

PACIFICA GRADUATE INSTITUTE

**Depth Psychology Program II
Community Psychology, Liberation
Psychology, and Ecopsychology Specialization
Spring 2015**

**DPC 847 Ecopsychology II
2 Units/Quarter Contact Hours: 20
Instructor: Craig Chalquist, Ph.D.
Email: craig@chalquist.com
Phone: (925) 876-0198**

Office Hours: by appointment.

COURSE SYLLABUS

The world, because of its breakdown, is entering a new moment of consciousness: by drawing attention to itself by means of its symptoms, it is becoming aware of itself as a psychic reality.

– James Hillman, *The Thought of the Heart and the Soul of the World*

All things are full of gods.

– attributed to Thales

A. Course Description

Every new movement drags with it the vestiges of old myths and prior assumptions. Think about Postmodernism's displacement of cool Apollonian order by Dionysian worship of fragmentation and rupture, of neopagan framings of ill luck as the original sin of being "off the path," of Marxism's strong messianic charge below an atheist exterior, or even of Freud's likening of "scientific" psychoanalysis to a crusade and his followers to faithful paladins. As movements gain force, they confront the hard task of attaining maximum transparency to themselves in service to their ongoing evolution.

Ecopsychology rose in the mid-1990s after decades of thoughtful transdisciplinary inquiry into how mind and surroundings cleave together. Indigenous in ancestry, transpersonal in scope, qualitative in method, and critical in social commentary, ecopsychology sought to heal an ancient legacy of dualism that split self from world, psyche from place, thought from passion, and mind from body. Today's ecotherapists have glimpsed some of the shadows cast by this ambitious endeavor as the movement finally begins to go mainstream.

This course will offer an overview and update on the field of ecopsychology, look deeply into where some of its shadows might fall, and suggest new pathways for exploration that trace the strong ties connecting us to place, matter, planet, and each other. Two of these pathways, ecotherapy and terrapsychology, will allow us to follow these ties farther down into the depths where psyche is indistinguishable from world.

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B. Course Objectives, Program Learning Outcomes, and Assessment

Course Learning Objectives	Program Learning Outcomes (See Section H)	Assignments and Assessment
Students will investigate pertinent depth psychological and ecopsychological literature and examine the role that nature has played in the development of depth psychological ideas.	1, 4	Final paper and class discussion
Students will explore the interrelationship between various landscapes, including cityscapes, and their expression of archetypal and mythological motifs.	2	Final paper, Earth Stories, and class discussion.
Students will expand their attentiveness to the liminal aspects of the psyche and nature confluence and be able to interpret the symbols that emerge from the interaction between these two realms.	2, 3	Final paper, Earth Stories, culture dreaming, and nature activity.
Students will critically analyze and deconstruct personal, gendered, and cultural viewpoints that may support the perceived split between psyche and nature and replace these with models that embrace a more inclusive worldview.	4, 5	Final paper and class discussion.
Students will evaluate specific behaviors and practices that demonstrate the interrelatedness of ecopsychology with cultural diversity, social justice, and the ethic of reciprocity.	4, 5	Class discussion and heartsteading activity.
Students will gain an appreciation of sense of place and be able to articulate their own experience of place and consider the role that place has played in their own birth, growth, and psychological development.	3	Final paper, nature activity, and class discussion.

<p>Students will be able to practice and incorporate a variety of ecopsychological and ecotherapeutic practices into their professional and personal lives.</p>	<p>3, 5, 6</p>	<p>Final paper, nature activity, culture dreaming, and class discussion.</p>
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C. Course Schedule and Reading

Session One (May 12): Ecopsychology: Origins, Shadows, Prospects

During this session we will discuss major theoretical ideas pertaining to psyche and nature presented in Jung's writings and in the ecopsychology literature. While doing this we will ask critical questions, including: How does Jung's thought inform ecopsychology, and what would he think of the field today? Where do ecopsychology and phenomenology meet? What should be ecopsychology's relationship to empirical methods and to technology? What mythic presences haunt this field? Should ecopsychology push to go mainstream or stay at the margins of culture and consciousness? Where is the field headed today, and what are its principal tasks?

