and/or specific craft elements (across genres), as well as essential techniques and current practices.
CIA 7203: Arts Practice: Performance Arts (3 units)
This course, offered on a rotating basis with other arts practice courses, fosters students’ aesthetic and skill development in performance arts (movement, dance, theater, and other dramatic arts) through arts instruction, intensive artwork, class sessions, and individual and/or small-group meetings (with faculty or mentors) as well as readings on the history and practice of performance. Students may examine choreography or performance, exploring, challenging their patterns of expression, increasing their movement/performance “tools,” and expanding their movement/performance technique and style. Focus is on artistic process, purpose, and discipline and/or specific craft elements (across genres), as well as essential techniques and current practices.

CIA 7204: Arts Practice: Sound Arts (3 units)
This course, offered on a rotating basis with other arts practice courses, fosters students’ aesthetic and skill development in uses of sound (voice, tone, music, electronic, or others) through arts instruction, intensive artwork, class sessions, and individual and/or small-group meetings (with faculty or mentors), as well as readings on the history and practice of performance. Students develop their voices or their ability to make, capture, or manipulate sound in their work. Focus is on artistic process, purpose, and discipline and/or specific craft elements (across genres), as well as essential techniques and current practices.

CIA 7205: Arts Practice: Visual Arts (3 units)
This course, offered on a rotating basis with other arts practice courses, fosters students’ aesthetic and skill development of a visual or craft object through arts instruction, intensive artwork, class sessions, and individual and/or small-group meetings (with faculty or mentors), as well as readings on the history and practice of visual arts. Students explore uses of image, symbol, or theme in their work or expand their technical skills. Focus is on artistic process, purpose, and discipline and/or specific craft elements (across genres), as well as essential techniques and current practices.

CIA 7218: The Artist as Administrator (3 units)
This course focuses on helping artists to develop their skills and capacities as arts managers and administrators—so that they can initiate or further develop their own arts business or nonprofit organization. Topics covered may include opportunities with arts organizations, the realities of and challenges of today’s economy, management skills, and practical information such as developing business plans or establishing and managing a nonprofit organization. In additional, students will learn how to collaborate successfully with community or arts organizations or businesses.

CIA 7223: Interdisciplinary Arts Seminar (3 units)
This interdisciplinary seminar takes a topic, concept, issue, or theme (offered on a rotating basis) and asks students to reflect on it through multiple disciplines and artistic exploration. In this course, students get the chance to engage academic perspectives as a way to launch the artistic process. As students examine the topic together, they also create interdisciplinary art together. Students will write short critical works and develop individual and group art projects. Work generated in this seminar may be presented to the public. Sample topics include Intersection of the Arts, Science and Spirituality; Western Concert Dance: Modernism, Post Modernism; and the Africanist Aesthetic: Image and Imagination in Political and Spiritual Quests.

CIA 7301: Teaching Practicum (3 units)
In this course, students further develop and implement the interdisciplinary teaching philosophy they articulated and perspectives they acquired in Interdisciplinary Pedagogy—identifying the writers, artists, or groups/learners they want to reach and focusing on articulating and practically implementing their career goals as teachers. Students develop a career plan and a set of workshops or courses as well as portfolio of readings, exercises, and assignments. They will interview and meet with learning organizations and will offer a course or workshops either as a community class or through one of these organizations. Students will also receive a teaching assessment and acquire the skills to assess their own work as teachers.

CIA 7302: Community Art Practice I (3 units)
Becoming a community artist is a valuable skill that artists in all disciplines can develop in addition to the technical expertise and professional experience they already have. Community art is based in the belief that cultural meaning and creativity reside with the community and that the task of the community artist is to aide community members in freeing their imaginations and giving form to their creativity. In this class, students will learn about the history of community arts practices and current trends in the field, and will embody a community arts project through group process, exercises, and working collaboratively. Students will only design and implement arts projects in the community.

CIA 7303: Community Art Practice II (3 units)
Building on the community artist skills and experience they acquire in Community Art Practice I, this course focuses on helping students to develop the skills they need to create sustainable partnerships and collaborations in their communities. Students identify social, political, cultural, or spiritual issues central to their communities and organizations, artists, and community members who may be collaborators or partners, and they envision, develop, and present a significant community arts project. Students explore the funding opportunities available to community artists.

CIA 7712: MFA Project (3 units each semester)
Over two semesters, student-artists develop an artistic project that reflects their core values and expands the possibilities for their lives as artists. Students work with a single faculty advisor throughout the year. Students include a statement of their aesthetics in the project. Examples of MFA projects are
- A completed book-length manuscript
- A fully produced dance concert or theatrical or musical performance
- An original song cycle written and performed
- An art exhibit
- A collection of poetry suitable for publication
- An original CD or DVD suitable for distribution
CIA 8799: Independent Study (1-3 units)
Coursework that extends a student’s field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and signed by the Department Chair.

CIA 8888: Special Topics (1-3 units)
A course of study not currently encompassed in the curriculum but relevant to the topic of creative inquiry/interdisciplinary arts.

MFA in Writing and Consciousness Curriculum Overview
This 48-unit degree results from two full-time years of course work, which can be accomplished entirely through weekend intensive and online work, and culminates in completion of a book-length literary project. The curriculum offers students four different kinds of educational experiences: (1) writing workshops, (2) seminars on the Art of Writing, (3) consciousness coursework, and (4) the Artist in the World (professional development for literary artists).

Core Requirements: The core requirements make sure that all students complete the minimum units in each category and get essential writing, consciousness, literary, and professional experience. Students also choose to work more deeply in areas that promise them the most artistic growth and/or professional development. For example, students wanting to emphasize their academic development may take the maximum Writing and Consciousness units, while students focused on their careers may want to take the maximum Art of Writing and Artist in the World courses. All students in the MFA in Creative Inquiry, Interdisciplinary Arts complete 18 units of Writing workshop (includes MFA Workshop and MFA Project).

Degree Outcomes: Graduates of the MFA in Writing and Consciousness learn to create accomplished imaginative work in at least one genre as they acquire the knowledge and skills necessary for a professional literary life. By the end of the program, graduates demonstrate the capacities to develop their art and craft as literary artists; engage both theoretically and empirically with the historical, social, political, psychological, and philosophical contexts for their work and their literary heritages; develop an understanding of the field of consciousness studies and its particular applications to literature; and prepare for professional careers in the literary world through courses in nonfiction writing, editing and publishing, and teaching writing. Our graduates are teaching writing, working in publishing, and publishing their own work with both mainstream and alternative presses.

Curriculum

MFA in Writing and Consciousness—48 units

I. Writing Workshop and MFA Project—18 units
WRC 7093      MFA Workshop I
WRC 7094      MFA Workshop II
WRC 7712      MFA Project Two semesters.

II. Writing and Consciousness—6 units
A. Required Courses
   WRC 7081      Creative Inquiry for Writers: Writing and Consciousness
   WRC 7124      Contemporary Literature: Perspectives and Practices
B. Writing and Consciousness Electives—6 units
   6 units from any graduate CIIS program with advisor approval

III. The Art of Writing—9–12 units
Select from the following:
WRC 7087      Writing as Art: The Art of Text/Image
WRC 7131      Poetic Forms: The Art of Poetry
WRC 7138      Invention and Revision: the Art of Fiction
WRC 7142      Re-creating the Real: The Craft of Nonfiction
WRC 8888      Special Topics (1–3 units)

IV. Professional Development: The Artist in the World—6–9 units
Select from the following:
WRC 7128      The Artist in the World: Preparing the Artist’s Portfolio
CIA 7038      Interdisciplinary Pedagogy
WRC 8799      Independent Study (1–3 units)

V. Electives—9 units
Select from the following:
CIA 7301      Teaching Practicum
WRC 7083      The Art and Craft of Teaching Writing
WRC 7085      Editing and Publishing
WRC 8799      Independent Study
WRC 8888      Special Topics
Writing students interested in interdisciplinary approaches to writing may substitute some requirements for courses offered in the MFA in Creative Inquiry, Interdisciplinary Arts program, which has classes on the same weekends. Students may also take approved electives from other CIIS programs.

**Course Descriptions—MFA in Writing and Consciousness**

**WRC 7032: The Art of the Essay: Nonfiction Writing for Head and Heart (3 units)**
In *At Large and At Small*, Anne Fadiman shares the following about the “state” of the essay: “Today’s readers encounter plenty of critical essays (more brain than heart) and plenty of personal—very personal—essays (more heart than brain), but not many familiar essays (equal measures of both).” In this class, students will get the chance to write essays in a wide variety of forms and explore how the essay-creating process requires them to look within their own heads and hearts so that they insightfully engage the their readers emotionally and intellectually. Students will also read personal, lyrical, historical, critical, familiar, and experimental essays and will examine the role of research in essay writing.

**WRC 7051: Unlocking the Voice: Using Fragments and Reenactments in the Narrative of Personal Discovery (2–3 units)**
How do we get insight into our own lives, into how other people lived, through art? How do we (re)construct facts from our lives, from history and turn those into art? From Shakespeare to Romare Bearden, from Sappho to Cindy Sherman, we’ll look at poetry (the entire collection of Shakespeare’s sonnets and Sappho’s fragments) as well as the visual image (collage and photography) to tap into the consciousness behind a work of art. This is an advanced poetics course that includes an investigation into formal composition, uses of fragments, visual imagery, realism, and symbolism. From ancient to postmodern, we’ll channel it all and stir it into writing exercises produced each class. The course will explore the roots of “vision” and “inspiration,” and harness these concepts to discipline and formal practice evidenced by the writers and artists we study here. Why Cindy Sherman? Her own face is clay. Sherman reminds us through constant remaking of her own image that Shakespeare’s princes are also clay. Ditto Sappho. Ditto Bearden: material as artifact—collage as history and memory. Whether we approach the work as dreamers or as authority figures, as the humiliated or the indignant, the betrayed or the deceiver, the alienated or the inseparable, we will train our eyes to notice significant details and collusions in the texts and patterns of both written and visual art.

**WRC 7052: Critical Theory (3 units)**
This course brings critical texts to life, focusing on the reading and discussion of current trends in literary criticism, while keeping in mind deeper roots. This is critical theory for writers, offering the beginning or sophisticated critic a chance to develop an understanding of the uses, abuses, and relative power of language. Moving from self to other to social contract, the chosen texts represent a broad spectrum of ideas, enabling the writer to hone not only analytical skills but also a deeper sense of his/her place and lineage within the greater social and literary environment.

**WRC 7053: The Iconoclastic Novel: Writing and Reading the Political, Fantastic, Alternative, One-of-a-Kind Novel (3 units)**
The class considers novels that combine formal invention with explicit or oblique social commentary and/or unusual approaches to consciousness: Toni Morrison, *Song of Solomon*; Italo Calvino, *Invisible Cities*; Haruki Murakami, *The Wind-Up Bird Chronicle*; Penelope Fitzgerald, *The Blue Flower*; Marilynne Robinson, *Housekeeping*; Anne Carson, *Autobiography of Red*; and Manuel Puig, *Kiss of the Spider Woman*. We look at a range of ways that writers can extend and structure long-form narratives, exploring artistic questions of fantastic, social, and political writing from both theoretical and craft-oriented approaches. Participants will examine, in their own writing as well as their course reading, the craft issues that intersect with the artistic questions, including plot and structure; the layering of multiple narratives into a meaningful whole; the development of characters, patterns, imagery, and ideas over the course of a long work; the fiction/nonfiction boundary; and the inclusion of multigener elements.

**WRC 7072: Posting the Modern (3 units)**
This class will offer a zero-gravity environment to examine and experiment with the smallest unit of experience: the story. From situating experimental narratives with regard to historical structures to utilizing techniques of the dadaist, this class ultimately aims to help writers gain an extended vocabulary of form and content to use in future work. Towards this end, we’ll be reading a great deal of experimental work from the late 20th century (primarily fiction, though the techniques applied are useful across genres). We’ll spend a good deal of time dissecting the authors’ methods and evaluating them, and will write pieces of our own—not in imitation, but in innovation. What are the implications of structuring a piece of work in one way rather than another? Are there political and social consequences from these changes? And when that rectangle from around point C went to join the circus, how did it make us feel? The writers in the room—the mad scientists of literature—know the answers, and we’ll go in search of them writing and reading, including (primarily) fiction from the late 20th century, including work by William Burroughs, Kathy Acker, and Sapphire, among others.

**WRC 7081: Creative Inquiry for Writers: Writing and Consciousness (3 units)**
In fiction, poetry, and creative nonfiction, writers explore myths, dreams, reality and illusion, self-awareness and self-deception, and the awareness of awareness of inner and outer worlds. This core introduction to the study of writing and consciousness includes both imaginative works and historical and contemporary theories of mind such as philosophical, psychological, and neuroscientific. Students will employ creative modes of inquiry—both academic and imaginative—in the analysis and synthesis of course texts with self-reflection, artistic self-discovery, and the collaborative transformation of community.

**WRC 7082: Keeping It Short: Writing Short Fiction and Nonfiction (3 units)**
The course will focus on the writing of short stories and short pieces ranging in length from a few hundred words to 25 pages. Students will
both read and write “short” literature in a range of fictions and nonfictions. All genres welcome. The focus will be on “getting it said” in 500 to 1,000 words. Students will work both individually and collaboratively. Plan to have some fun.

WRC 7083: The Art and Craft of Teaching Writing (3 units)
The teaching of writing offers a combination of pleasure and play, of patient progress interspersed with sudden insights and new levels of ability. The craft of teaching writing involves learning the skills to manage and lead discussions, to develop effective syllabi and assignments, to understand different learning styles and modes of teaching, and to create and sequence lesson plans. The art of teaching writing involves exploring differing philosophies about what it means to teach writing, from innovative pedagogical practitioners like Paolo Freire, bell hooks, and Dorothy Allison. In this class, students will have a chance to develop and practice hands-on teaching as well as to write their own syllabi, assignments, and statements of teaching philosophy. Participants will learn how to create collaborative learning communities that allow their students to transform their reading, writing, and understanding of themselves and the world.

WRC 7084: Art, Action, and Power (3 units)

Throughout the world, artists are redefining the role of an artist in society and calling on the power of art to spark environmental action.

— June LaCombe

The artist, as creator of individual testimonies or of activist happenings, can serve as a mirror for current realities or a catalyst of social change. Participants in this course will explore and define their own relationships to the intersections of art, social change, and the roles of artists—inside and outside society.

WRC 7085: Editing and Publishing II (3 units)
In this course, students will have the opportunity to learn every aspect of independent publishing and will learn about the literary world in its many permutations (including trade, academic, independent, and fine press publishing). The course will cover such issues as copyright, contracts, and submitting work within the current publishing industry. One of the greater goals of this course is to aid writers in beginning to locate their own work within the contemporary publishing landscape.

WRC 7086: The Creative Process and the Creative Work (3 units)
Artists/writers need to both develop their individual processes and creative habits and find their deepest, most urgent subject matters and artistic practices. This class will help participants develop an understanding of creativity theory and practice as they create a substantial artistic project: a collection of poetry or stories, a novel, a series of paintings, a dance or theater piece, a memoir, or a mixed-genre work. Artists and writers in different genres will have a chance to expand each other’s ideas of the possible as they share work in progress and ideas about process. Course topics include beginnings/openings, endings/closings, finding the strongest possible shape for the work, how the artistic process intersects with the artistic product, the relationship of artist and audience, time management for the artist, ways to generate new work, and methods for reentering work to revise, deepen, expand, and bring to fruition a major artistic project. Pass/No Pass.

WRC 7087: Writing as Art (3 units)
Much contemporary teaching about writing focuses on the writing process as a tool for self-discovery and personal growth or on writing as a process of effective communication. We’ll examine the relationship between word and image work in writing—and you will complete projects that allow you to develop writing as art objects and writing pieces that actively make use of aesthetic elements. Students develop and create various writing as art objects—such as postcards, visual/written maps, illustrated “books,” and boxes built from text and image.

WRC 7088: A Writer’s Perspective: How Writer’s Read, Think, Create, Write, and Why (3 units)
This course helps students to develop a writer’s perspective—a way of reading, engaging, and reflecting on texts in a variety of genres so that they can use them to be more informed and more successful writers.

WRC 7093: MFA Workshop I (6 units)
This workshop focuses on learning how to read as a writer, to write as a reader, to offer helpful responses to work in progress, and to challenge old habits and assumptions. This multigenre workshop inspires cross-fertilization of ideas and techniques. The primary focus of this course will be course participants’ work, but writing exercises and pertinent readings will further open us up to a wide range of aesthetics, voices, and artistic and craft techniques. The aim is not to reach consensus, or to establish a particular aesthetic or set of rules, but to expand each writer’s self-awareness and capacity to develop a unique, extraordinary voice and body of work.

WRC 7094: MFA Workshop II (6 units)
A follow-up to MFA Workshop I, this course allows students to build on the skills and expertise of the first semester by offering a new perspective or approach. Students’ work continues to be the primary course text, and students continue to work with outside mentors, keep online journals, and read and reflect on texts from a variety of arts forms as they develop a body of their own work and a plan for the MFA Project.

WRC 7124: Contemporary Literature: Perspectives and Practices (3 units)
This course asks students to engage modern and contemporary literature through the social, psychological, and spiritual movements of the modern/postmodern eras. Making use of interdisciplinary perspectives, the course invites students to consider how new ideas, cultural events, and social or technological developments have sparked or inhibited creative work, and how/when/why art shapes or shifts culture.

WRC 7128: The Artist in the World: Preparing the Artist’s Portfolio (3 units)
In The Gift, Lewis Hyde writes that in the modern world, “works of art exist simultaneously in two ‘economies,’ a market economy and a gift economy.” Artists, writers, and performers need to find ways to survive emotionally and financially, and to discover not only how they want to bring their projects into the public realm, but how they want to engage the world politically, socially, and imaginatively. Topics covered may include artist’s statements; book proposals; CVs and cover letters; grants, fellowships, and residencies; emotional resilience in the face of the world’s responses to our art; and ways of identifying not only the types of day jobs that work well for different temperaments and skill sets, but also the agents, publishers, galleries, or performance venues most likely to be interested in a given artist’s work.
Poets have actively used writing as a means to change our perceptions and society. From the disruptive mosaics of the modernists to the mathematical permutations of the oulipo, the avant-garde has sought change through the reshaping of form, thereby disrupting meaning’s tendency toward rhetoric and the curtain of its untruth. This class offers an intense survey of poetics designed to give writers (whether or not they have experience with poetry) more tools for approaching the sound, rhythm, and adhesive nature of language, with attention to the strategies of contemporary experimental and avant-garde poetics.

In this methods/workshop course, students experiment with the imaginative possibilities of such narrative elements as traditional and alternative structures, points of view, language and imagery, complications of character, the handling of time, and significant detail. The class analyzes selections from a diverse, international group of writers and texts—traditional and experimental, classic and contemporary, insider and outsider. Each student’s unique vision, subject matter, and voice is honored and strengthened in the course of this work.

An in-depth study of the art and craft of nonfiction that may include the personal essay, travel writing, the spiritual autobiography, social and political commentary, cultural critiques, stories of place and more. In our reading of both published essays and the work of participants, we will examine the methods, stylistic possibilities, and ethics of writing about real people and real situations and the boundaries of fiction/nonfiction. We will also consider the place of nonfiction in constructing a literary life, nonfiction as a persuasive tool for change, and the audiences for various kinds of nonfiction.

Much contemporary teaching about writing focuses on the writing process as a tool for self-discovery and personal growth or on writing as a process of effective communication. This course explores writing as an art process. We'll examine the relationship between word and image in writing—and students will complete projects that allow them to develop writing as art objects and writing pieces that actively make use of aesthetic elements. Students develop and create various writing as art objects—such as postcards, visual/written maps, illustrated “books,” and boxes built from text and image.

Developed over two semesters, participants work with a single faculty advisor throughout the year as they develop their thesis: a minimum of 70–100 pages of fiction, creative nonfiction, poetry, or cross-genre work, and a substantial self-reflective essay.

This course will support thesis work in any imaginative genre—poetry, fiction, creative nonfiction, and multigenre works. Except for a few short reading responses, the writing assignments will focus entirely on students’ thesis work in progress. Students will engage in deep revision and will discover means towards electrifying language, towards making their work more urgent, subtle, concise, and robust. Each class session will be divided into writing process/thesis support and writing exercises directly focused on participants’ own work and the themes of the day. Although students will sometimes be sharing parts of their theses, this course is not a workshop. The goal of this course is to support the development of a book-length project and to help participants to find their deepest subject matters and aesthetics.

Coursework that extends a student’s field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, signed by the Department Chair.

A course of study not currently encompassed in the curriculum but relevant to the topic of writing and consciousness.
General Information & Policies
Admissions Policies

California Institute of Integral Studies actively seeks a culturally and socially diverse student population. Decisions regarding admission are based on consideration of (1) potential for success in the chosen field of study based upon past academic or professional achievement, and motivation for educational and personal development; and (2) the congruence of the applicant’s interests with the philosophy and purpose of the program and Institute.

Admissions Procedures
Admissions applications can be downloaded from http://www.ciis.edu/admissions/.

To apply online, go to http://www.ciis.edu/admissions/apply.html.

For more information, please contact the Admissions Office at 415-575-6154. All admissions materials must be received by the Admissions Office before a personal interview is offered. A complete application includes the following:

1. Nonrefundable $65.00 application fee.
2. An autobiographical statement (length dependent on program), including a personal history and an explanation of why you have chosen to apply to CIIS and to the program of choice.
3. A statement of educational and professional goals and objectives—one page unless otherwise stated in the program description (not required of Bachelor of Arts applicants).
4. Official transcripts from all postsecondary institutions attended.
5. Two letters of recommendation and an academic writing sample, if required by the program. See the requirements for specific programs listed in the academic programs section.
6. Résumé of work, volunteer experience, and community activities if required by the program.
7. For students applying to the Clinical Psychology department, the GRE is not required, but we ask students to take the GRE after being admitted. We use these scores to help describe our students’ skills and capacities in our effort to evaluate our academic programs.

Personal Interviews
Interviews are required by the BA Completion program, most MA programs, the PsyD program, and all PhD programs. After all the documents have been received, qualified applicants will be contacted to arrange an interview. Most interviews for fall admissions will be conducted during the months of February and March for the MA, PsyD, and PhD programs. Interviews for the BA Completion program will be conducted in April for fall admissions. An in-person interview is preferred by most programs; however, an interview by phone or web may suffice for students living outside a 500-mile radius of the Institute or for students in exceptional circumstances. The interview structure and format vary according to program.

Academic Requirements

Graduate Programs
1. Applicants to MA programs must have a BA or BS from a regionally accredited institution.
2. Those applying to PhD programs must have an MA or its equivalent from a regionally accredited institution in an appropriate discipline.
3. Students with an MA in an unrelated field may be admitted to a PhD program with additional course requirements.
4. Applicants to the Clinical Psychology doctoral program must have earned a BA or BS for regular standing, and an MA, an MS, or a minimum of 40 semester units in psychology or counseling for advanced standing (see the academic programs section for details).
5. A grade point average of 3.0 or higher from previous academic institutions is required by all programs, with the exception of the Doctor of Psychology program, which requires a 3.0 grade point average in the final two years of undergraduate study for regular standing and a 3.5 average for advanced standing. See the individual program descriptions for additional requirements.

Undergraduate Program
1. Applicants to the School of Undergraduate Studies must have earned a minimum of 60 semester units of transferable credit from an accredited college. Up to 30 of these units may have been earned through satisfactory test results from the College-Level Examination Program (CLEP). The maximum number of total units a student can transfer is 84, with 75 being the maximum for lower-division units. Students who enter the program with fewer than 75 total transferable semester units may petition for academic credit for life experience (see the academic programs section for details). Coursework marked by a grade of C-, D, D-, or F, or coursework falling under the rubric of “physical education” is not transferable. Coursework taken twice for credit will be counted only once.
2. Applicants must demonstrate a readiness to explore and develop their life direction or vocation, a commitment to learning that incorporates significant personal growth, a willingness to work within a group setting, and college-level communication skills.

Dual Admission Available for CIIS Graduate Programs
Many Bachelor of Arts Degree Completion students anticipate attending one of CIIS’s graduate programs after they finish the undergraduate degree program. CIIS offers a dual admission option for the Community Mental Health program and all of the School of Consciousness and Transformation master’s-level programs: Integrative Health Studies; Transformative Inquiry; Women’s Spirituality; East-West Psychology; Asian and Comparative Studies; Philosophy, Cosmology, and Consciousness; Social and Cultural Anthropology; and Writing, Consciousness, and Creative Inquiry.
The dual admissions program allows a limited number of highly qualified students to apply to CIIS graduate programs at the same time that they apply to the undergraduate studies program. If students are accepted for dual admission by the graduate schools, once they successfully complete their undergraduate degree and have met all of the program requirements, they are assured a seat in their selected graduate degree program. This program does not offer concurrent enrollment but offers seamless matriculation from the BA degree to the MA degree.

Requirements for eligibility:
• Must have a GPA of 3.0 upon entering the BAC program.
• Must apply by the priority deadline.

Additional admissions materials required for the MA portion of application:
• Academic writing sample
• One- or two-page goal statement
• Autobiographical statement

Admission is not guaranteed. Dual application does not guarantee dual admission. If students are accepted for dual admission, it will be on a conditional status; the conditions are as follows:
• Successful completion of the BA degree
• Successful completion of the MA pre-program academic plan

Admissions Application Deadlines
Applications may be accepted after these deadlines, pending availability of space.

Fall
All CIIS programs admit students in the fall semester. The admissions application priority deadline for entrance into the fall semester for all graduate programs is February 1. Applicants will be notified of the admissions decision by April 1.

The fall priority application deadline for the BA program is April 1.

Spring
The following programs also admit students in the spring semester. The application priority deadline for spring is October 1 for the School of Undergraduate Studies, December 1 for Integrative Health Studies, and October 15 for all other graduate programs.

School of Undergraduate Studies
• BA in Interdisciplinary Studies

School of Professional Psychology
• MA in Counseling Psychology with a concentration in Integral Counseling Psychology

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

Enrollment Deposit (Nonrefundable)
Upon notification of acceptance into a degree program and to secure a place in the program, students are required to submit a nonrefundable enrollment deposit by May 1 for fall admission and December 1 for spring admission. Admitted students who do not pay a deposit will not be guaranteed enrollment in their respective program. The deposit is credited to the student’s account and is applied toward tuition.

Students who submit an enrollment deposit will have it forfeited if they (a) do not enroll in the intended term, or (b) fail to request and be approved for a deferment by the proper deadline.

Enrollment deposit waivers will only be granted to students who submit in writing to the Director of Admissions a request for an exemption and an explanation that gives (1) the reasons for being unable to put forward the deposit and (2) a confirmation of an intention to enroll.

Deferment Deposit (Nonrefundable)
Students may defer their enrollment, pending approval, up to one semester from the semester of original admission or up to one year for programs that only allow fall admission. Requests for deferment must be made in writing to the Admissions Office. Students requesting a deferment are required to pay the enrollment deposit plus a deferment deposit. Students not paying the required deposits will not be granted a deferment. Students who do not enroll within one semester or one year after deferring will forfeit their enrollment and deferment deposits and will be required to submit another admissions application.
Provisional Admission
Provisional admission may be granted for the following reasons: (1) the degree or credit from the institution the student is currently attending has not yet been awarded, or (2) the grade point average of previous college work was below the minimum required by the program. Full admission will be granted upon receipt of transcripts showing the most recent degrees, or, in the case of low grade point average, completion of one semester of full-time coursework at the Institute with grades of B or better. Students who are on provisionally admitted status are not eligible to receive financial aid. Students may hold provisional status for a maximum of one semester, and must be fully admitted in order to register for a subsequent semester.

Rejected Applications
An applicant denied admission by a program may contact the appropriate Admissions Counselor to discuss the steps needed to bolster the application and reapply in the future. However, please keep in mind that the Admissions Office cannot answer questions concerning the specific reasons an application was rejected. All admissions decisions are final.

Readmission
An application for readmission must be submitted if a student has not maintained active students status (see “Enrollment Policies”). Applicants for readmission are required to meet current admissions requirements. A student applying for readmission may have some of the application requirements waived by completing an Application Requirements Confirmation Form, which must be completed by the Admissions Chair of the student’s program and must be sent along with the regular application and corresponding application fee. (Note: Students must also submit the most recent official transcript from CIIS, as this requirement cannot be waived by the program.)

Students who have become inactive and who wish to reenroll in a program that is no longer being offered at CIIS will be required to apply to another program. In such cases, the student will follow the same procedures for readmission as stated above. Once the application is complete, the Program Chair will determine how many units will be transferred from the previous program. This amount is not subject to the one-sixth rule that applies to transferring credits (see “Transfer of Credit from Another Institution”), as the Chair may elect to accept most, if not all, of the units taken from the student’s previous program.

Transfer of Credit from Another Institution
A maximum of one-sixth of the total number of graduate-level units required in the student’s program may be transferred from another accredited institution. (This limit refers to transfer units only between institutions, not between CIIS programs.) Transfer credit may be granted for graduate study completed prior to admission, for relevant study completed elsewhere while registered at CIIS, or for a combination of the two, up to the allowable limit. The following conditions must be met:
1. The work was done at an accredited institution.
2. The work is clearly relevant to the student’s program at the Institute.
3. The grade received was B or higher (CIIS graduate programs only).
4. The units involved were not used to satisfy requirements for any previous academic degree.
5. The student’s advisor endorses the transfer.

The Institute has established criteria to evaluate the work done, and the student must demonstrate that the learning experience at another institution meets CIIS guidelines if it is to be used for credit at the Institute. For current CIIS students who take courses at another institution, official transcripts must be submitted directly to the Registrar’s Office by the issuing institution.

Special Students (Non-degree)
Individuals who wish to take courses for credit but are not enrolled in a program may apply for Special Student status. This applies to someone who meets one of the following criteria: He or she may or may not want to apply for a degree program at a later time; is awaiting an admissions decision; is enrolled in a degree program at another school and is seeking transfer credit; or simply wishes to take a course for personal enrichment. Students should request a Special Student application from the Registrar’s Office. See the “Enrollment Policies” section of this catalog for specific policies related to Special Students. Students who wish to apply for a program at a future time should be aware that the maximum number of transfer units equals one-sixth of the total units of a degree program. For example, if a program requires 36 units, the program will accept only 6 units from a Special Student who seeks admission in the program or department.

International Students
In addition to meeting the general requirements for admission, international students must have a foreign-credential evaluation service evaluate the transcript reflecting the latest degree conferred. (Students who have obtained a degree from a Canadian university are exempted from the policy.) Please visit the International Students’ web page at http://www.ciis.edu/students/international.html for credential evaluation services and links to the online applications.

Any applicant whose native language is not English is required to take the Test of English as a Foreign Language (TOEFL) and achieve a minimum score of 550 on the written test, a minimum of 213 on the computerized test, or a minimum of 80 on the Internet-based test. It is the applicant’s responsibility to make arrangements to take this test. Information may be obtained by writing to TOEFL Services, Educational Testing Service, Box 6151, Princeton, NJ 08541 USA, or by visiting the website at http://www.toefl.org/. (The TOEFL requirement can be waived if the student has completed coursework in an English-speaking setting.)

Aside from meeting the admissions requirements, international applicants must also demonstrate that they have the financial resources necessary to cover one year’s costs, including tuition, room and board, and other related items. This amount varies by degree and is likely to change from year to year. The costs associated with study at CIIS are reflected on the Certificate of Funding, which must be submitted by the
applicant along with corroborating financial documents upon admission. Please contact the International Student Advisor for more information at 415-575-6157.

An Immigration and Naturalization Form I-20 for use in obtaining an F-1 student visa will be issued after the student has been admitted to a program of study and has submitted proof of financial support for one year of study. Graduate students who enter the United States on an F-1 student visa must maintain full-time student status by carrying a minimum of 9 units per semester.

Financial Aid Policies

CIIS maintains a broad-based financial aid program of scholarships, assistantships, loans, and part-time employment for students who require financial assistance. Administered by the Financial Aid Office, these resources help bridge the gap between the cost of education and what students can reasonably contribute. The amount of contribution expected from a student is determined through a careful analysis of individual financial resources, considering such variables as net income, number of dependents, allowable expenses, and assets (excluding the home in which you live).

Awards of scholarships, loans, and grants are based on need, or merit, or both. Financial aid eligibility policies are set in accordance with federal and state requirements and with definitions of academic standards at CIIS. While complying with all applicable governmental and donor regulations, a serious attempt is made to extend a personalized, concerned approach to a student’s financial needs. The Financial Aid Department offers financial planning workshops during orientation sessions and throughout the year to new and continuing students.

Our office main channel of communication to students is by e-mail, by phone, or in person. We encourage students to keep their e-mail address updated in Pathway or with the Registrar’s Office. We send weekly information to students by e-mail regarding their financial aid status, any missing documents in their financial aid package, or any latest Financial Aid News. Therefore, we urge students to check their personal e-mail inbox for updated information.

We encourage everyone to read the financial aid website for complete information about aid sources and policies at www.ciis.edu/admissions/financial_aid.html.

The Financial Aid Office does not discriminate on the basis of race, color, national origin, religion, sex, age, sexual orientation, or handicap in any of its policies pertaining to the awarding of financial aid.

Need Determination

In determining the cost of attending CIIS, students should consider not only tuition and fees but personal expenses as well. For tuition costs and information, go to the “Tuition and Fees” section in this catalog or go www.ciis.edu/admissions/tuition.html.

Consult the table below to draw up a realistic estimated personal budget. If this exercise indicates a need for financial assistance to attend CIIS, information about such assistance is available in the “Applying for Financial Aid” section, or you can go to www.ciis.edu/admissions/financial_aid.html/. We offer Financial Planning workshops to students who need further assistance in how to budget their educational expenses at CIIS. We offer workshops during the new-student orientation sessions; we go to classrooms and we advise students on a one-by-one basis.

Projected Non-tuition Expenses Per Semester, 2009–10 Rates

<table>
<thead>
<tr>
<th></th>
<th>Housing and Food</th>
<th>Books and Supplies</th>
<th>Transportation</th>
<th>Personal</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fall and Spring Semesters</td>
<td>$12,000</td>
<td>$1,303</td>
<td>$1,280</td>
<td>$2,448</td>
<td>$17,031</td>
</tr>
<tr>
<td>Summer Semester</td>
<td>$3,750</td>
<td>$407</td>
<td>$400</td>
<td>$765</td>
<td>$5,322</td>
</tr>
</tbody>
</table>

Note: Estimated living expenses are based on a statewide average from a survey conducted by the California Student Aid Commission (with adjustments to reflect costs in the San Francisco Bay Area). Expenses may vary based on your standard of living and where you live.