Required Reading

Abram, D. (2010). Wood and stone. In *Becoming animal: An earthly cosmology* (pp. 37-56). New York, NY: Pantheon Books.

Chalquist, C. (2007). The flaming sword: A brief history of the ideological empire over matter. In *Terrapsychology: Reengaging the soul of place* (pp. 15-25). New Orleans, LA: Spring Journal Books.

Evolving Definitions of Ecopsychology (handout).

Fisher, A. (2011). The ecopsychology interview. *Ecopsychology*, 3(3), Sept. 2011, 167-173.

Kahn, P., & Hasbach, P. (Eds.). Introduction to ecopsychology: Science, totems, and the technological species. In *Ecopsychology: Science, totems, and the technological species* (1-19). Cambridge and London: MIT Press.

Jung, C. G. (2002). Consciousness slipped from its natural foundation. In M. Sabini (Ed.), *The earth has a soul: The nature writings of C.G. Jung* (pp. 67-76). Berkeley, CA: North Atlantic Books.

Jung, C. G. (2002). Nature was once fully spirit and matter. In M. Sabini (Ed.), *The earth has a soul: The nature writings of C.G. Jung* (pp. 78-87). Berkeley, CA: North Atlantic Books.

Jung, C. G. (2002). Marginalia on contemporary events. In M. Sabini (Ed.), *The earth has a soul: The nature writings of C.G. Jung* (pp. 129-136). Berkeley, CA: North Atlantic Books.

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Jung, C. G. (2002). Our civilizing potential has led us down the wrong path. In M. Sabini (Ed.), *The earth has a soul: The nature writings of C.G. Jung* (pp. 137- 146). Berkeley, CA: North Atlantic Books.

Jung, C. G. (2002). The transformation of dragons into machines. In M. Sabini (Ed.), *The earth has a soul: The nature writings of C.G. Jung* (pp. 147- 149). Berkeley, CA: North Atlantic Books.

Jung, C. G. (2002). Americans must say no. In M. Sabini (Ed.), *The earth has a soul: The nature writings of C.G. Jung* (pp. 150-151). Berkeley, CA: North Atlantic Books.

Session Two (June 16): Ecotherapy and Heartsteading

This session will start on campus but take place mostly offsite and outdoors, where we will hear about an application of ecopsychology known as *ecotherapy* and practice some of its techniques, beginning with the telling of our Earth Stories. Please come prepared for weather. Bring cool and warm clothing, walking shoes, a hat, sunscreen, and water. Lunch will be provided.

Required Reading:

Bekoff, M. (2007). The gift of animal emotions. In *The emotional lives of animals* (xvii-xx). Novato, CA: New World Library.

Bekoff, M. (2007). The case for animal emotions and why they matter. In *The emotional lives of animals* (1-28). Novato, CA: New World Library.

Buzzell, L., & Chalquist, C. (2009). Introduction. In *Ecotherapy: Healing with nature in mind* (pp. 17-21). San Francisco, CA: Sierra Club Books.

Schneider, L. (2009). Eco-dreaming: The whale's tale. In L. Buzzell & C. Chalquist (Eds.), *Ecotherapy: Healing with nature in mind* (pp. 116-122). San Francisco, CA: Sierra Club Books.

The Environmental Justice Movement (handout)

Joanna Macy on the Great Turning (handout)

Chalquist, C. (2012). Heartsteading: Forming and strengthening circles of ecocommunity. Retrieved March 11, 2013 from <http://www.chalquist.com/heartsteading.html>

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Session Three (July 14): Ecopsychology as a Terrapsychology

This session will explore what might happen if ecopsychology pushes well over the cultural boundary that grants sentience to humans but not to the rest of nature. A key question we will hold: What do we see when we interpret landscapes, cityscapes, material objects, and even weather as we would interpret the symbols in dreams? We will also look at the relationship between psyche and matter, and how this relationship is expressed in alchemy and myth.