Tuition and fees are due and payable at the time of registration. Sufficient funds are needed as well to cover the cost of books at the start of the semester. For many financial aid recipients, tuition and fees are paid automatically from approved student aid funds. Financial aid recipients should note that checks and direct deposits for loans in excess of university charges will be available after the Add/Drop period each semester.

Applying for Financial Aid

Generally, to be eligible for financial aid, a student must meet all of the following requirements:

1. File the Free Application for Federal Student Aid (FAFSA). The FAFSA can be submitted online at www.fafsa.ed.gov. The Federal School Code for CIIS is 012154.
2. Submit a Financial Aid Application Form to the Financial Aid Office.
3. Be fully admitted to a CIIS degree program.
4. Be enrolled at CIIS at least half-time.
5. Demonstrate satisfactory academic progress (SAP).

Note: Some financial aid programs have additional requirements.
The Financial Aid Office will process financial aid applications—which include grants and loans—in the order in which they are received. If you do not submit your complete application by the deadline below, you will not be eligible to defer your tuition payments.

- Spring Semester: October 15
- Summer Semester: March 15
- Fall Semester: April 15

**Eligibility**

Financial aid eligibility is determined by each student's need, which is defined as the difference between the estimated cost of attendance and the expected family contribution or EFC. This amount (known as the EFC, or “expected family contribution”) is derived by a formula determined by the U.S. Department of Education.

**Satisfactory Academic Progress**

Per federal regulations, all students must maintain minimum satisfactory academic progress (SAP) each semester in order to remain eligible for financial aid:

1. Must maintain a cumulative GPA of 3.0 or above (2.0 or above for undergraduates).
2. Must maintain at least half-time enrollment status each semester (i.e., for fall and spring semesters, you must complete at least 6 units, and complete 3 units in summer semesters).
3. Must not exceed two Unsatisfactory grades in overall transcript:
   - Graduate level: B- through F, NP, I, IN
   - Undergraduate level: C- through F, NP, I, IN
4. Maximum timeframe:
   - May not exceed 125 percent of your program required units
   - 125 Percent Formula: (Total Attempted / Total Completed) x 100
   - Note: Total Attempted includes IN, I, and unsatisfactory grades. Total Completed includes W grades.
   - May not exceed maximum number of years required of your program.

If you fail to make SAP, you will be placed on probation in your next enrolled semester. If you have been placed on SAP Probation in summer and you were not enrolled, your probationary period will carry over to the following semester (i.e., fall semester). The terms of your probation require that you attain SAP by the end of your probationary period. Your SAP will be reviewed by the Financial Aid Office at the end of your probationary semester to determine your eligibility. If you fail to meet the requirements of the SAP Policy at the end of your probation, your financial aid will be terminated.

In addition, if there are any extenuating circumstances related to your not making SAP, you may appeal to the Financial Aid Appeal Committee. Appeals may be submitted via mail (must be signed) or e-mail (no signature is needed). Please submit your appeal to the Financial Aid Appeal Committee and provide supporting documents.

**Loan Disbursement Procedures**

Funds are typically sent by your lender(s) to the Institute electronically and will be posted to your account after the Financial Aid Office verifies your enrollment and SAP. Excess grant and scholarship aid should be disbursed to you during the refund period. You can check Pathway to confirm that your aid has been disbursed to your account.

Note: Aid is disbursed for a use in a specific term. If your account has charges from a prior term and you receive aid for the current term, only eligible charges for the current term are paid automatically. You can find more information about how to pay prior balances in the Financial Aid Office.

**Excess Funds**

If your financial aid results in funds in excess of what is required for your tuition and fees, you must retrieve these funds from the Business Office. You may retrieve them in person, or request that the Business Office mail the funds to you by check or directly deposit them into your personal bank account. If you do not, these funds will be returned to your lender. The date when the excess funds become available can be found in each semester’s Schedule of Classes.

**Bookstore Vouchers**

If you are eligible for financial aid in excess of tuition, you may be eligible for a book credit for necessary books and supplies. Your vouchers for use at the CIIS Bookstore will be available if your aid has been approved (awarded) and you’ve registered for the term. You must pick up the voucher from the Financial Aid Office. Vouchers are typically available one week before the start of classes.

**Return of Federal and State Funds/Refunds**

According to federal guidelines (Section 668.22 of the Higher Education Amendments of 1998), withdrawing students who have received Title IV (i.e., federal and state grants) financial aid will have their financial aid recalculated according to the following guidelines:

- Only the amount of financial aid that has been earned (disbursed or could have been disbursed) based on the prorated amount of time the student has been in school for the semester will be retained on the student’s behalf. Any aid that is not earned (based on the prorated amount of time) must be returned to the appropriate federal account/lender.
- The date of withdrawal is the date the Institute receives notification (formally, e.g., submitting a withdrawal request form; informally, e.g., notifying by conversation, phone call, or e-mail) from the student on her/his intent to withdraw.
• The amount of refundable institutional charges (tuition and fees) will be set by school policy. CIIS treatment of tuition and other fees related to student withdrawal may be found in the Schedule of Classes. If there is a balance due resulting from the calculation of unearned aid, the student may be responsible for payment.

• For students who have received federal financial aid, any refundable portion of tuition and fee costs that has been covered by a Federal Stafford Loan will be refunded directly to the lender, who will credit it against the student's outstanding balance (unsubsidized loans will be offset before subsidized loans). Any portion of federal or state grants (e.g., Pell, FSEOG, Cal Grants) that have not been earned will be returned to the appropriate fund; if this results in an "overpayment" situation (i.e., the student has received a federal or state grant that has not been fully earned), the student may be required to return those funds.

• The Financial Aid Office determines specific amounts according to applicable federal and state regulations. If the calculation shows that the student had eligibility for aid that had not yet been disbursed, the student will be given the option of receiving those funds.

Electronic Access for Financial Aid
Students can access their financial aid information online from the CIIS website, or from Pathway (http://pathway.ciis.edu/ics), or by going to http://finaid.ciis.edu. You need your CIIS ID to access the site, and a separate PIN supplied by the Financial Aid Office.

Students must have a financial aid record already established at CIIS in order to use this system. They can check the status of their application, view a list of documents received and a list of the documents still outstanding, view financial aid awards, view student loan history, and check the status of student loans for the current year.

Sources of Financial Aid
The following financial aid programs are available at CIIS (for more information about any of these programs, go to www.ciis.edu/admissions/finaidtypes.html).

Scholarships
Our scholarship programs are designed to encourage and support outstanding students, and are available to all students. Scholarship awards are based on financial need and are designed to support diversity.

Facts about Scholarships
• Scholarships are gift aid; you don’t have to repay.
• CIIS scholarships only cover tuition.

New Undergraduate and Graduate Students (Domestic and International Students)
We consider all applicants to CIIS for scholarships, so by applying for admission and completing the admission application, you have taken the first step in applying for a CIIS scholarship. In addition, you must complete the most recent FAFSA online at www.fafsa.ed.gov/. International students must complete all required documents with their international advisor.

Continuing Students (Domestic and International Students)
If you have completed 15 units at CIIS or a full year (fall and spring), you can apply for the CIIS Annual Scholarship. The application deadline is June 1 of every year.

If you are in your dissertation phase of your degree, you may be eligible to apply for a research scholarship. Check the Financial Aid website for more information about scholarships, www.ciis.edu/admissions/finaidtypes.html#scholar.

Federal and State Sources

Grants
Funds that are provided by the government and do not need to be paid back. Awarding and amounts are determined each year by the Department of Education upon filing the FAFSA online at www.fafsa.ed.gov/.

Pell Grants
Federal Supplemental Educational Opportunity Grants (FSEOG)
Cal Grants (you need to complete the FAFSA before March 2)

Federal Loans
Low-interest loans for graduate and undergraduate students are available. Eligibility is determined each year by the Department of Education upon filing the FAFSA online at www.fafsa.ed.gov/.

• Federal Subsidized Stafford Loan: The interest for the Subsidized Stafford Loan is subsidized (i.e., paid) by the federal government while the student is enrolled on an at-least half-time basis and for six months thereafter (known as the grace period).

• Federal Unsubsidized Stafford Loan: This loan is not subsidized by the government, and the student is responsible for any interest that accrues during in-school periods, deferments, and grace periods.

• Federal Graduate PLUS Loan: An unsubsidized and credit-based (i.e., the bank will perform a credit check) federal loan in which students may apply for it through a bank/lender. The amount may not exceed their cost of attendance.
Non-Federal Loans
Private/Alternative Loans: In addition to federal loans, many lenders offer private loans. These loans are at a higher interest rate, are credit based, and may require a cosigner for approval. Generally, students may borrow up to the cost of attendance, less any other aid awarded. Filing a FAFSA is not needed for these loans. Contact the Financial Aid Office for a list of participating lenders.

Veterans Administration Educational Benefits
Graduate students must be enrolled for 9 units for full-time status, 7 units for three-quarter time, and 6 units for half-time. Undergraduates must be enrolled for 12 units to be considered full-time, 9 units for three-quarter time, and 6 units for half-time. Credits for weekend workshops cannot be applied. Veterans’ benefits are administered directly through the Registrar’s Office.

AmeriCorps Educational Award
The amount of the Award(s) depends on the length of your term of service, and they can be earned during the first two terms of national service. Under no circumstances will an individual be eligible to receive more than two Segal AmeriCorps Education Awards. You are eligible to receive one award for each of your first two terms of service, regardless of the length of the term. Visit our website for more information at www.ciis.edu/admissions/finaidtypes.html#ncs.

Student Employment
Student employment, available for both federally eligible and international students, is reserved for students with demonstrated need. Students may work up to 25 hours per week on-campus. Only federal aid students have the option to work off-campus at a nonprofit agency or as a reading tutor in a school or a literacy program as part of their student employment. You can find more information at www.ciis.edu/admissions/finaidtypes.html#workstudy.

Note: The amount of student employment is limited and dependent upon funds and the availability of jobs.

Teaching Assistantships and Research Assistantships
A small number of teaching assistantships and research assistantships are available each year to returning students enrolled in doctoral programs. Students must apply to their academic program. Additional information can be found in our Human Resources Department.

Questions
Please contact the Financial Aid Office for more information at 415-575-6122 or by e-mail to finaid@ciis.edu, or go to www.ciis.edu/admissions/financial_aid.html.

Enrollment Policies

Auditing
Any students may audit a class with the instructor’s approval. If you audit, you are not required to participate or to take examinations and do not receive credits or a letter grade. An “AU” is recorded on the transcript instead of a grade, which has no effect on your grade point average. Audited courses do not allow you to maintain active student status or retain eligibility for financial aid. You may register for a course in audit status, or change the registration of a course from academic status to audit status, starting on the first day of the semester up through the Add/Drop Deadline. It is not possible to change from audit status to academic status after the Add/Drop Deadline, even with the instructor’s permission. To register in audit status, you must submit the Audit Approval Form, signed by the course’s instructor, to the Registrar’s Office before the Add/Drop Deadline. Students only auditing courses within a semester are not required to pay the Late Registration Fee.

Canceled Courses
While CIIS makes every effort to plan semester schedules to accurately meet the demand for courses, it does happen that enrollments into certain courses fall short of projection. With some exceptions, if a course taught by one instructor has fewer than nine students registered in it by the Late Registration Deadline, it will be canceled. A course taught by two instructors must have 12 students. (Two auditors is equivalent to one student.) Course cancellation decisions are made between the semester’s Late Registration Deadline and the Add/Drop Deadline. If your course is canceled, you will be notified by phone and/or e-mail. Every effort will be made by the Institute to provide another alternative. You will not be charged the Late Registration Fee if you register for another course. If your course is canceled after the Add/Drop Deadline, you will be issued a full refund for that course.

Course Classroom Assignment
The Course Classroom Assignment, a document listing which courses are being held in which rooms, will be posted on the first day of the semester. Your individual Student Schedule will have the location of your courses, but double-check your course’s room assignment in the Course Classroom Assignment, as these are subject to change due to enrollment numbers. Below are the locations of where the Course Classroom Assignment Schedule will be posted:

- Mission—In the hallway outside room 405; outside the Library.
- Fox—Outside the bathrooms near the Hayes Street entrance.
- Minna—Ask the greeter.
Dropping, Withdrawing, or Not Attending a Class

Following are the policies regarding withdrawing from classes:

- **Drop = Withdrawing from a class before the Drop Deadline.**
  A drop transaction must be conducted online through Pathway or by written notification to the Registrar’s Office. Notification of a drop, written or otherwise, to the instructor, program staff, or any other CIIS office is insufficient. A drop will result in a 100 percent reversal of the class’ tuition charge. (The registration fee will not be refunded.) Students may not drop a class after the Drop Deadline; however, they may withdraw with the instructor’s permission.

- **Withdrawal = Withdrawing from a class after the Drop Deadline.**
  Students may withdraw from a course only with the instructor’s permission. Permission is not generally given without verification of an unanticipated extenuating circumstance, such as (1) a medical reason documented by a health care professional; or (2) a personal or family emergency, verified with supporting documentation. Withdrawing will result in a “W” on the transcript. To withdraw, submit an **Authorized Withdrawal from Classes Form** to the Registrar’s Office, signed by the instructor, with supporting documentation of the extenuating circumstance. This form can be downloaded from Pathway, on the “Academics” tab, or obtained from the Registrar’s Office. The date the form is received in the Registrar’s Office will be the official date of withdrawal. Partial refunds of the tuition charge may be given depending on the date this form is submitted. (The registration fee will not be refunded.) Please see the “Academic Calendar” for these deadlines and refund percentages.

- **Not Attending**
  While instructors may withdraw a student for failing to attend, you **should not assume that you will be dropped if you fail to attend at any point in the semester.** You are responsible for conducting and monitoring your own registration transactions. If you absent yourself from a class and neither you nor the instructor notifies the Registrar’s Office, a failing grade (“F” or “NP”) will be posted to your transcript, and you will be held accountable for all monies owed. Following are the policies regarding students who fail to attend a class without prior consent from the instructor. The decision to withdraw a student belongs to the instructor:
  - If you do not attend the first meeting of any class, you **may** lose your seat in that class.
  - If you do not log in to an online class within the first week, you **may** lose your seat in that class.
  - If you miss the first meeting of a class for which you are waitlisted, you **may** lose your place on the wait list.

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**Enrollment Maximums**

<table>
<thead>
<tr>
<th>Student's School</th>
<th>Fall</th>
<th>Spring</th>
<th>Summer</th>
<th>Approver of Exception (“Overload Registration”)*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Undergraduate Studies</td>
<td>16 units</td>
<td>16 units</td>
<td>16 units</td>
<td>Director of Undergraduate Studies</td>
</tr>
<tr>
<td>Professional Psychology</td>
<td>13 units</td>
<td>13 units</td>
<td>10 units</td>
<td>Academic Advisor</td>
</tr>
<tr>
<td>Consciousness and Transformation</td>
<td>13 units</td>
<td>13 units</td>
<td>10 units</td>
<td>Academic Advisor or Dept./Program Chair</td>
</tr>
</tbody>
</table>

*Approval for overload registration must be submitted in writing. International students must also obtain written approval from the International Student Advisor.

These are schoolwide semester maximums. Individual programs may have semester maximums lower than these. Contact your advisor if you are uncertain about this limit. Noncompliance with it may result in your being administratively withdrawn from the semester.
## Enrollment Status Classifications

A student’s enrollment status is dependent upon his or her academic division and either (1) the number of units registered for within the semester or (2) the type of course registered for.

<table>
<thead>
<tr>
<th>Fall or Spring</th>
<th>1/2 Time</th>
<th>3/4 Time</th>
<th>Full-Time</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Undergraduate</strong></td>
<td>6–8 Units</td>
<td>9–11 Units</td>
<td>12 Units or More</td>
</tr>
</tbody>
</table>

### Graduate

- 6–8 units; OR
- One of the following courses:

  **School of Professional Psychology**
  - **CLINICAL PSYCHOLOGY DEPARTMENT**
    - Practicum I; OR
    - PSY 6776
    - Practicum II; OR
    - PSY 6777
    - Practicum III
    - PSY 6778
    - Half-Time Internship
    - PSY 9599
  - **COUNSELING PSYCHOLOGY DEPARTMENT**
    - Supervised Clinical Practicum: Individual
      - MCPC 7601; MCPC 7604; MCPD 7601; MCPE 7601; MCPS 7601; MCPS 7604
    - Supervised Clinical Practicum: Group
      - MCPC 7602; MCPD 7602; MCPE 7602; MCPI 7602; MCPI 7612; MCPS 7602; MCPS 7605
  - **School of Consciousness and Transformation**
    - Internship
    - IHL 6599

### Summer

<table>
<thead>
<tr>
<th>Undergraduate</th>
<th>6–8 Units</th>
<th>9–11 Units</th>
<th>12 Units or More</th>
</tr>
</thead>
</table>

### Graduate

- 3–5 units; OR
- One of the courses listed in the “Half-Time” section above

**School of Professional Psychology**
- **CLINICAL PSYCHOLOGY DEPARTMENT**
  - Dissertation Proposal Writing
    - PSY 7000
  - Dissertation Research
    - PSY 7900
  - Dissertation Continuance
    - PSY 9999
  - Full-Time Internship
    - PSY 9699

**School of Consciousness and Transformation**
- Comprehensive Exam
  - PARA 9600; PARP 9600; PARW 9600
- Dissertation Proposal Writing
  - PARW 7809
- Dissertation Specialization Seminar/
  - Dissertation Proposal Writing
- ANTH 9000
- Thesis/Dissertation Proposal Completion
  - ANTH 6900; EWP 6900; PARA 6900, PARP 6900, PARW 6900, TLD 6900, TSD 6900
- Thesis/Dissertation Seminar
  - ANTH 7900, EWP 7900, PARA 7900, PARP 7900, PARW 7900, TLD 7900, TSD 7900
- Integrative Seminar I; OR
  - IHL 6998
- Integrative Seminar II
  - IHL 6999

### Full-Time

- 9 units or more; OR
- One of the courses listed in the “Half-Time” section PLUS three additional units; OR
- One of the following courses:
Grade Changes and Appeal Procedure
Grading requires the instructor to evaluate a student’s academic performance both objectively and subjectively. CIIS will assume that this evaluation has integrity and require a student appealing the grade to supply evidence that the instructor made an error or was biased. Students may appeal a grade no later than the last day of the semester following the one in which the course was completed (excluding summer). The appeals process will be completed by the end of the semester following the one in which the appeal was filed (excluding summer).