Required Reading:

Chalquist, C. (2007). Summoned by the voice of place. In *Terrapsychology: Reengaging the soul of place* (pp. 1-11). New Orleans, LA: Spring Journal Books.

Chalquist, C. (2011). Earthrise: Decoding the speech of the planet. Retrieved March 11, 2013 from <http://www.chalquist.com/earthrise.html>

Hogan, L. (2007). Creations. In *Dwellings: A spiritual history of the living world* (77-98). New York, NY: Simon & Schuster.

Jaenke, K. (2010). Earth dreaming. In C. Chalquist (Ed.), *Rebearths: Conversations with a world ensouled* (pp. 187-202). Walnut Creek, CA: World Soul Books.

Momaday, N. (1969). Introduction. In *The way to Rainy Mountain*. Albuquerque, NM: University of New Mexico Press.

Place Assessment for Conscious Homecoming (handout)

Quotations by Three Terrapsychologists (handout)

Terrapsychology: Tuning In.... (handout)

Wyse, R. (2010). Exiled from the land, exiled from the body. In C. Chalquist (Ed.), *Rebearths: Conversations with a world ensouled* (pp. 153-165). Walnut Creek, CA: World Soul Books.

D. Course Requirements

1. Reading and class participation (20 points). It is important that you read the assigned readings before coming to class. This will insure you're able to participate in class discussions and better assimilate course content. Also, given that this course deals with the concept of nature, we will do some physically non-demanding work outside in nature as part of our second session.

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2. Final Paper (80 points): This is an opportunity for you to dig deeper into an area of psyche and nature that triggers your curiosity. Please choose one of the following topics. If you wish to work on a topic not listed below, please consult with the instructor.
 - A. From its inception ecopsychology has been described as holding the potential for a cultural therapeutics in service to desirable, just, and nature-rooted communities. Write about how the field can serve deep personal and cultural transformations of consciousness, what these might look like, and where the field needs to stretch or evolve to increase its transformative potential.
 - B. Describe another experience you had in nature that you would consider to be highly significant to your life. What are the qualities of this experience that made it numinous for you? How did the natural landscape serve as a dreamscape? In which ways did the boundaries between psyche and nature become less defined? How did this create a shift in consciousness?
 - C. Choose a particular landscape (desert, valley, mountains, etc.) and write about the depth psychological, mythological, cultural, and archetypal themes that are associated with this landscape. How has this landscape imprinted itself upon the psyche of its people? What is your relationship to this landscape and how has it been present in your own psychological development?

Your paper should be 12-15 pages in length, using APA format. Ideally, the paper will include both personal reflection and theoretical ideas. Make sure to back up your ideas with at least six references. Please number your pages, use a heading that includes your name, course title, and instructor's name, and email the paper to me at craig@chalquist.com.

Final paper or Request for Incomplete Form is due postmarked on or August 3, 2013 and should be addressed to Craig Chalquist at 1114 Addison Street, Berkeley, CA 94702. Please be sure to include the course number and group on both the title page and the envelope. No credit will be given for late papers.

Incompletes: Students are allowed four incompletes per academic year. Students must submit a request for an incomplete on or before the assignment due date. Incomplete work for this class is due postmarked on or before October 7, 2013. When you complete the paper send it directly to the faculty and include a Grade Change Form.

E. Required Reading

From the DPC 847 Electronic Course Reserves:

To access the electronic reserves log onto <http://pacificadocutec.com> and click on Electronic Reserves and Reserves Pages. Type in the course number or in the far left box scroll down to Department and type depth in the search field. Click on Search, or hit the return button. Click on the course number next to the name of your class. Type in the password: ecopsych2.