Below are the steps to take to appeal a grade:
1. Students should address a concern about a grade to the instructor. Normally, grade appeals are resolved this way. If the instructor agrees to change the grade, the student should submit the Grade Change Form to the instructor, who will submit it to his or her Program Chair, who must approve the new grade. The Program Chair will forward the form to the Registrar’s Office, which will update the grade and notify the student.
2. If the student does not resolve the concern with the instructor, he or she should write a statement explaining why he or she believes the grade was based on instructor error or bias, attach supporting factual evidence, and submit it, along with the Grade Change Form, to either of the following:
   (a) The Chair of the program in which the course is housed; or, if this Chair was the instructor:
   (b) The Associate Dean, Academic Administration.
   The Associate Dean will bring it to the school’s Program Chairs, who will designate one within their group to respond.
3. The Program Chair may contact both parties to determine whether informal resolution is possible. If resolution is not achieved this way, the Program Chair will forward the appeal to the Program Committee (or to an ad hoc Appeal Committee). The instructor whose grade is under dispute will not be part of the Committee.
4. The Committee will decide whether or not to change the grade and contact the student and instructor. If the decision is made to change the grade, the Committee will determine the new grade and forward the Grade Change Form to the Registrar, who will update the student’s record. The Program Chair will notify the student and the faculty member of the decision either way. The decision of the Committee is final; no appeals will be considered by the Academic Vice President or the President.

Grade and Coursework Evaluation Deadlines
Within two weeks after the last day of classes, all grades are due to the Registrar’s Office. Final academic project assignments are returned to students within four weeks of receipt by the instructor. Mid-semester assignments are returned to students within three weeks of receipt. All written assignments receive written comments by the instructor and/or teaching assistant. Thesis and dissertation proposals and chapters are returned to the student with written comments within four weeks of receipt of the document. During the summer semester, the research student, chairperson, and committee members will agree upon the feedback turnaround time. Faculty will be available to their students by e-mail, by phone, or in person, if possible.

Grade Option Request Procedure
Some courses are offered only for letter grades, some only for Pass/No Pass (P/NP), and some for either. If you register for a class that offers either option and you want P/NP, you must submit a written or e-mailed notification to the Registrar’s Office by the Add/Drop Deadline. If you do not, you will be registered in letter-grade status. You may not change your grading option past the Add/Drop Deadline, even with the instructor’s permission. E-mailed notification must originate from the e-mail address we have on record for you and be sent to registrar@ciis.edu. Written notification may be made using the Grade Option Form available outside the Registrar’s Office and on Pathway, on the “Academics” tab in the “Registration Forms” section.

Grade Reports
You may view and print all of the grades you’ve earned online via Pathway. The Registrar’s Office does not mail grade reports at the end of each semester, but will do so to individuals who make a request. The grade report will only be mailed to the address the Registrar’s Office has on record for the student. There is no charge for this service.

Grade Scale
The Institute uses a four-point scale to calculate a GPA. Grade point values are assigned as follows:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Quality Points per Unit</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>4.0</td>
</tr>
<tr>
<td>A-</td>
<td>3.7</td>
</tr>
<tr>
<td>B+</td>
<td>3.3</td>
</tr>
<tr>
<td>B</td>
<td>3.0</td>
</tr>
<tr>
<td>B-</td>
<td>2.7</td>
</tr>
<tr>
<td>C+</td>
<td>2.3</td>
</tr>
<tr>
<td>C</td>
<td>2.0</td>
</tr>
<tr>
<td>C-</td>
<td>1.7</td>
</tr>
<tr>
<td>D+</td>
<td>1.3</td>
</tr>
<tr>
<td>D</td>
<td>1.0</td>
</tr>
<tr>
<td>D-</td>
<td>0.7</td>
</tr>
<tr>
<td>F</td>
<td>0.0</td>
</tr>
</tbody>
</table>
Grades Not Included in the GPA

The following CIIS grades have no quality point value and are not used in the calculation of the GPA:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Indication</th>
</tr>
</thead>
<tbody>
<tr>
<td>AU</td>
<td>Audit</td>
</tr>
<tr>
<td>I</td>
<td>Incomplete</td>
</tr>
<tr>
<td>IN</td>
<td>Permanent Incomplete</td>
</tr>
<tr>
<td>IP</td>
<td>In Progress (coursework continues in subsequent semester)</td>
</tr>
<tr>
<td>NP**</td>
<td>Not Passed</td>
</tr>
<tr>
<td>NS</td>
<td>Not Satisfactory</td>
</tr>
<tr>
<td>P*</td>
<td>Passed</td>
</tr>
<tr>
<td>TR</td>
<td>Transfer Credit</td>
</tr>
<tr>
<td>W</td>
<td>Authorized Withdrawal</td>
</tr>
<tr>
<td>X</td>
<td>Grade Not Received from Instructor</td>
</tr>
</tbody>
</table>

* “P” is equivalent to “C” (not “C-”) or higher for undergraduate students; “B” (not “B-”) or higher for graduate students.

** “NP” is equivalent to “C-” or lower for undergraduate students; “B-” or lower for graduate students.

Holds

The Business Office and the Library apply holds to the accounts of students with outstanding financial obligations to the Institute. Such holds prevent the student from registering or receiving official transcripts and the diploma. To remove a hold or inquire about its status, contact the Business Office at 415-575-6132 or businessoffice@ciis.edu, or the Library at 415-575-6180 or library@ciis.edu. The Registrar’s Office will apply a hold to a student on an approved Leave of Absence, and will remove it only upon notification from the student of his or her intention to return, provided the return date is congruent with the specific Leave of Absence agreement and our active student status policies. The Registrar’s Office also applies a hold to students whose admission files are still incomplete, awaiting receipt of all official transcripts of previously attended institutions.

Independent Study

Up to one-sixth of a student’s unit requirement for a graduate degree may be fulfilled through Independent Study undertaken at CIIS. An Independent Study is defined as coursework designed to meet a program requirement or to extend a student’s field of inquiry beyond current Institute courses. An Independent Study must not duplicate what is offered in the normal Class Schedule and is subject to faculty availability. An Independent Study is subject to the same registration, grading, and other deadlines and policies as regular classes. Approval of the proposed work of the Independent Study must be made by the Chair of the student’s academic program. To register, submit an Independent Study Contract with the syllabus attached to the Registrar’s Office. The contract must be signed by the student, the instructor, and the student’s Program Chair. This contract can be obtain in the Registrar’s Office and online on Pathway.

International Students Enrollment Minimums

The U.S. Citizenship and Immigration Service (USCIS) requires international students on F-1 visas to carry a full-time course of study to remain in status. Any exceptions for less than a full-time load must be approved by the International Student Advisor. See “Enrollment Status Classifications” above.

Internship Registration

Only students in the Clinical Psychology program may register for internship. To register, submit a registration form to the Registrar’s Office or register online through Pathway. The Registrar’s Office will not confirm this registration, however, until you submit a signed Internship Agreement to the Field Placement Office two weeks before you start at your site. This Agreement must be submitted before the semester’s Add/Drop Deadline. Hours acquired before this two-week window or without a contract will not be counted toward the required predoctoral internship hours.

IP Grades

In “IP” grade indicates “In Progress.” It is a temporary grade. The final grade is assigned upon completion of the entire course sequence.

IP grades are given only in courses for which the student may need to register more than once to complete its requirements. Such courses include, but are not limited to: thesis or dissertation proposal writing; thesis or dissertation writing; practicum; and internship.

Until all of the requirements are complete, the instructor will assign an “IP” [In Progress] grade, provided he or she has deemed the student’s work in that semester to be satisfactory. (The instructor will assign an “NS” grade if he or she has deemed the work unsatisfactory.) When the student completes all of the requirements, the instructor will assign a “P” or “NP,” and all “IP” grades associated with that course will convert to whichever grade assigned.

For instance, a student registers for dissertation proposal in the fall semester. She doesn’t complete the proposal in the fall, and the Dissertation Chair deems the work done so far to be satisfactory. The grade for fall will be “IP.” The student registers for proposal again in the spring semester and completes the proposal satisfactorily. The Chair assigns a “P” grade for the spring, and the “IP” in the fall converts to a “P.”

IP grades are not given in courses that have requirements that are expected to be completed within one semester. For such courses, if the student does not complete the requirements by the end of the semester, he or she may request the instructor to give an “I” [Incomplete] grade. See the “Incomplete Grade” section for information about this policy.
Late Registrations
If you register for the first time for a semester after the Late Registration Deadline, you must pay the Late Registration Fee. This fee is charged once per semester, regardless of the number of classes or the number of times you register after the initial semester’s registration. If you registered before the Late Registration Deadline, you may add and drop classes after the Late Registration Deadline without paying the Late Registration Fee. See the “Tuition and Fees” section of this Catalog for current fee rates. First-semester degree-seeking students, Special Students (i.e., non-degree-seeking), and non-degree-seeking auditors are exempt from this fee.

Registration into a course after the Add Deadline requires the written permission of the instructor.

Leave of Absence
To be granted a leave of absence (LOA), submit a Leave of Absence form, signed by your academic advisor, to the Registrar's Office. Financial aid recipients will also need the signature from the Financial Aid Office, and F-1 or J-1 visa holders will also need the signature of the International Student Advisor.

The following policies apply to an LOA:

1. You must take an LOA if you do not plan to meet these enrollment requirements:
   a) Students in the BA in Interdisciplinary Studies, MA in Integrative Health Studies, or PsyD in Clinical Psychology must be enrolled every semester, including summer. (PsyD students do not need to register in summer once they start registering for PSY 7900 “Dissertation Research”.)
   b) Students in all other programs must be enrolled at least one semester per year. PhD students who’ve advanced to candidacy must be enrolled in at least both fall and spring until they submit the publication-ready copy of their dissertation to the CIIS Library.

If you do not meet these requirements and are not on an LOA you will be administratively withdrawn, and must reapply for admission in order to resume. If re-admitted, you must meet the degree requirements of the catalog under which you are re-admitted.

2. You must be in good academic standing to be granted an LOA.

3. A LOA must be approved by your academic advisor and will only be granted if you are experiencing extenuating circumstances such as medical, job, or family issues.

4. An LOA will not be granted for more than one year at a time. You may request an extension at the end of an LOA, but the total cumulative amount of time on an LOA from one program may not exceed two years.

5. The period on an LOA is included in the calculation of elapsed time under the time limits for of degree requirements. An LOA does not extend these limits.

6. A LOA does not extend the deadline for the completion of an “I” (Incomplete) grade.

7. If you are currently registered and submit the LOA form to the Registrar's Office after the semester's Add/Drop Deadline, you must also submit Withdrawal from Classes forms signed by your instructor(s).

8. An LOA will automatically cancel CIIS-sponsored health insurance coverage on the date the LOA (and Withdrawal from Classes form) is submitted.

9. When you are on an LOA, you are not permitted to use CIIS resources, including faculty or staff time, computer facilities, library services, or student services.

10. You must register for the semester immediately following the LOA. If you who do not, you will lose your active student status and will need to reapply for admission to your program.

Maintaining Active Student Status
Students must meet the following enrollment requirements in order to maintain their active student status:

1. Students in the BA in Interdisciplinary Studies, MA in Integrative Health Studies, or PsyD in Clinical Psychology must be enrolled every semester, including summer. (PsyD students do not need to register in summer once they start registering for PSY 7900 “Dissertation Research”.)

2. Students in all other programs must be enrolled at least one semester per year. PhD students who’ve advanced to candidacy must be enrolled in at least both fall and spring until they submit the publication-ready copy of their dissertation to the CIIS Library.

Please note, meeting these requirements alone will not ensure that you will also meet the degree completion and advancement to candidacy time limits. Please see the “Academic Policies” section of the catalog for these limits. If you have not met the enrollment requirements above, you will be administratively withdrawn and required to reapply for admission to your program in order to resume your studies. If re-admitted, you must meet the degree requirements in the catalog year of your re-admission, which may differ from the requirements of the catalog year under which they were originally admitted.
Pass/No Pass
Units for courses that are graded with a “P” (Pass) or “NP” (No Pass) will not be included in your GPA calculation. Units for courses that are graded with a “P” will be counted toward your degree requirements; those with grades “NP” will not. Undergraduate students must earn the equivalent of “C” or higher to receive a “P”; graduate students, a “B” or higher. Courses offered for Pass/No Pass status will be indicated with “P/NP” in the Class Schedule and on Pathway. Courses marked “OP” offer either the P/NP option or the letter-grade option. E-mail: registrar@ciis.edu if you want the P/NP option; if you do not, these courses will default to letter-grade status.

Practicum Registration Procedure
Before you may register for a group or individual practicum, you must submit a Supervised Fieldwork Agreement to CIIS’s Field Placement Office that has been signed by your site supervisor, clinic director, and academic advisor. If the Agreement is not on file by the Add/Drop deadline, the registration will not be processed. A new Agreement must be submitted for every semester you are registering for a practicum. In addition to the practicum, you must also take the following steps, depending on whether you are registering for a group or an individual practicum:

• Group Practicum—Preregister online via Pathway or by submitting a hard copy registration form to the Registrar's Office. The Registrar's Office will verify with the Field Placement Office that your Supervised Fieldwork Agreement is on file before confirming the registration.

• Individual Practicum—Submit a hard copy Registration Form for ‘Supervised Clinical Practicum’ to the Registrar’s Office. You may not preregister via Pathway.

Priority Registration Policy
Priority Registration allows a student to secure a seat in a class before regular registration opens. Priority Registration must be approved in writing by the academic advisor and is reserved for students who are in one of two circumstances: (1) They are in their final semester, or (2) they need to register for the course in order to be able to register for practicum in the immediate subsequent semester. Only courses required for the student’s program may be registered for using Priority Registration—not electives. Obtain the Priority Registration Form available outside the Registrar's Office or on Pathway, have it signed by your faculty advisor, and submit it to the Registration Office by the Priority Registration Deadline (note: This is not the same as the Program Priority Registration Deadline).

Professional Seminar (PsyD) Registration Procedure
Before you may register for a professional seminar, you must submit a Practicum Contract to PsyD Department Office that has been signed by your site supervisor, clinic director, and academic advisor. If this Contract is not on file in this office by the Add/Drop deadline, the registration will not be processed. A new Contract must be submitted for every semester you are registering for a professional seminar.

Program Priority Registration
Registration into some courses is restricted to students in certain programs until the Program Priority Registration Deadline, after which registration becomes open to all students. For instance, only students in the East-West Psychology program (EWP) may register into EWP 6051 before the Program Priority Deadline; after which, registration become available to both EWP and non-EWP students. Such courses are marked “Priority to . . .” in the columns of the Class Schedule or the course’s description on Pathway.

Registration Fee Policy
A registration fee is charged at the time of initial registration. It is charged once per semester regardless of the number of courses you register for, and is not refunded if you drop or withdraw from all or any of the semester’s courses. See the “Tuition and Fees” section of the Class Schedule for the current fee rate.

Registration Maintenance
Registration Maintenance is a “placeholder course” (REG 700) that bestows no units or grades. It serves two functions:

1. To avoid the Late Registration Fee.
   Students may register for Registration Maintenance before the Late Registration Deadline, and then register for courses after that deadline and avoid the Late Registration Fee. Once the student registers for a course, the Registrar's Office drops the Registration Maintenance course from the student’s record, the charge is reversed, and any payment made is applied to the tuition balance. (If the student never registers for a course, the Registration Maintenance course remains on the student's record and the charge is not reversed.) This option is used by students who know they want to register for the semester but don't know what courses they want before the Late Registration Deadline.

2. For thesis and dissertation students to remain in active student status in their final semester without registering for Thesis/Dissertation Seminar (see conditions below).

Students may register for Registration Maintenance if all members of the Thesis/Dissertation Committee have signed the Final Approval Tracking Form except the Committee Chair, who requires additional work to be done. Only one semester may pass in this particular status—if the Chair has not signed after one semester, the student will be required to register for Thesis/Dissertation Seminar. Registration Maintenance does not qualify as half-time enrollment, so the student will not be eligible for financial aid or to defer financial aid loan payments.

With the exception of function number two above, Registration Maintenance is not an option for maintaining active student status. See “Maintaining Active Student Status” policies, above.
Registration Methods
Students may add and drop courses in person at the Registrar's Office on the fourth floor of 1453 Mission Street, online via Pathway, by mail, or by fax. The fax number is 415-575-1267. Students may not add or drop a class by telephone. All registration requests must come from the student, list the specific courses wanted (including section numbers), and be signed and dated. The date the registration request is received in the Registrar's Office is considered the official registration date.

Repeated Courses
A student who does not earn a passing grade in a required course must either repeat the course or otherwise satisfy the requirement as prescribed by the student’s advisor or Program Chair. Both grades will appear on the student's transcript and be included in the GPA calculation. Full tuition is charged for the repeated course.

Sitting In on Courses
Students may only sit in on a course for which they are not registered. The only exception is during the first week of the class and only with the instructor’s permission. Students may not sit in on a course in order to make up coursework for a course for which they've received an “I” (Incomplete) grade in a previous semester.

Special Student Registrations
Individuals who wish to take courses for credit and are not enrolled in a program may apply for a Special Student status. This applies to someone who may want to apply for a degree program at a later time, or to someone enrolled in a degree program at another school who wishes to take a specific course at the Institute or someone simply wanting to take a course for personal enrichment. Students may request a Special Student Application by contacting the Registrar’s Office. The following policies apply to Special Students:

- Special Student registration does not constitute admission to CIIS.
- Students registered in Special Student status are not eligible for financial aid.
- Students registered in Special Student status are not eligible to earn an academic certificate. If you seek an academic certificate, you must submit an Application for Admission.
- Special Student status remains active for one semester. Special Students must resubmit the Special Student Application every semester that they intend to register.
- Special Students are allowed to choose between credit and audit for each course they register for.
- Special Students must have their registration approved by a Program Chair each semester. Special Students are encouraged to bring copies of transcripts to help establish their eligibility for enrollment in courses.
- Special Students must have earned a high school diploma or GED to be eligible to take undergraduate courses, and their diploma/GED must be declared on the Special Student Application. Special Students may take elective undergraduate courses only, not courses reserved for undergraduate cohort students.
- Special Students must have earned a bachelor’s degree to be eligible to take graduate courses, and this degree must be declared on the Special Student Application. Special Students may take graduate courses in audit status without having earned a bachelor’s degree if permission is given by the Program Chair in which the course is housed.
- Special Students are required to be in satisfactory academic standing to enroll and to remain enrolled. Evidence of satisfactory academic standing is determined in the following manner:
  - Undergraduate students: A minimum 2.00 grade point average per semester and no more than two grades of NP.
  - Graduate students: A minimum 3.00 grade point average per semester and no more than two of any of the following combination of grades: B-, C+, C, C-, D+, D, D-, F, NP, I, or IN.

Students who fall below this standard will not be permitted to register.

The maximum number of credit hours taken as a Special Student that may apply to a program upon admission to CIIS is limited to one-sixth of the credits required for the program.

Student ID Cards and Stickers
The CIIS student ID card will show the student ID number and will allow students to do the following: (a) gain access to the campus after business hours; (b) check out books from the CIIS Library and other libraries; and (c) be given discounts at certain businesses. Students should have the ID card at all times when on campus, and be ready to present it to any CIIS personnel if asked.

The card can be obtained from the Registrar’s Office by presenting a government issued photo ID, such as a driver’s license or passport. The card features the student’s photograph, which is taken in the Registrar’s Office. Students who cannot come into the Registrar’s Office will be issued a non-photo card, mailed to the address the Registrar’s Office has on file for the student.

The card is invalid without a current sticker. The student must be registered for courses in order to receive a sticker. Stickers are issued by the Registrar’s Office every semester and show an expiration date when the card becomes invalid. The Registrar’s Office will not mail stickers automatically, but will do so upon individual request. To make a request, send an e-mail to registrar@ciis.edu or call 415-575-6126.

There is no charge for the initial ID card. A replacement card is $10.

Transcript Requests
Transcripts may be ordered from the Registrar’s Office for a fee, which is subject to change. A transcript request must include the student’s signature. A transcript normally takes five to seven days to produce; however, a rush order guaranteeing production within 48 hours may be requested for an additional fee. No transcript orders will be taken over the telephone. Transcripts will not be released if the student’s account
reflects an outstanding balance. Students who graduate are issued one official copy of their transcript. This transcript is sent four to six weeks after the final semester and cannot be rushed. If you want a transcript before then, you will need to submit a request and pay the fee.

**Waitlist Procedure**

When a course becomes full, you may add yourself to its waitlist. You are not charged for a course when you add yourself to its waitlist. If a seat in the course become available, the Registrar’s Office will move you from the waitlist into the course in the sequence you added yourself to the waitlist. You will remain on the waitlist until one of the follow occurs:

- The waitlist is purged (on the Add/Drop Deadline); OR
- A seat opens up and you are added; OR
- You drop yourself from it. (You may drop online via Pathway or by submitting a written request to the Registrar’s Office.)

Check your schedule regularly online via Pathway to see if you have been moved from the waitlist into the class. As a courtesy, the Registrar’s Office will notify you if this happens, but because this notification could be thwarted, you may not know you’ve been added if you don’t check for yourself.

Once you’re added to a course from its waitlist, you become responsible for the course’s tuition and academic requirements. Ignorance of being added will not be accepted as a reason for waiving these requirements.

If you have not been added to the course by its start date, you may attend its first class meeting if you have the instructor’s permission. If at the first class meeting you receive permission from the instructor to be added to the course, obtain it in writing and bring it to the Registrar’s Office prior to the Add/Drop Deadline. Do not assume that the instructor will notify the Registrar’s Office of his or her consent. It is your job, not the instructor’s, to supply this notification. Also do not assume that you won’t be added to the course if you do not attend the first class meeting.

**Written Feedback on Papers and Research Documents**

Within two weeks of the last day of classes, all instructors submit grades to the Registrar. All final academic project assignments are returned within four weeks of receipt by the instructor, provided that the student has met the deadline for submission of the assignment. Mid-semester assignments are returned to students within three weeks of receipt, provided that the student has met the deadline for submission of the assignment.

All written assignments receive written comments by the instructor or teaching assistant. Thesis and dissertation proposals and chapters are returned to the student with written comments within three weeks of receipt of the document. During the summer semester, the research student, chairperson, and committee members will agree upon the feedback turnaround time. Faculty members will be available to their students by e-mail, by phone, or in person, if possible.

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**Public Programs Policies**

Public Programs is a department of CIIS that offers courses to the general public on subjects that are closely aligned with CIIS’s mission, centering on such themes as integrative health, spirituality, East-West psychology, and consciousness studies. A subset of the courses that Public Programs offers may be taken for academic credit by students in degree or certificate programs at the Institute. Such courses require the student to complete readings and a paper that non-credit participants will not have to do. Such courses, like regular CIIS courses, will appear on the transcript and be included in determining enrollment status, grade point average, satisfactory academic progress, and financial aid eligibility.

**Registration**

To register for Public Programs courses for academic credit, register through the Registrar’s Office (not through Public Programs).

**Registration Deadlines**

Registration deadlines for Public Programs courses offered for academic credit align with registration for all other CIIS classes. Refer to the Institute’s academic calendar for registration and add/drop dates.

**Tuition**

Tuition is charged at the student’s academic division rate. For example, doctoral students are charged the doctoral tuition rate.

**Auditing**

The audit option is not available for Public Programs courses.

**Grade Option**

All Public Programs courses offered for academic credit are graded only on a Pass/No Pass basis.

**Cancellations**

CIIS reserves the right to cancel a Public Programs course up to three days before it is scheduled to begin if the number of people registered does not meet our minimum requirement. Should this happen, students will be given the opportunity to register for another available workshop.

**Attendance**

Students are required to attend all hours of a Public Programs workshop. Attendance will be taken and will be part of the grading criteria.
Check in with the workshop assistant when arriving and departing. The instructor has the right to fail a student who does not attend the entire course. If a student knows in advance that he or she will miss part of the course, he or she is to call Public Programs at 415-575-6175 before the first class meeting.

**Paper Requirements**
To obtain academic credit, students must write a paper synthesizing the topics discussed in the course with their own personal experience and required readings. The specific requirements are derived through conversation with the instructor. Any questions not answered by the instructor can be directed to the Public Programs department. Below are the policies regarding this paper:
1. Students planning to graduate in the current semester should NOT register for a course that has a due date for its paper past the semester’s end. Otherwise, the student’s graduation date will be moved to the following semester.
2. Papers must be at least six pages, double-spaced, for all master’s and undergraduate students, and eight pages, double-spaced, for doctoral students.
3. Papers are due at 2 p.m. three weeks after the course ends. If the paper is not submitted by the due date, a grade of “NP” (No Pass) will be assigned and recorded on the student’s transcript.
4. Public Programs does not grant extension to the due date. An “Incomplete” grade is not available. If an emergency prevents a student from turning in the paper on time, he or she should call Public Programs at 415-575-6175 before the due date.
5. Students should submit papers to the Public Programs Office—NOT the instructor—by fax to 415-593-9042 or by postal mail to Public Programs, 1453 Mission St., San Francisco, CA 94103. Do not e-mail the paper. Public Programs will forward the paper to the instructor and the grade from the instructor to the Registrar’s Office.
6. If the student wants the graded paper, he or she is to enclose a self-addressed, stamped envelope when submitting it.

**Credit Applicability**
Most Public Programs courses offered for academic credit supply credit to the electives portion of the degree requirements. Each degree program has a limit on the number of units in Public Programs courses that may be credited toward its requirements. Please consult with your academic advisor before registering.

**Non-Credit Registration for Degree and Certificate Students**
Students in degree and certificate programs at CIIS are free to register for any Public Programs course as a “public participant,” meaning that they are not taking the course for academic credit. Such a course will not appear on the CIIS transcript and will have no bearing on their enrollment status, grade point average, satisfactory academic progress evaluation, or financial aid eligibility. Any student wishing to register as a “public participant” must do so through Public Programs (not the Registrar’s Office) and pay the general fee listed in the Public Programs brochure. Some public courses may be eligible for discounts for CIIS students. Please contact the Public Programs Office with questions regarding student discounts.

Questions about these policies should be directed to Public Programs at 415-575-6175.

Questions about registering for academic credit should be directed to the Registrar’s Office at 415-575-6126.
## 2009–2010 Tuition and Fees

<table>
<thead>
<tr>
<th>Tuition</th>
<th>Undergraduate Division Students</th>
<th>Master's Division Students</th>
<th>Doctoral Division Students</th>
<th>Auditors</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Per Unit</strong></td>
<td>$595</td>
<td>$850</td>
<td>$995</td>
<td>Current Students (per unit) $255</td>
</tr>
<tr>
<td><strong>Package Price (12–18 units)</strong></td>
<td>$7,095</td>
<td>$9,775</td>
<td>$11,045</td>
<td>Alumni (per unit) $130</td>
</tr>
<tr>
<td>BIS 1100 “Prior Learning Portfolio” (per unit)</td>
<td>$150</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Units taken in audit status are not included in package price.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Thesis Proposal Completion (6900)</strong></td>
<td>$1,920</td>
<td>TLD 6900 charged per unit rate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thesis (7900)</td>
<td>$1,920</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>ICP 7701 “Integrative Seminar” (0 unit)</td>
<td>$850</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td><strong>Dissertation Proposal Completion (6900)</strong></td>
<td>$2,625</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dissertation (7900)</td>
<td>$2,625</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dissertation Continuance (PSY 9999)</td>
<td>$2,625</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Comprehensive Exams (9600) (per exam)</td>
<td>$2,625</td>
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<td></td>
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<tr>
<td>PSY 9699 “Internship-Full-Time”</td>
<td>$605</td>
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<td></td>
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<tr>
<td>PSY 9599 “Internship-Half-Time”</td>
<td>$305</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PSY 6766/6777/6778 “Practicum Half-Time’</td>
<td>$305</td>
<td></td>
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<td></td>
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<tr>
<td>TSD 8120/8320/8720 “Learning Community”</td>
<td>$250</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Special Students (non-matriculated)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------------------------------</td>
<td>--</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Per Unit</td>
<td>Based on division rates</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Public Programs Classes</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>For Academic Credit</td>
<td>Based on division rates</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not for Academic Credit</td>
<td>Rate advertised to public</td>
<td></td>
<td></td>
<td></td>
</tr>
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</table>

### Fees – ALL FEES ARE NONREFUNDABLE

#### Admissions Fees

<table>
<thead>
<tr>
<th>Fee</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Application Fee</td>
<td>$65</td>
</tr>
<tr>
<td>Change of Degree Program Fee</td>
<td>$50</td>
</tr>
<tr>
<td>Deferred Admissions Fee (applied to tuition charges)</td>
<td>$250</td>
</tr>
<tr>
<td>Enrollment Deposit: (applied to tuition charges)</td>
<td></td>
</tr>
<tr>
<td>School of Undergraduate Studies</td>
<td>$250</td>
</tr>
<tr>
<td>School of Professional Psychology</td>
<td>$500</td>
</tr>
<tr>
<td>School of Consciousness and Transformation</td>
<td>$250</td>
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#### Course/Program Fees

<table>
<thead>
<tr>
<th>Program</th>
<th>Fee</th>
</tr>
</thead>
<tbody>
<tr>
<td>ICP Weekend Program Retreat Fee</td>
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</tr>
<tr>
<td>PARP 6748 Retreat Fee</td>
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</tr>
<tr>
<td>TLD 6555 Retreat Fee</td>
<td>$1,150</td>
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<tr>
<td>TSD 6555 Retreat Fee</td>
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#### Graduation Application Fees

<table>
<thead>
<tr>
<th>Degree</th>
<th>Fee</th>
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</thead>
<tbody>
<tr>
<td>Undergraduate</td>
<td>$110</td>
</tr>
<tr>
<td>Master's Non-Thesis</td>
<td>$110</td>
</tr>
<tr>
<td>Master's Thesis</td>
<td>$295</td>
</tr>
<tr>
<td>Doctoral</td>
<td>$295</td>
</tr>
<tr>
<td>Certificate</td>
<td>$110</td>
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#### Registration Fees

<table>
<thead>
<tr>
<th>Registration Fee (per semester)</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Registration Fee</td>
<td>$110</td>
</tr>
<tr>
<td>Audit Registration Fee</td>
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</tr>
<tr>
<td>Late Registration Fee</td>
<td>$100</td>
</tr>
<tr>
<td>Registration Maintenance:</td>
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</tr>
<tr>
<td>Undergraduate</td>
<td>$110</td>
</tr>
<tr>
<td>Master's and Doctoral</td>
<td>$400</td>
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#### Payment Fees

<table>
<thead>
<tr>
<th>Fee</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deferred Tuition Payment Plan</td>
<td>$50</td>
</tr>
<tr>
<td>Late Deferred Payment Installment Fee</td>
<td>$25</td>
</tr>
<tr>
<td>Late Tuition Payment Fee</td>
<td>$100–$200</td>
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</table>

#### Service Fees

<table>
<thead>
<tr>
<th>Fee</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Returned Check Fee</td>
<td>$30</td>
</tr>
<tr>
<td>ID Card Replacement Fee</td>
<td>$10</td>
</tr>
<tr>
<td>Transcript Fee: (per transcript)</td>
<td></td>
</tr>
<tr>
<td>Regular Processing Time</td>
<td>$7</td>
</tr>
<tr>
<td>Rush—Sent within two business days by regular mail</td>
<td>$12</td>
</tr>
<tr>
<td>Bulk Rate—One order of 10 transcripts or more</td>
<td>$3.50</td>
</tr>
</tbody>
</table>

Tuition, fees, and other charges are subject to change without notice, and are published on the CIIS website at www.ciis.edu/admissions/tuition.html.
Payment Policies

Payment Methods
CIIS accepts payments by cash, check, or money order (made out to “CIIS”), or credit cards (VISA and MasterCard). To make a payment online, log in to Pathway at http://pathway.ciis.edu, click the “Finances” tab, and then click the “Pay My Bill” link.

Payment Deadlines
If you register in person in the Registrar’s Office, tuition and fees are charged immediately and are due at the time of registration. If you register online via Pathway, it will take two business days for the registration to be confirmed and the tuition and fees charges to be generated. Payment is due once these charges appear.

If you are a financial aid recipient and your aid will cover only a portion of your total tuition and fees, the balance not covered by your aid is due at the time of registration. You should not make advance payment for the portion that will be covered by financial aid. If you need special consideration because of a financial aid problem, contact the Financial Aid Office at least one week prior to registration.

Deferred Payment Plan
The Deferred Payment Plan allows you to pay your total charges in equal installments—three each in the fall and spring semesters, and two in the summer semester. The first installment is due at the time of registration; additional installments are due on a monthly basis beginning one month after the semester begins. Specific deadlines are issued with each semester’s Class Schedule. A $50 fee is charged for this service.

A fee of $25 will be added to your account each time an installment due date is missed.

The Deferred Payment Plan is not available to registrants who are not admitted to a CIIS academic program.

Late Payment Fees
Students with an outstanding tuition or fee balance by the semester’s Add/Drop Deadline will have a fee of $100 added to their account. If there is an outstanding balance one month after the semester begins, a $50 fee will be added to their account; and one month after that, another $50 fee.

The late payment fees are not charged to students signed up for the semester’s Deferred Payment Plan.

Refunds
Students will receive a 100 percent refund of the tuition for any class dropped by the Add/Drop Deadline. After the Add/Drop Deadline, students must submit an Authorized Withdrawal Form signed by the instructor to the Registrar’s Office. A 75 percent refund will be given if this form is received in the Registrar’s Office up through the third week of classes; a 50 percent refund by the seventh week of classes; no refund will be given after the seventh week. Refer to the “Academic Calendar” within the semester Class Schedule for the specific refund deadlines. If you received any form of federal financial aid, the amount that will be returned to the financial aid programs will be determined by federal guidelines and may be different than the amount calculated by CIIS’s refund policy. Contact the Financial Aid Office for more information about this calculation.

All fees are nonrefundable. The registration fee will not be refunded regardless of whether or not you attend classes and even if you drop all of your courses.