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- Bekoff, M. (2007). The gift of animal emotions. In *The emotional lives of animals* (xvii-xx). Novato, CA: New World Library.
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- Jaenke, K. (2010). Earth dreaming. In C. Chalquist (Ed.), *Rebearths: Conversations with a world ensouled* (pp. 187-202). Walnut Creek, CA: World Soul Books.
- Jung, C. G. (2002). Consciousness slipped from its natural foundation. In M. Sabini (Ed.), *The earth has a soul: The nature writings of C.G. Jung* (pp. 67-76). Berkeley, CA: North Atlantic Books.
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- Jung, C. G. (2002). Marginalia on contemporary events. In M. Sabini (Ed.), *The earth has a soul: The nature writings of C.G. Jung* (pp. 129-136). Berkeley, CA: North Atlantic Books.
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- Jung, C. G. (2002). Americans must say no. In M. Sabini (Ed.), *The earth has a soul: The nature writings of C.G. Jung* (pp. 150-151). Berkeley, CA: North Atlantic Books.
- Kahn, P., & Hasbach, P. (Eds.). Introduction to ecopsychology: Science, totems, and the technological species In *Ecopsychology: Science, totems, and the technological species* (1-19). Cambridge and London: MIT Press.
- Momaday, N. (1969). Introduction. In *The way to Rainy Mountain*. Albuquerque, NM: University of New Mexico Press.
- Schneider, L. (2009). Eco-dreaming: The whale's tale. In L. Buzzell & C. Chalquist (Eds.), *Ecotherapy: Healing with nature in mind* (pp. 116-122). San Francisco, CA: Sierra Club Books.
- Wyse, R. (2010). Exiled from the land, exiled from the body. In C. Chalquist (Ed.), *Rebearths: Conversations with a world ensouled* (pp. 153-165). Walnut Creek, CA: World Soul Books.

Online Required Reading:

- Chalquist, C. (2011). Earthrise: Decoding the speech of the planet. Retrieved March 11, 2013 from <http://www.chalquist.com/earthrise.html>
- Chalquist, C. (2012). Heartsteading: Forming and strengthening circles of ecocommunity. Retrieved March 11, 2013 from <http://www.chalquist.com/heartsteading.html>

Class Handouts Required Reading

- Evolving Definitions of Ecopsychology (handout)
- Joanna Macy on the Great Turning (handout)
- Place Assessment for Conscious Homecoming (handout)
- Quotations by Three Terrapsychologists (handout)
- Terrapsychology: Tuning In.... (handout)
- The Environmental Justice Movement (handout)

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F. Suggested Reading

- Abram, D. (1996). *The spell of the sensuous*. New York, NY: Vintage Books.
- Barnhill, D. (Ed.). (1999). *At home on the earth*. Los Angeles and Berkeley, CA: University of California.
- Basso, K. (1996). *Wisdom sits in places: Landscape and language among the western Apache*. Albuquerque, NM: University of New Mexico Press.
- Bekoff, M. (2007). *The emotional lives of animals*. Novato, CA: New World Library.
- Berry, T. (1988). *The dream of the earth*. San Francisco, CA: Sierra Club Books.
- Bullard, R. (2005). *The quest for environmental justice: Human rights and the politics of pollution*. San Francisco, CA: Sierra Club Books.
- Buzzell, C., & Chalquist, C. (2009). *Ecotherapy: Healing with nature in mind*. San Francisco, CA: Sierra Club Books.
- Chalquist, C. (Ed.). (2010). *Rebearths: Conversations with a world ensouled*. Walnut Creek, CA: World Soul Books.
- Devall, B., & Sessions, G. (Eds.). (1985). *Deep ecology: Living as if nature mattered*. Salt Lake City, UT: Peregrine Smith Books.
- Dodds, J. (2011). *Psychoanalysis and ecology at the edge of chaos: Complexity theory, Deleuze | Guattari and psychoanalysis for a climate in crisis*. New York, NY: Routledge.
- Edwards, A. (2005). *The sustainability revolution: Portrait of a paradigm shift*. Gabriola Island, BC: New Society Publishers.
- Fisher, A. (2002). *Radical ecopsychology: Psychology in the service of life*. Albany, NY: SUNY Press.
- Glendinning, C. (1994). *My name is Chellis, and I'm in recovery from western civilization*. Boston, MA: Shambhala.
- Harding, S. (1986). *The science question in feminism*. Ithaca and London, UK: Cornell University Press.
- Heinberg, R. (2011). *The end of growth: Adapting to our new economic reality*. Gabriola Island, BC: New Society Publishers.