Refunds Granted After Refund Deadlines—Financial Petition Process
If you believe you have extenuating circumstances beyond your control warranting a credit or a refund of tuition and/or fees, you may present a petition to the Financial Petition Committee (FPC), care of the Associate Dean for Academic Administration. It is incumbent on you to gather and submit related documentation in support of the petition. After the FPC reviews the petition and supporting documentation, the FPC may request that you submit additional specified supporting materials. The FPC may, with the petitioner’s permission, also consult with any faculty, staff, students, or other parties who may have relevant information. The student is not present when the FPC meets. Information brought to the committee will be treated with sensitivity and confidentiality. After the FPC deliberates and renders its decision, the Associate Dean for Academic Administration will inform you of the outcome, communicate the decision to any Institute personnel who need to take action to implement the decision, and place documentation of the petition and the decision in your file maintained in the Registrar’s Office.

The decision of the committee is final. Reconsideration will be granted only if significant information not contained in the original petition becomes available. You do, however, have the option of seeking further consideration of your request through the CIIS General Student Complaint Procedure.

The Financial Petition form is available outside the Registrar’s Office and on Pathway on the “Academics” tab, within the “Registration Forms” section.

Questions
Please contact the Business Office for more information at 415-575-6132 or by e-mail to businessoffice@ciis.edu.
Academic Policies

Time Limits to Degree Completion

<table>
<thead>
<tr>
<th>Limit on number of years to complete:</th>
<th>BA</th>
<th>MFA</th>
<th>MA (60 units)</th>
<th>MA (36 units) without thesis</th>
<th>MA (36 units) with thesis</th>
<th>PhD</th>
<th>PsyD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coursework</td>
<td>3</td>
<td>4</td>
<td>6</td>
<td>5</td>
<td>5</td>
<td>6</td>
<td>8</td>
</tr>
<tr>
<td>Thesis or Dissertation Seminar</td>
<td>n/a</td>
<td>n/a</td>
<td>n/a</td>
<td>n/a</td>
<td>3</td>
<td>4</td>
<td>See below*</td>
</tr>
</tbody>
</table>

*Completion Deadlines for Psy.D. students:
- PsyD students must graduate eight years after starting their program.
- PsyD students must advance to candidacy within two years of starting their program (there is some flexibility in this).
- The MA time limits above are not applicable to PsyD students obtaining a non-terminal MA. See the “Clinical Psychology Master’s Degree Requirements” in the “Academic Policies” section of the catalog for complete policies.

Time-Limit Extensions

Requests for extensions to these time limits should be submitted in writing to the Associate Dean of Academic Administration. Requests should include the Department or Program Chair’s written approval; clearly stated reasons for the extension; and a concrete, realistic schedule for the completion of the program. Extensions are typically granted only for unusual circumstances.

Students who have not received an extension are placed on Inactive Status, and have 60 days from the notification of Inactive Status in which to apply to the Department or Program Chair and the Associate Dean for Academic Administration for a one-year extension. If a student fails to complete the requirements within the extended deadline, but in other respects has maintained satisfactory academic progress, the student may reapply for admission to the program.

Grade Requirements

Graduate students must maintain a cumulative grade point average of 3.0 or higher and have no more than two grades of B-, C+, C, C+, D+, D, D-, F, NP, I, IN or NS on the CIIS transcript.

Undergraduate students must have a cumulative grade point average of 2.0 or higher and no more than two grades of C-, D+, D, D-, F, NP, I, or IN on the CIIS transcript. (A “P” grade constitutes meeting the grade point average requirement.) Additionally, undergraduate student progress is monitored by the following:
- Submission by the student of an integrative essay at the end of each semester, which is evaluated by the instructor.
- Submission by the instructor of the Bachelor’s Student Assessment Worksheet each semester, which evaluates the student in the following way: work accomplished; participation and attendance; preparation; group engagement; ability to reflect; different ways of thinking; and critical thinking. Progress is evaluated by Pass/No Pass only, with no letter grades being given.

Academic Probation

A student will be placed on academic probation for any of the following reasons:
- Failure to maintain the grade requirements (see above).
- Exceeding time limits for coursework, thesis or dissertation proposal, or thesis or dissertation seminar (see above).
- Exhibition of a need for remedial work in a specified area.
- Submission of substandard work.
- Delays in program progression.

Students will be notified when they are put on academic probation, the reason they were put on probation, and what they will need to do to be removed from probation. For example, a student may be required to achieve a certain grade point average, limit the number of units registered for the subsequent semester, or to take supplementary courses.

A student on probation is not eligible to receive financial aid or to graduate.

Students have one semester to return to good academic standing. Two consecutive semesters of probation may result in suspension or in dismissal from the school. Students who are unable to meet the terms required to be put back in good academic standing will be reviewed by their respective programs, who will determine whether the student is to be disqualified from further pursuit of the degree. The program will forward this determination to the Academic Vice President, who will conduct a review and notify the student regarding the final outcome.

Catalog Rights

Students acquire “catalog rights” with respect to the requirements of a degree program by maintaining their active student status. Those who fall out of active student status must reapply for admission and, if readmitted, will fall under the degree requirements in effect at the time of readmission.
Program Agreements
Each academic advisor and student will complete a Program Agreement at the time the student first enters the program. The Program Agreement is based on the current curriculum in the program. The original signed Program Agreement is kept in the student’s file in the Registrar’s Office. A copy of the Program Agreement is put in the student’s program file. Any change to the original Program Agreement needs to be documented with the date and signatures by both the student and the advisor. The amended Program Agreement is filed in the student’s file in the Office of the Registrar, and a copy of the amended agreement is kept in the student’s file in the program office. The Program Agreement, and its amendments, becomes the basis for the Registrar’s Office reporting to the Student Loan Clearinghouse regarding eligibility for exemption from repayment status. Students are expected to fulfill the program requirements in effect at the time of their entrance into the program. Continuously enrolled students are not required to meet new requirements, although they may choose to do so. A student who does not maintain continuous enrollment in a program will be expected to fulfill the requirements in effect when he or she reenters the program.

Changing Degree Programs
To request to change your program:
1. Download the Change of Degree Program Form from Pathway.
2. Submit this form and the $50 Change of Degree Program Fee to the Business Office. The fee is non-refundable, even if your request to change programs is denied.
3. The academic program will contact with to ask for any additional materials it will need, such as goal statements, etc. Please submit these materials directly to the program. These materials become the property of CIIS and will not be returned.
4. The Registrar’s Office will notify you of the decision.

Do not use the Change of Degree Program Form—instead submit an Admissions Application to the Admissions Office—if any of the following apply to you:
- It’s before the Add/Drop Deadline of your very first semester at CIIS (contact Admissions and request that they update your program).
- You haven’t registered for two consecutive semesters (one semester for BIS, IHL or PSY) and are not on a leave of absence.
- You want to apply for a subsequent program after finishing one.
- You want to add a certificate program.

A request for a change of degree program is evaluated based upon the following criteria:
1. The student has enrolled and completed courses within the semester prior to submitting the request.
2. The student has met all requirements that would apply to an admissions applicant (consult the CIIS catalog for these requirements).
3. The student has a CIIS grade-point average of 3.0 or higher and no more than two of the following CIIS grades B-, C+, C, C-, D+, D, D-, F, NP, I, IN or NS. If not, but he or she qualifies under point 2 above, additional requirements may need to be fulfilled if accepted into the new program.
4. International students must be in good status with all visa requirements. A new I-20 will be issued once the program has been changed. Before submitting the Change of Degree Program Form, international students should discuss their plans with the CIIS International Student Advisor.
5. If the change of degree program request is approved, the student becomes subject to the academic requirements of the catalog year associated with the semester he or she begins the new program, not the requirements of the catalog year of original admission.
6. Any units earned in the current program will be applied to the new program contingent upon the approval of the new program director.

Obtaining a Master’s Degree When Enrolled in a Doctoral Program
There are circumstances under which a student who leaves a CIIS PhD program (voluntarily or involuntarily) may be eligible to have a master’s degree conferred to his or her record. Such a student must have done the following:
1. Completed at least 36 units of coursework;
2. Maintained a minimum 3.0 average;
3. Completed any additional requirements (e.g., a culminating project) specified by the department awarding the degree; and
4. If he or she has earned a master’s degree already, that degree must have been in a different field of study than the CIIS doctoral program.

A student who leaves the PhD program and receives a master’s degree may not return to pursue a PhD in the same field of study.

Clinical Psychology Master’s Degree Requirements
The CIIS PsyD program only admits students seeking the doctoral degree. These students may earn a master of arts (MA) degree, however, by meeting the following requirements:
1. Complete two years of full-time coursework;
2. Maintain a minimum 3.0 average;
3. Not be on academic probation;
4. Pass the first-year integrative paper;
5. Pass the second-year research oral examination; and
6. Pass the second-year faculty review.

The MA will be conferred on the last day of the semester in which all of the above requirements have been met and the student has submitted a graduation application. The degree will not be rescinded should the student not complete the PsyD degree program.

A student who leaves the PsyD program and receives a master’s degree may not return to pursue the PsyD
Earning Academic Credit Outside the Classroom

Transfer Credit
With the prior approval of the student's Program Director and/or Academic Advisor, a maximum of one-sixth of the total number of graduate-level units required in the student's program may be transferred from another accredited institution. The Institute has established criteria to evaluate the work done, and the student must demonstrate that the learning experience at another institution meets CIIS guidelines if it is to be used for credit at the Institute.

Transfer of credit may be granted for graduate study completed prior to admission to the Institute, for relevant study completed elsewhere while registered at the Institute, or for a combination of the two, up to the allowable limit. However, the following conditions must be met:

1. The work was done at an accredited institution;
2. The work is clearly relevant to the student's program at the Institute;
3. The grade received was B or higher;
4. The units involved were not used to satisfy requirements for any previous academic degree; and
5. The student's advisor endorses the transfer.

For current CIIS students who take courses at another institution, official transcripts must be submitted directly to the Registrar’s Office by the issuing institution.

Test Credit
Under certain circumstances, applicants to a program may wish or need to demonstrate that certain academic requirements have been met by taking an examination:

1. Applicants to the PsyD program will be asked to demonstrate the expected proficiency by taking the GRE examination.
2. A student who seeks to have a required program course waived must show on her/his transcript that an equivalent graduate-level course has been taken. If unable to produce documentation, the student may request that the Program Director and the instructor who usually teaches that course at the Institute schedule an examination on the subject. Having demonstrated proficiency either by transcript or examination, the student may be excused from taking the required course, but such waiver does not reduce the total number of units to be taken to complete the degree program at the Institute.

Independent Study
Independent study is an individualized course of study intended for students wanting to extend their field of inquiry beyond current Institute courses. The following are the policies governing independent studies:

1. Graduate students must have a cumulative GPA of 3.0 or higher to be eligible to do an independent study; undergraduates, 2.0 or higher.
2. The faculty member’s field of interest must be compatible with the proposed area of study.
3. No faculty member is under obligation to accept independent study students.
4. Independent study credit will not be accepted as a substitute for courses offered in the Class Schedule, except in unusual circumstances.
   Any requests for substitution must accompany the independent study contract and be approved by the Program Chair.
5. A maximum of one-sixth of a graduate student’s total unit requirements may be satisfied by independent study credit; a maximum of 9 units of an undergraduate student’s.
6. A maximum of 3 units of independent study credit may be taken in any one semester.
7. An independent study may be taken for a Pass/No Pass grade only.
8. It is the responsibility of the student to contact a faculty member with a proposed independent study topic. If the faculty member agrees that the topic is worthy, he or she and the student write an independent study contract, sign it, and have it signed by the director of the student’s program. (Contract forms are to be found outside the Registrar’s Office or online at http://pathway.ciis.edu/ice/Academics.)
   The contract must include the plan of study and the specific responsibilities of the student and the instructor. The student is expected to complete a minimum of 15 semester hours of work for each unit of credit awarded; accordingly, the student should work at least 75 hours for a 3-unit independent study, including 15 hours with the faculty member.
9. It is the student's responsibility to submit the original of the completed contract to the Registrar's Office and a copy to his or her academic program’s office by the semester’s regular registration deadlines.

Academic Sanctions
Deficiencies, misconduct, or other inappropriate action in or related to coursework, practicum/internship and research activity, or other Institute activities may result in student discipline in the form of probation, suspension, or dismissal. The Institute will in some cases give the student written notice of the nature of the deficiency, misconduct, or other inappropriate action prior to imposition of the sanction, where such notice is appropriate in the Institute’s view.

Plagiarism
Creative and original scholarly research is at the heart of the Institute’s academic purpose. It is essential that faculty and students pursue their academic work with the utmost integrity. This means that all academic work produced by an individual is the result of the individual's efforts and that those efforts acknowledge explicitly any contribution by another person.

Reproducing another's work and submitting it as one's own work or without acknowledging the source is called “plagiarism,” or stealing the intellectual property of another, which is the antithesis of scholarly research. Any use of other ideas or others’ expression in any medium without attribution is a serious violation of academic standards. If confirmed, plagiarism subjects a student to disciplinary action.
Duplication of Work
With regard to dissertation and thesis research and regular class term papers, projects must not be a duplication of student work previously submitted for fulfillment of either course requirements or previous research at CIIS or elsewhere. Such activity, if confirmed, subjects a student to disciplinary action.

Disciplinary action can include (a) failing the course in which any such work was submitted, (b) expulsion from the Institute, and (c) revocation of any degree or academic honor.

Sanctions arising from a determination of plagiarism may be applied by an instructor (if coursework is involved), by a program committee, or by the Academic Vice President. All sanctions may be appealed as outlined in the General Student Complaint Procedure found in the Institute Policies section on page 167.

Suspension and Dismissal
Program committees may establish criteria for student suspension or dismissal in accordance with specific professional or disciplinary standards, subject to review by the Academic Vice President. Students should consult their Program Handbook for an explanation of the criteria.

Imposition of such sanctions may be initiated by the program committee or the Academic Vice President. The student will be notified of this decision by letter and will be ineligible to register during the period of time specified in the letter. All the rights and privileges normally accorded Institute students in good standing are also suspended.

If a student is dismissed from the Institute, it is the program committee's determination as to whether the student will be allowed to reapply to the program, subject to review by the Academic Vice President before or after there is communication with the applicant. If readmission is allowed, application may be made only after at least one academic semester has passed following dismissal. Program committees may consider extenuating circumstances in recommending exceptions to this rule for approval by the Academic Vice President.

Thesis and Dissertation Policies

Committee Composition Guidelines and Proposal Approval
Students need to refer to their program handbook for the applicable guidelines for proposal writing and committee approval for the thesis and dissertation. The committee consists of two or more faculty members, external committee member(s), and/or an external reader, all of whom must be qualified to assist the student in the selected area of study.

The chairperson has primary responsibility for ensuring that the thesis or dissertation adheres to the methodological and ethical guidelines accepted in the discipline(s) and at CIIS. The chairperson must be a core faculty member from the student's program, except under the most unusual circumstances (see department and program handbooks for further information).

The thesis or dissertation proposal is approved during a proposal defense meeting, which is required in most MA and PhD or PsyD programs. When required by the program, the signed and dated form must be submitted to the Registrar; it serves, along with advancement to candidacy, as permission to begin work on the dissertation or thesis.

Maximum Enrollments in Thesis/Dissertation Proposal Writing Completion
Students may enroll in Thesis or Dissertation Proposal Completion for a limited number of semesters.

<table>
<thead>
<tr>
<th>Program</th>
<th>Course</th>
<th>Maximum No. of Semesters</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asian and Comparative Studies</td>
<td>PARA 6900</td>
<td>3</td>
</tr>
<tr>
<td>Clinical Psychology</td>
<td>PSY 7000</td>
<td>3</td>
</tr>
<tr>
<td>East-West Psychology</td>
<td>EWP 6900</td>
<td>2</td>
</tr>
<tr>
<td>Philosophy, Cosmology, and Consciousness</td>
<td>PARP 6900</td>
<td>2</td>
</tr>
<tr>
<td>Social and Cultural Anthropology</td>
<td>ANTH 6900</td>
<td>4</td>
</tr>
<tr>
<td>Transformative Studies</td>
<td>TSD 6900</td>
<td>2</td>
</tr>
<tr>
<td>Women's Spirituality</td>
<td>PARW 6900</td>
<td>2</td>
</tr>
</tbody>
</table>

If the proposal has not been completed and approved before the end of the allocated time, the student may petition the Department Chair/Program Chair to enroll for an additional semester. The petition must include a plan and timeline for completion signed by both the student and the Dissertation or Thesis Committee Chair. A student who does not have a completed and approved proposal by the end of the additional semester may be placed on probation or dismissed from the program.
Advancement to Candidacy

In order to register for doctoral dissertation work, students must advance to candidacy.

Students in programs in the School of Consciousness and Transformation advance to candidacy when all of the following requirements have been met:
1. All coursework as stated in the Program Agreement has been completed satisfactorily.
2. All comprehensive exams have been completed satisfactorily.
3. The thesis or dissertation committee has been chosen and a complete membership form has been filed with the Registrar’s Office.
4. The thesis or dissertation proposal approval form has been submitted to the Registrar’s Office.

Students in the Doctor of Psychology program advance to candidacy when all of the following requirements have been met:
1. All required coursework has been completed through the G-2 semester (the completed second year) in the full-time plan, or the equivalent course in the part-time plan.
2. The integrative paper and research oral examination have been passed (usually at the end of the G-2 year).
3. The faculty review at the end of the G-2 year has been favorable.