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- Hemenway, T. (2009). *Gaia's garden: A guide to home-scale permaculture*. White River Junction, VT: Chelsea Green.
- Hillman, J. (1992). *The thought of the heart and the soul of the world*. Dallas, TX: Spring.
- Jung, C. G. (2002). *The earth has a soul: The nature writings of C. G. Jung*. M. Sabini, (Ed). Berkeley, CA: North Atlantic Books.
- Kidner, D. (2001). *Nature and psyche: Radical environmentalism and the politics of subjectivity*. New York, NY: State University of New York Press.
- Leopold, A. (1969). *A Sand County almanac*. London, UK: Oxford University Press.
- McLuhan, T. (Ed.). (1996). *Cathedrals of the spirit: The messages of sacred places*. New York, NY: Perennial.
- Macy, J., & Johnstone, C. (2012). *Active hope: How to face the mess we're in without going crazy*. Novato, CA: New World Library.
- Macy, J. (2007). *World as lover, world as self: Courage for global justice and ecological renewal*. Berkeley, CA: Parallax Press.
- Merchant, C. (1983). *The death of nature: Women, ecology, and the scientific revolution*. San Francisco, CA: Harper & Row.
- Mitchell, J. (1984). *Ceremonial time: 15 thousand years on one square mile*. Cambridge, MA: Perseus.
- Muir, J. (1997). *Nature writings*. New York, NY: The Library of America.
- Naess, A. (1989). *Ecology, community, and lifestyle*. Cambridge, MA: Cambridge University Press.
- Nash, R. (1969). *Wilderness and the American mind*. New Haven, CT, and London, UK: Yale University Press.
- Oliver, M. (1983). *American primitive*. New York, NY: Little Brown and Company.
- Orr, D. (1992). *Ecological literacy: Education and the transition to a postmodern world*. New York, NY: SUNY.
- Pollan, M. (2007). *Omnivore's dilemma: A natural history of four meals*. New York, NY: Penguin.

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- Roach, C. (2003). *Mother/Nature: Popular culture and environmental ethics*. Bloomington, IN: Indiana University Press.
- Roszak, T., Gomes, M., & Kanner, A. (Eds.). (1995). *Ecopsychology: Restoring the earth, healing the mind*. San Francisco, CA: Sierra Club Books.
- Rust, M., & Totten, N. (Eds.). (2012). *Vital signs: Psychological responses to ecological crisis*. London, UK: Karnac Books.
- Ryden, K. (1993). *Mapping the invisible landscape: Folklore, writing, and the sense of place*. Iowa City, IA: University of Iowa Press.
- Sale, K. (1991). *Dwellers in the land*. Athens, GA: University of Georgia Press.
- Schlosser, E. (2005). *Fast food nation: The dark side of the all-American meal*. New York, NY: HarperPerennial.
- Seed, J., Macy, J., Fleming, P., & Naess, A. (1998). *Thinking like a mountain: Towards a council of all beings*. Stony Creek, NY: New Society.
- Shepard, P. (1998). *Nature and madness*. Athens, GA: University of Georgia Press.
- Shipek, F. (1988). *Pushed into the rocks: Southern California indian land tenure, 1769-1986*. Lincoln, NE, and London, UK: University of Nebraska Press.
- Shiva, V. (1989). *Staying alive: Women, ecology, and survival in India*. New York, NY: St. Martin's Press.
- Turner, F. (1990). *Beyond geography: The western spirit against the wilderness*. New York, NY: Viking.
- Turner, J. (1996). *The abstract wild*. Tucson, AZ: University of Arizona Press.
- Warren, K. (Ed.). (1996). *Ecological feminist philosophies*. Bloomington, IN, and Indianapolis, IN: Indiana University Press.
- Zimmerman, M. (Ed.) (2004). *Environmental philosophy: From animal rights to radical ecology*. Upper Saddle River, NJ: Prentice Hall.

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Online Resources:

- Request Linda Buzzell's excellent Ecotherapy Newsletter by emailing lbuzzell@aol.com.
- Ecotherapy: ecotherapyheals.com.
- Terrapsychology: terrapsych.com.
- *Ecopsychology*, a journal: <http://www.liebertpub.com/eco>.
- Ecopsych group at Facebook: <https://www.facebook.com/groups/19820129910/>
- Holos Institute: <http://www.holosinstitute.net>
- Center for Diversity and the Environment: <http://www.environmentaldiversity.org/index.html>

G. Assessment

Students will be graded based upon the following rubric:

Reading and class participation (20 points). This includes experiential activities (day walk, listening, mirroring) and class discussion that clearly demonstrates that the student has read the assigned material.

Final Paper (80 points).

Papers will be assessed according to the following graded criteria:

72-80 points (90%) is given to papers of outstanding quality.

Well-written with a truly insightful and original argument. Ample evidence of serious thought and analysis, as well as thorough coverage of the literature. Demonstrates an in-depth understanding of the topic, cultural sensitivity, and adherence to the required format (APA) with no or very few grammatical errors. Uses at least five references from the course reading as well as three others outside the course.

64-71 points (80%) is given to papers of very good quality.

A competent paper, but not as well-structured and written as a paper of outstanding quality. Includes some original and interesting ideas, but could have been improved with more thought, organization, and imagination. Nevertheless, demonstrates a reasonable articulation of the ideas and application of class content, is culturally sensitivity, and adheres to the required format (APA) with few grammatical errors. Uses at least five references from course reading.

56-63 points (70%) is given to papers of average quality.

Writing often unclear but still includes some interesting points. Some glaring problems of structure and organization. More actual research and thinking would have been desirable. Average to Inadequate use of references.

0-55 points (60% and lower) is given to papers of poor quality.

Serious problems of expression with numerous passages that are simply not understandable. No central thesis. Inadequate use of references.

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The combined grading scale for the entire course is as follows:

90-100 = A

75-89 = B

60-74 = C

50-59 = D

less than 50 = F

Honesty and Plagiarism Policy: Pacifica expects all students to complete assignments in accordance with the Honesty Policy published in the Student Handbook. Plagiarism from any source (i.e., book, internet, fellow student, newspaper, etc.) is a serious breach of academic honesty, subject to dismissal from Pacifica Graduate Institute. It is assumed that students will do separate written work for each course. If you wish to use similar material for different courses, you must first obtain explicit permission from your instructors.

Self-disclosure. Please note: Assignments and class discussions which offer the opportunity for self-disclosure may generate anxiety. There is no requirement that you disclose your personal history and your grade will not be affected by your decisions not to disclose. An alternative activity will be planned in lieu of the disclosure. It is, however, important to note that these disclosures may offer opportunities to expand how you understand human behavior and that anxiety is often a prerequisite for personal transformation.

H. Program Learning Outcomes Related to this Course

1. Critically analyze, integrate, and effectively communicate (orally and in scholarly writing) multiple theoretical and applied approaches to depth psychology.
2. Apply, evaluate, integrate and create various depth psychological research methodologies to address intrapsychic, interpersonal, somatic, group, cultural, community, and/or ecological issues, integrating diversity considerations.
3. Critically apply depth psychological sensibilities: capacity to identify, analyze, and interpret images, symbols, metaphors, somatic states, psychological complexes and other unconscious dynamics; capacity for self-reflection and engagement in intrapsychic, interpersonal, and collaborative dialogues.
4. Critically analyze, integrate, and evaluate diverse community psychology, liberation psychology, and ecopsychology theories and methodologies with regard to improving and sustaining holistic individual, community, cultural, and ecological well-being.
5. Practice participatory action research, program and organizational evaluation, group approaches to cultural and ecological fieldwork, and community counseling and advocacy skills, applying ethical considerations that address social justice and responsibility, including issues of power and privilege.
6. Utilize effective scholarly and diverse popular education communication and dissemination venues to engage diverse audiences in order to contribute to the solution of community, cultural, and ecological problems and the creation of sustainable and holistic individual, com-