Students in the Doctor of Psychology program must be advanced to candidacy before they will be permitted to register for dissertation research, form a dissertation committee, or defend a proposal.

The application for advancement to candidacy is located outside the Registrar’s Office and is available online on Pathway. The student needs to complete the top portion of the form and turn it in to the appropriate program coordinator.

Thesis and Dissertation Procedures

All PhD and PsyD candidates at the Institute are required to submit a dissertation that demonstrates, to the satisfaction of the department or program concerned, the student’s capacity for advanced independent research. Students must register for thesis and dissertation writing or specific research seminars during the scheduled registration period. Theses and dissertations are graded on a Pass/No Pass basis and carry no units.

Students cannot sign up for a thesis or dissertation until the prerequisites of the degree program have been met. Departments and programs have varying requirements regarding thesis and dissertation writing, proposal preparation, or integrative seminars that must be completed. Students should consult their department and program handbooks.

Acceptable Formats for the Thesis or Dissertation

Each doctoral student has the primary responsibility to ensure the quality of the dissertation. While undertaking the research and writing for the dissertation, the student is expected to work closely with the dissertation committee. The CIIS doctoral programs have established certain expectations for the formatting of dissertations. Students are expected to follow the formatting expectations of the Institute, including the requirements for UMI (University Microfilms Incorporated) publication. The student is expected to submit a complete and appropriately formatted dissertation for the defense. The document must conform to the CIIS dissertation guidelines, available from the Library and on the Library website at http://library.ciis.edu/information/dissertation.asp#diss.

Human Research Review Approval

All dissertation research projects involving human subjects must be reviewed by the Faculty Council Human Research Review Committee (HRRC) after the dissertation committee has approved the proposal. Students may not begin any research involving human participants, including piloting and fieldwork, until the entire research proposal has been fully approved by the HRRC. Additionally, as deemed necessary by the MA and PhD or PsyD requirements of each program, relevant HRRC procedures must be followed.

In addition, non-thesis and non-dissertation student research that has been granted funding under the sponsorship or cosponsorship of CIIS must have HRRC approval. Such approval must be attained by the primary investigator(s), whether student, faculty member, or approved affiliated researcher. The identical HRRC policies, standards, and processes are used for this type of research as are used for thesis and dissertation proposal approval.

HRRC publishes its deadlines for application for approval of research involving human participants at the beginning of every academic year. The committee meets at least three times every semester, including summers. The student and dissertation committee chairperson receive notice of the HRRC’s decision regarding the application one month after each application deadline.

Technical Review

Before the final defense, the student must submit his or her manuscript to one of the approved external editors for technical review. It is expected that all technical corrections (e.g., formatting, references, and copyright permissions) will be completed prior to the defense. Students can reduce the technical review costs by adhering carefully to the format requirements. Students are responsible for the expenses and pay the reviewer directly.

Oral Defense Policies and Procedures: After all committee members have agreed that the final draft of the thesis or dissertation requires only minor changes, the student and the committee schedule an oral defense of the final research document. It is recommended that the defense take place at CIIS. Should a committee member from out of town not be able to come to the Bay Area, the committee chairperson must make arrangements with that member to attend the defense proceedings via a conference telephone call.

At the end of the defense, the committee determines if the defended dissertation requires changes. A student needing to make minor changes has 60 days to edit and complete revisions. The student resubmits the revised dissertation to the Committee Chair.
Filing and Publishing the Final Copy
It is the student’s responsibility to make sure that the final approved copy of the thesis or dissertation, in proper format and with all necessary forms, is filed with the Library by the designated date for that semester. See the Library web pages for full details, at http://library.ciis.edu/information/dissertation.asp#diss. Library staff will then send the thesis or dissertation to ProQuest UMI for publication.

Graduation and Commencement Policies

Graduation Requirements
1. All students must apply to graduate, whether or not they participate in the commencement ceremony. Those who do not apply will not have their degrees conferred.
2. The graduation application fee is nonrefundable.
3. The degree date will be the last day of the semester in which the student has satisfied all of the program’s academic requirements, including the final approvals of thesis or dissertation (if applicable) AND submitted the graduation application and its fee. Degrees are not awarded retroactively. If the academic requirements are met but the application for graduation was not submitted by the application deadline, the degree date will be the final day of the semester in which the application is submitted.
4. CIIS has three degree conferral dates per year: the final day of each semester. The degree date will not be earlier in a semester, even if all academic requirements have been met.
5. CIIS has one commencement ceremony each year, directly after the spring semester. Only the students who have completed all academic requirements by that spring semester may participate in the commencement ceremony.
6. If all academic requirements are met, the degree will be conferred, but CIIS will not release the official transcript or diploma or verify the student’s degree to third parties until the student has done the following:
   a. Met all outstanding financial obligations.
   b. Returned all library books.
   c. Completed the online CIIS Graduation Survey. (A link to the survey will be e-mailed to the address you supply on the Graduation Application.)
   d. Financial Aid Recipients: Conducted an exit interview with the Financial Aid Office.
   e. MCP Students: Submitted all case notes, termination forms, termination case summaries, monthly reports, outstanding debt letter to clients, and practicum site keys to your practicum site manager.
   f. PsyD Students: Completed the department’s exit survey. (Both this and the CIIS Graduation Survey are required.)
7. The diploma and one copy of the official transcript will be ready approximately two months after the final semester. If additional copies of the transcript are wanted, the student must submit a Transcript Request Form and applicable fee.
8. The graduation application is valid for three consecutive semesters, beginning with the semester listed on this application. If all of the academic requirements are still not met after three semesters, including any outstanding “I” (Incomplete) grades, the application becomes void and the student will need to reapply to graduate and resubmit the application fee.

Commencement Ceremony Requirements
There is one commencement ceremony each academic year, at the end of spring semester. Degrees, however, are conferred at the end of all semesters. All students who have had their degrees conferred during the summer, fall, or spring semesters directly prior to the commencement ceremony may participate in that ceremony. For example, summer 2009, fall 2009, and spring 2010 graduates may participate in the spring 2010 commencement ceremony.

The degree will not be conferred until the student completes all degree requirements. The faculty is asked to submit the grades of graduation applicants at least one week prior to the commencement dates. Students with incomplete grades and/or with any courses (including culminating and integrative seminars) remaining to be completed after the spring semester will not be allowed to participate in the commencement ceremony, which is held at the end of the spring semester. The only allowable exception is for students completing practicum and the concurrent case seminar or predoctoral internship hours. Thesis and dissertation students must have a completed manuscript accepted by the Library by that semester’s deadline date.

The Dean of Students Office mails information about commencement to all students who have filed the graduation application with the Registrar’s Office. This information is mailed during the first month of the spring semester and contains information about the commencement ceremony, including the date, time, and location, and ordering of caps and gowns.
Institute Policies

Accommodation for Disabled Students
CIIS complies with Section 504 of the Rehabilitation Act of 1973 and the Americans with Disabilities Act. Accordingly, no otherwise qualified disabled student shall, solely by reason of his or her disability, be excluded from participation in, be denied the benefits of, or be subjected to discrimination in any academic, research, counseling, financial aid, or other post-secondary-education program or activity that CIIS provides for all students. Students with disabilities must meet the requirements and levels of competency generally required of all students in the program. In order to assist students with disabilities in fulfilling these responsibilities of the program, every reasonable effort is made to accommodate special needs of such students.

Changes in Rules and Policies
While every effort has been made to ensure the accuracy of the information in this catalog, those using the catalog should note that rules and policies change from time to time and that those changes may alter the information contained in this publication. Updates to catalog information are printed on the CIIS website.

In addition to this catalog, several other publications are available that include detailed information about specific subjects such as financial aid and doctoral dissertations. These include the CIIS Student Handbook and handbooks published by each academic program. It is the responsibility of the individual student to become familiar with the announcements and regulations of the Institute that are printed in the catalog and other campus publications.

Drug-Free Campus Policy
The U.S. Congress passed the Drug-Free Workplace Act of 1988 and the Drug-Free Schools and Communities Amendments of 1989. In accordance with these acts, CIIS has enacted a policy maintaining a drug-free workplace and campus. The unlawful manufacture, distribution, dispensation, possession, and/or use of controlled substances or the unlawful possession, use, or distribution of alcohol is prohibited in CIIS facilities, in the workplace, or as part of any of the Institute’s activities. The workplace and campus are presumed to include all premises where activities of the Institute are conducted. Violation of this policy may result in disciplinary sanctions up to and including termination of employment or expulsion of students. Violations may also be referred to the appropriate authorities for prosecution. This policy is reviewed biennially. Students who are concerned about substance use, abuse, and rehabilitation are strongly urged to contact their family physicians, who can refer them to appropriate resources (community or private agencies) that provide complete, confidential substance abuse counseling. The Drug-Free Campus Policy is available online at www.ciis.edu/students/deanofstudents.html.

Your Privacy Rights as a Student
The Family Educational Rights and Privacy Act (FERPA) is a federal law designed to protect the privacy of records maintained by educational institutions about their students. This law gives students the rights to: 1) access the records directly related to themselves (submit a written request to the Registrar’s Office); 2) an opportunity for a hearing to challenge such records on the grounds that they are inaccurate, misleading, or inappropriate; and 3) require the Institute to have written permission from the student in order to release any information about that student other than directory information. “Directory information” is information considered generally benign if disclosed. CIIS had identified the following as directory information: the student’s name, address, e-mail address, phone number, photograph, program of study, program entry and exit dates, participation in official CIIS activities, and degree and award received. If you do not want your directory information disclosed, submit a Directive to Prevent Disclosure of Directory Information Form, available from the Registrar’s Office.

FERPA allows the Institute to disclose both directory and non-directory information without the student’s consent to CIIS educational officials who have a legitimate educational interest in such access. “Educational officials” are people who have responsibilities in connection with the Institute’s academic, administrative, or service functions; “legitimate education interest” means they have reason for using the records to fulfill their professional responsibilities. FERPA also allows the Institute to disclose student records to:

- Schools to which a student is enrolled or intending to enroll
- Specified institute officials or contracted agents for audit or evaluation purposes
- Appropriate parties in connection with financial aid to a student
- Organizations conducting certain studies for or on behalf of the institute
- Accrediting organizations
- Those who’ve submitted a judicial order or lawfully issued subpoena
- Appropriate officials in cases of health and safety emergency
- The Comptroller General of the U.S., the Secretary of Education, the U.S. Attorney General, the Department of Homeland Security, Immigration and Customs Enforcement, and Veterans Affairs

Students also have the right to file a complaint with the U.S. Department of Education concerning alleged failures of the Institute to comply with the requirements of FERPA. Complaints may be addressed to:

Family Policy Compliance Office
U.S. Department of Education
400 Maryland Avenue, SW
Washington, D.C. 20202-5920

For more information, visit the FERPA website at: http://www.ed.gov/policy/gen/guid/fpco/ferpa/index.html.
Firearms Policy
No firearms or any other dangerous weapons are permitted at the Institute.

General Student Complaint Procedure
The General Student Complaint Procedure (GSCP) is used to resolve complaints by students of violations of Institute policies and procedures contained in this Handbook and any and all other unresolved student complaints. The GSCP is set forth in the Student Handbook and on the CIIS website. Additional printed copies may be obtained by contacting the Dean of Students Office. Any complaint or other controversy that relates to the interpretation or the application of the Handbook or other publications of the Institute related to students shall be exclusively and finally resolved by the GSCP.

Any student having an unresolved complaint may contact the Dean of Students.

Sexual Harassment
The policy of California Institute of Integral Studies is to provide an educational and employment environment free from unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct or communications constituting sexual harassment.

Grievance procedures have been established to process student complaints alleging violations of these policies. Inquiries may be addressed to the Dean of Students.

Smoking Policy
For the health, safety, and comfort of everyone, smoking is not permitted anywhere or at any time within the buildings and facilities and during indoor or outdoor events. The Institute is committed to full compliance with state law and prohibits smoking in all enclosed workplaces.

Statement of Nondiscrimination
The Institute does not discriminate in its educational programs or services on the basis of race, color, religion, religious creed, ancestry, national origin, age (except for minors), sex, marital status, citizenship status, military service status, sexual orientation, medical condition (cancer related or genetic related), disability, gender identity, and any another status protected by law. The Institute will implement reasonable accommodation of qualified individuals with disabilities to the extent required by law. The Institute has designated Shirley Strong, Director of Diversity, to coordinate the Institute's activities under this policy. The General Student Complaint Procedure (GSCP) is available to resolve complaints of violations of this and other Institute policies and is set forth in Appendix F of the Student Handbook. Additional copies may be secured by contacting the Equal Opportunity Officer.

The Institute seeks to affirmatively enhance the diversity of its student population. Diversity is a strength and a resource in our educational environment. As an educational community, we seek cultural, ethnic, racial, and gender diversity to improve the educational experience at the Institute.

Any person having a complaint should contact the CIIS Equal Opportunity Officer.

Suggestions, Complaints, and Requests for Action
CIIS aspires to be an institution that strives for continuous improvement in its educational programs, administrative operations, and extracurricular services and activities. The identification of problems and suggestions for change that students make to the Institute’s administration are a crucial contribution to this process.

If any student or group of students has suggestions, complaints, or requests for action about matters relating to curricular, administrative, or extracurricular aspects of their educational experience at California Institute of Integral Studies, they should address them to the appropriate administrators. Issues relating to teaching, program content, or program procedures should be addressed, as appropriate, to program directors. Issues relating to administrative or student services departments should be addressed to the heads of these departments or, as appropriate, the Dean of Students. Issues of student concern may also be brought to the attention of the appropriate governance bodies and institutional committees on which students have representation, including program committees.

It is the intention of California Institute of Integral Studies to be responsive to student concerns, and to deal with problems in as constructive and timely a manner as possible, through the exercise of appropriate responsibility by the Institute administrators and committees in charge of particular areas of Institute life.
Student Services

Academic Advising
You are assigned an academic advisor who is a member of the faculty of the program you are in. Your advisor’s job is to assist you in selecting courses and provide guidance on requirements and policies. You may change your academic advisor by submitting an Advisor Change Form, available from the Registrar’s Office or online on Pathway.

Alumni Association
More than 4,000 women and men have earned degrees from the Institute and have taken the integral vision into the world community. Institute alumni play an active part in the Institute community through the Alumni Association. All CIIS alumni are welcomed as members of the Alumni Association, free of charge, upon graduating. Alumni are invited to audit courses at CIIS at a reduced fee. Each spring, all alumni are invited to join their former classmates at a gala celebration. For more information, visit contact the Dean of Alumni.

Campus Groups and Student Activities
The Dean of Students serves as an advisor to the Student Alliance and a general support to campus groups. These groups include People of Color, Queer@CIIS, Species Alliance, White People Working Against Racism, CIIS Meditation Group, MULTIPeoples, UNITE!, CIISStories Project, PsychoDharma, and Asian Women International. Contact information for all of these groups can be found on the CIIS website.

Career Development and Field Placement Office
The Field Placement Office, located in Room 200 of 1453 Mission Street, assists you with your academic progression and professional development by finding training sites that will satisfy your program requirements and educational needs; offering self-assessments that help you identify your goals, values, and interests; and identifying appropriate employment opportunities. The Field Placement Office resources include a listing of more than 100 training sites and service organizations, job announcements, a job listserv, web resources, handouts on effective résumé writing, interview preparation, job-search strategies, and a Career Advisory Network, which links CIIS alumni with current students. The Field Placement Office also maintains a library of materials related to vocation, right livelihood, and internships. Please contact the Field Placement Office.

Disabled Student Services
Students who request accommodation for a disability should contact the Dean of Students. The Dean will advise you of the application procedures for accommodation and will assist you in complying with them. Documentation less than three years old of any disability must be provided. Any questions, requests for accommodation or access, or complaints regarding services for students or applicants with a disability as defined by law should be addressed to the Equal Opportunity Officer, who is also the Dean of Students. The Student Complaint Procedure, which is the process for resolving complaints regarding violations of this and other Institute policies, is set forth in the Student Handbook, which may be obtained by contacting the Dean of Students Office.

International Student Services
The International Student Office is dedicated to supporting international students throughout their education at the Institute. International students are offered orientation, informational workshops, a group health insurance plan, a free Academic Writing Summer Intensive Workshop, English-language tutors, and social events. The International Student Advisor encourages students to participate in the development of the international student community by assisting with the planning of social and educational events.

One of the primary services offered by the International Student Office is advising. The International Student Advisor is available for consultation and the processing of nonimmigrant paperwork in areas related to travel, visa application, employment authorization, and program extension. Additional information and forms may be found outside the Admissions Office at the main building.

International students are also encouraged to participate in the international student e-mail list (international@ciis.edu). The International Student Office uses this e-mail list to communicate important information regarding immigration regulations and Institute policies. The international student website at http://www.ciis.edu/students/international.html may also serve as a reference and a place to download important forms.

The International Student Office is committed to promoting diversity and cross-cultural exchange. The International Student Advisor acts as an advocate and a representative of international students in relation to the Institute’s faculty and staff, and students are encouraged to bring their questions and concerns to the Office. The International Student Advisor can be reached at 415-575-6157.

Student Alliance
The Student Alliance supports students’ needs by promoting their involvement in all levels of the CIIS community, and by providing a forum for students to explore solutions to common problems, to enhance the quality of student’s lives, and to ensure that the student voice is heard. It achieves this in the following ways: funding projects run by students for the benefit of students; awarding money to students to help them make presentations at conferences; advocating for students before the school faculty and administration; and representing students on various CIIS committees. Every student is welcome to participate in all Student Alliance meetings. Students interested in becoming an active part of the Student Alliance are encouraged to attend the regular meetings, serve as Program Representative to the Student Alliance, and participate through one of the volunteer positions. A few positions requiring specific skills are paid. Meetings are scheduled regularly;
the dates and locations are posted on the Student Alliance bulletin board near the CIIS café on the third floor of the Mission building and on its website: www.saciis.org. The Student Alliance can be reached by e-mailing studentalliance@ciis.edu. To be added to the Student Alliance e-mail listserv, contact the Student Affairs Manager.

Veterans’ Services
CIIS’s academic programs of study are approved by the Higher Education Coordinating Board’s State Approving Agency (HECB/SAA) for enrollment of persons eligible to receive educational benefits under Title 38 and Title 10, U.S. Code. If you qualify for these benefits, you may use them toward your tuition. The V.A. Official at CIIS is the Registrar. Please contact the Registrar to initiate the certification of your CIIS enrollment to the V.A.

Health, Dental, and Vision Insurance
CIIS has both health and dental/vision insurance plans for students. To be eligible, you must be enrolled for classes and reside in the state of California. Domestic students may choose whether or not to participate. International students (F-1 visa) are required to maintain health insurance throughout the duration of study at CIIS and must enroll in a CIIS-endorsed policy or provide proof of comparable coverage to the International Student Advisor prior to registration. Information on health insurance plans endorsed by CIIS can be found in the Dean of Students Office and on the CIIS website, under “Student Resources.”

Library Services

Welcome
The Laurance S. Rockefeller Library, located on the third floor of the Mission Street building, provides resources and research assistance in support of the academic work of the Institute. The Library has a collection of about 35,000 printed or electronic books; about 200 journal subscriptions; more than 1,000 audio and video tapes; and CIIS dissertations and master’s theses. Interlibrary loan services are available to obtain materials not available through our Library collections.

Online and Electronic Resources
The Library webpage (http://library.ciis.edu) offers students access to a universe of online scholarly resources, giving students free access to subscription-only research tools like PsycINFO, Sociological Abstracts, Bibliography of Asian Studies, Alternative Press Index, and others. Also available are articles from several hundred journals, several thousand electronic books, and recent dissertations from schools throughout the United States. These resources can accessed online from any computer on or off campus. The only requirement is a CIIS ID number (found on the CIIS ID card) and current registration.

Research Assistance
Students are welcome to ask for research help at the Reference Desk or by e-mail to askref@ciis.edu, and may schedule one-on-one consultation appointments with Library staff. Staff also collaborates with faculty in teaching research skills for relevant classes and offers individual workshops on topics relating to the dissertation process. For more information, visit http://library.ciis.edu/information.

Access
Use of Library materials and services is granted to the following populations:
• **Active Students**—See the “Maintaining Active Student Status” section in the “Enrollment Policies” portion of this catalog for criteria to remain active.
• **Current Faculty**—Defined as core faculty; also adjunct faculty during the terms when they are teaching at CIIS.
• **Current Staff**—Defined as those currently employed by CIIS on an ongoing basis (including postgraduate interns at CIIS’s counseling centers).
• **Associate Members**—Defined as alumnae/alumni or members of the public who have purchased a Library membership, which gives access to most (but not all) Library materials and resources, for an annual fee.

Resource Reservation Policy
Most books and audio/visual materials circulate for three-week periods and may be renewed twice if not needed by another patron. Renewals may be conducted from the Library website (http://library.ciis.edu), by e-mail, by telephone, or in person at any time up to the due date. Printed materials for course reserves circulate for two hours and in some cases may be checked out overnight. Courses may also use electronic course reserves (E-Res), which are available anywhere there is Internet access. A current CIIS ID card is required to check out any materials.

All Library patrons are responsible for proper care of our materials and will be held liable for replacement costs for any material lost, damaged, or stolen while in their care. All Library patrons are also responsible for any fee incurred for services they request (e.g., interlibrary loan fees), and likewise for all fines incurred for overdue materials. The same responsibilities carry over when privileges are extended to another library within the Northern California Consortium of Psychology Libraries. Library policies are explained in more detail on the CIIS website and apply to all CIIS Library patrons. Library privilege and/or access may be suspended or revoked for violation of these policies. Remote access to the Institute’s subscription-based online resources is available to current CIIS students, faculty, and staff as described above. Some resources may be limited to students enrolled in a specific course or program.
Technology Services

Pathway Student Portal
Pathway is the name of the Web-based portal that students may use to conduct many administrative transactions with CIIS, including registering, paying, downloading a variety of forms and handbooks, and seeing grades, schedules, and financial aid status. The URL is http://pathway.ciis.edu.

Your must log in to Pathway with a User ID and password. Your User ID is the same as your Student ID number and should have been sent to you with your password via e-mail when you applied to CIIS.

The “Help” tab on Pathway provides you with guides for how to use Pathway, helps you to retrieve your User ID and password if you forgot or misplaced them, answers frequently asked questions, and lists e-mail addresses if you need further assistance.

The “IT” tab on Pathway provides students with access to IT policies, links to academic discounts for computer hardware, and instructions for connecting to the wireless network (see “CIIS Wireless Network—Awarenet” below).

Online Course Platforms
For online courses, CIIS has two Learning Management Systems (LMS) that provide electronic class spaces: Caucus and Pathway. Caucus is the primary platform. Courses offered via Pathway can be accessed via the “My Courses” area under Pathway’s “Academics” tab. Courses offered via Caucus can be accessed via the “Access Caucus” link, on the “Home” tab of Pathway. For assistance with Caucus, e-mail caucushelp@ciis.edu.

CIIS Wireless Network—Awarenet
Awarenet is the name of the CIIS wireless network. Access to Awarenet is currently available on the second through sixth floors of 1453 Mission Street, and at our Fox Plaza location. Awarenet login accounts are automatically created for all enrolled students each semester. A notice will be e-mailed to all students once their accounts have been created.

Your Awarenet login is your first initial and last name. For example, if your name is John Smith, your login name would be “jsmith.” Your password will match your Pathway password. Please note that changing your password on Pathway will not change it for Awarenet, and vice versa. Awarenet is a secure network, and your wireless device will need to be configured in order to access it. You can download the configuration files and instructions by logging in to Pathway and going to the “IT” tab.

Computer Labs
CIIS provides students with three computer labs containing PCs and Macs. Two of the labs are located at Mission Street and at Fox Plaza in the lounge area. Each computer is equipped with Microsoft Word, Excel, Access, and PowerPoint, and Adobe Acrobat software. Room 434B doubles as a teaching lab that can be reserved for classes and other functions where a networked computer lab situation is needed. Hours are posted on the lab door and vary from semester to semester. The labs are managed by the Operations Department and are usually staffed by a lab assistant who can offer basic computer help. When an assistant is not present, you can call the Information Technology Services Help Desk at 415-575-6140.

Student Computer Use Policy
Students are expected to adhere to the Student Computer Acceptable Use Policy, which can be found on Pathway on the “IT” tab and is posted in our computer labs.

Computer Hardware Recommendations
CIIS recommends the following minimum system requirements to access technology resources from your personal computer:
1. A PC or Mac with at least 1 GB of memory.
2. A high-speed Internet connection such as DSL or cable. (Dial-up will work, but it is not recommended for viewing audio or video files, or for downloading large files.)
3. One of the following web browsers:
   a. Microsoft Internet Explorer 6.0 or higher;
   b. Firefox 2.0 or higher; or
   c. Safari
   Due to technical limitations, the AOL browser is not recommended.
4. A word-processing application such as Microsoft Word.
5. An audio application such as Windows Media Player. A built-in or added wireless network card to access Awarenet.
Campus Facilities

**Hours**
The hours when CIIS buildings are open are dependent on whether school is in session or not. You can get up-to-date information on the hours by calling the main reception at 415-575-6100. Below are the usual hours.

<table>
<thead>
<tr>
<th>Campus</th>
<th>Regular Hours</th>
<th>Semester-Break Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Main Campus</strong></td>
<td>1453 Mission Street</td>
<td>Mon–Fri 8 a.m.–10 p.m.</td>
</tr>
<tr>
<td>Fox Plaza Site</td>
<td>1390 Market Street, Suite 111</td>
<td>Mon–Thu 8 a.m.–10 p.m. Fri 8 a.m.–6 p.m.</td>
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<td>Minna Street Site</td>
<td>695 Minna Street</td>
<td>Mon–Fri 8 a.m.–6 p.m.</td>
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**Art Galleries**
- 1453 Mission Street, third and fourth floors
- 695 Minna Street, second floor

Informed by Eastern and Western artistic traditions, Spirit in the Arts at CIIS offers exhibitions, lectures, and workshops that integrate the spiritual and aesthetic aspects of human experience. The exhibitions showcase a diverse range of artistic practices, including traditional and contemporary techniques, ancient devotional art making, and modern expressions of art as spiritual discipline.

**Bookstore**
1453 Mission Street, Room 302

The InnerLight Bookstore is operated by CIIS and carries all of the required textbooks for in-person courses; it also has arrangements for online book purchases. The Bookstore carries a wide variety of other books relevant to the interests of the Institute community as well, and will special-order books twice a week. In addition, the Bookstore sells CIIS T-shirts, school supplies, blank computer discs, music CDs, gifts, and greeting cards.

**Café**
1453 Mission Street, Room 309

The CIIS Café aims to embody the Institute’s core values of sustainability and integral health, featuring organic, vegetarian, vegan, and fair-trade foods.

**Counseling Centers**
The Institute has five counseling centers in San Francisco that serve as professional training facilities for students and as community service agencies for the public.
- **Integral Counseling Centers**
  - Church Street Center, 1782 Church Street
  - Golden Gate Counseling Center, 507 Polk Street, Suite 440
  - Pierce Street Center, 2140 Pierce Street

  Associated with the Integral Counseling Psychology program, therapists here take an integral approach to healing that recognizes the interrelationships among mind, body, and spirit.
- **Center for Somatic Psychotherapy**
  1191 Market Street

  Associated with the Somatic Psychology program, this center offers the community affordable psychotherapy based on body-oriented approaches integrated with other therapeutic modalities.
- **Psychological Services Center**
  1390 Market Street (Fox Plaza)

  Associated with the Doctor of Psychology program, this center provides psychological services and testing while functioning as a training facility for advanced students in the Doctor of Psychology program.

**Meditation Room**
1453 Mission Street, Room 605

The Sri Aurobindo Meditation Room, a space initiated by students, is dedicated for silent meditation, prayer, and contemplation. This room is open during the Institute’s normal business hours and is available to all current students. It isn’t necessary to reserve time.
**Student Lounge**
1453 Mission Street, Room 309

The Student Lounge, located next to the Café, is an inviting space for students to relax, converse, or study. A bulletin board is available for reading and posting notices that would be of interest to fellow students.

**Student Multi-Purpose Space**
1453 Mission Street, Room 218

The Student Multi-Purpose Space is used for student study, discussions, and meetings with classmates. It features reading chairs, desks, a coffee table, a couch, and bulletin boards for notices about campus events and student-offered services. Campus groups may store supplies in this room as well.

The room is to be used for quiet study when not reserved. A schedule of confirmed reservations is posted outside the door. To reserve this room or its storage space, sign up through the Student Affairs Manager’s Office in Room 401.

**Zen Garden**
1453 Mission Street, Sixth Floor

The Zen Garden is a rooftop sanctuary open to all, featuring live plants, flowers, a rock garden, and a seating area. The garden is a smoke-free zone.

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**Campus Security**

**Safety and Security**

It is the policy of California Institute of Integral Studies to prevent, respond to, and defuse any incident with the best available care and precaution. To help create a safe environment, CIIS encourages students, employees, and guests to be aware of its policies, to be responsible for their own safety and the safety of others, and to report any crime or suspicious activity immediately.

The Facilities Office is responsible for security operations and works closely with the Dean of Students Office to ensure that these operations are monitored, maintained, and enforced.

**Campus Access**

The Institute’s facilities are open to prospective students, current students, alumni, faculty, staff, and guests during regular hours of operation (see “Campus Facilities” in this catalog for information about hours). An access code is required to enter the Minna Street site and the Fox Plaza site. This code can be obtained from the Student Affairs Office on the fourth floor of the Main Campus, 1453 Mission Street.

CIIS issues photo identity cards to students, faculty, and staff. This card is produced by the Registrar’s Office. Anyone on campus should carry his or her card and be prepared to present it when asked by CIIS personnel. ID cards are not transferable. After 7 p.m., anyone entering a site is required to sign in and show his or her CIIS ID card or another current photo ID. The ID cards of students are invalid without a current sticker. The Registrar’s Office issues this sticker only to students who are currently registered.

**Reporting and Response Procedures**

Any member of the CIIS community who experiences or witnesses an incident that is disruptive, threatening, dangerous, and/or traumatic should immediately dial “911” to reach San Francisco emergency response services or dial “0” from any campus phone to reach the CIIS switchboard, which will contact these services. Other points of contact are as follows:

- The receptionist in the fourth-floor reception area of the main campus
- The security guard in the lobby of the Main Campus
- The security guard in the lobby of the Fox Plaza site
- Any other CIIS employee

If dialing “911,” immediately after doing so, dial “0” to contact the CIIS switchboard so that the operator is aware of the situation so that CIIS personnel will know to assist.

All incidents will be documented on an **Incident Report Form** by the appropriate employees. When appropriate, the CIIS Safety and Emergency Task Force (consisting of members from Student Affairs, Facilities, Human Resources, and Academic Affairs) will develop and recommend future intervention strategies. Communications from this task force about the incident and CIIS’s response may occur through, but are not limited to, student publications, course schedules, newsletter, flyers, and online postings.

**Crime Survey**

The Institute is committed to timely reports to the Institute community of any crimes that were reported or known to have occurred at any of its locations. The Student Right-to-Know and Campus Security Act was passed by Congress in 1990 in response to concerns about crime and security at post-secondary education institutions. This Act requires institutions participating in student financial aid programs under Title IV of the Higher Education Act of 1965 to disclose information about campus safety policies and procedures and to provide statistical information concerning whether certain crimes took place on campus.
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Crime Statistics for the CIIS Campus
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<td>Church Street Center</td>
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<td>Center for Somatic Psychotherapy</td>
<td>558-0880</td>
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<td>Fax</td>
<td>221-7589</td>
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<td>Community Mental Health</td>
<td>575-6208</td>
<td>Mission, Room 415</td>
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<td>Psychological Services Center</td>
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<tr>
<td>Counseling Psychology</td>
<td>575-6196</td>
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<td>Mission, Room 204 (see also Community Mental Health, Drama Therapy, Expressive Arts Therapy, or Somatic Psychology)</td>
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<tr>
<td>Cultural Anthropology and Social Transformation</td>
<td>515-6171</td>
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<td>Dean of Students</td>
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<td>Drama Therapy</td>
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<td>East-West Psychology</td>
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<td>Expressive Arts Therapy</td>
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<td>Financial Aid</td>
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<td>International Student Advisor</td>
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<td>Circulation and General Information</td>
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<td><a href="mailto:askref@ciis.edu">askref@ciis.edu</a></td>
<td>Mission, Room 304</td>
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<td>Administration</td>
<td>575-6184</td>
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<td>Minna Street Site</td>
<td>575-6201</td>
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<td>Fax</td>
<td>593-1744</td>
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<td>Philosophy and Religion</td>
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<td>Philosophy, Cosmology, and Consciousness</td>
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<td>Public Programs</td>
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<td>Registrar’s Office</td>
<td>575-6126</td>
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<tr>
<td>Fax</td>
<td>575-1267</td>
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<td>School of Undergraduate Studies</td>
<td>575-6298</td>
<td>Mission, Room 205</td>
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<td>Transformative Inquiry</td>
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<td>Travel Program</td>
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<td>Women’s Spirituality</td>
<td>575-6255</td>
<td>Mission, Room 412</td>
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Site Locations

Sites

A Main Campus 1453 Mission St.
B Fox Plaza Site* 1390 Market St., Ste. 111
C Minna Street Site* 695 Minna St.

*Entry requires code available from Registrar's Office or greeters in lobby or fourth floor of Main Campus.

Parking

1 Central Parking 101 Polk
2 Place to Park 90 Polk
3 Fox Plaza Garage Enter on Hayes
4 SF Mart Garage Enter on 10th
5 US Parking, Inc. 1400 Mission
6 Goodwill Garage 1500 Mission

Parking on the streets nearest our buildings is metered and is restricted during certain hours, such as 7:00-9:00 a.m. and 4:00-6:00 p.m. Be sure to check the posted signs. Retrieving a towed car will cost you a minimum of $244.

Driving Directions

From Golden Gate Bridge
1. Left onto Lombard
2. Right onto Van Ness
3. Left on Fell
4. Right at 10th St.
5. Right at Mission

From Bay Bridge
2. Exit 434A onto Mission St./US-101 N to Golden Gate Bridge
3. Slight right onto Mission St.

From Peninsula
1. Take I-101 N
2. Exit 434A onto Mission St./US-101 N to Golden Gate Bridge
3. Slight right at Mission St.
4. Right at 10th St.

Public Transportation

MUNI Surface or Underground Train
Disembark at Van Ness Station
Route info: http://transit.511.org

MUNI Bus
14 Mission: Disembark at 11 St.
47 Van Ness: Disembark at Mission St.
Route info: http://transit.511.org

BART
Disembark at Civic Center Station
Route info: www.bart.gov
Sites
A Main Campus
1453 Mission St.
B Fox Plaza Site*
1390 Market St., Ste. 111
C Minna Street Site*
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