



## CIIS<sup>1</sup>

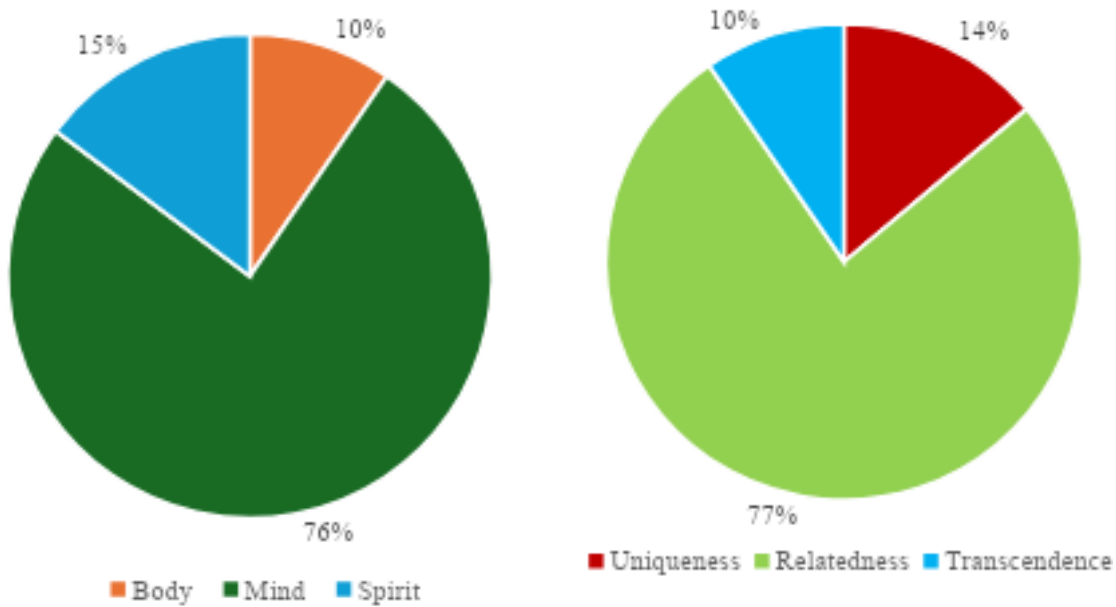
The program is not only focused on therapy but also on research. Although limited to licensed practitioners, it accepts a wide array of professions, including acupuncturists, attorneys, speech therapists, clergy, and chaplains. After the analysis, CIIS' results were underwhelming, particularly considering that it presents itself as an integral institution with overt attention on body/mind/spirit. The curriculum does not reflect that. The program itself refused to collaborate beyond providing its information package. Fortunately, Dr. Phelps was willing to provide additional information as a consultant (instead of as the program director). Like other programs nested in academic institutions, CIIS places significant attention on equity, diversity, and inclusion issues. Not surprisingly, it also appears to have a firm grasp on the clinical aspects of PAT. The program has changed over the years, it seems like it has experimented with different ways of offering experientials (Phelps has expressed her conviction on its value) but currently they are doing roleplays and holotropic breathwork. The program description in the package is inspiring. I noticed that I had high expectations for the CIIS program, especially since Janis Phelps has been a very influential voice in the PAT education field. However, when applying the metrics, the curriculum did not meet the descriptions. Of course, it is possible that, like Naropa, the Intrapersonal and Transpersonal aspects are sprinkled throughout the program and not reflected in the curriculum, but the disparities were intriguing. Similar to ITP, CIIS recommends but does not require personal psychotherapy (interestingly, it also opens the possibility of

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<sup>1</sup> Retrieved circa 4/2023

requiring spiritual guidance). Although it has an LL Dominance (most likely a result of its JEDI emphasis), it is almost equal to its UR emphasis (probably due to its research focus), which is rather unique. The other two quadrants are also well-developed.

*CIIS Center for Psychedelic Therapies and Research Distribution of Course Material*



*CIIS Course Outline*

Course title	Coding
<i>Research foundations</i>	
<b>Renaissance in research</b>	
Definitions of entactogens, psychedelics, hallucinogens, entheogens and empathogens	1. M
Confluence of psychedelic exploration, east and west spirituality during the 1950s and '60s	2. M
Re-emergence of research in mid-80s and resurgence in 1990s	3. M
Brief history of psilocybin, MDMA, LSD, ibogaine, ketamine and ayahuasca research	4. M
Contemporary clinical research on classic psychedelics, MDMA and ketamine	5. M

Course title	Coding
Research on enhancement of creativity, meaning in life, spiritual and mystical experiences	6. M
<b>Pharmacology and neuroscience</b>	
Neuroscience, brain structures and brain imagery	7. M
Basic science of pharmacology and behavioral pharmacology	8. M
<ul style="list-style-type: none"> <li>Types of drug interactions and precautions for drug use in certain populations</li> </ul>	9. M
<ul style="list-style-type: none"> <li>Group and individual: dosage, dosing strategies and considerations</li> </ul>	10. M
Cell biology and biochemistry, as related to these medicines	11. M
Neuropharmacology: psilocybin and MDMA, receptor interactions dose-response curves	12. M
<b>Legal issues and regulatory processes</b>	
Brief history of the scheduling of these medicines	13. M
Legal status of psychedelics and entactogens	14. M
Regulatory processes: FDA, DEA and state research advisory panels	15. M
Institutional review board role for clinical research	16. M
<b>Access and equity in psychedelic</b>	
Holistic and integrated standards of care and research to benefit of diverse communities	17. M
Varying incidence of illness/access to treatment for cultural and ethnical diverse populations	18. M
Health/illness correlates of structural barriers in social, political, and economic systems	19. M
Policies and practices to eliminate disparities in medical treatment, especially psychedelic-assisted therapy	20. M
<i>Practices for transformation of consciousness</i>	
<b>Sacraments, Indigenous wisdom traditions, and mystical experiences</b>	
Traditions for expansion of consciousness: meditation, yoga, dance, ceremony and ritual, fasting, solo wilderness journeys, etc.	21. M 22. S
Overview of Indigenous uses of ayahuasca, ibogaine, peyote, San Pedro, salvia divinorum, mushrooms and other healing plants	23. M
Cross-cultural ceremonial use of psychedelics and plant medicines	24. M

Course title	Coding			
Sacraments, spiritual usage and mystical experiences	25.	M	26.	S
Religious studies, entactogens and psychedelics	27.	M	28.	S
Ego strength, ego transcendence and transformational processes	29.	M	30.	S
<b>Psychedelics and entactogens: community, spirituality and wellness</b>				
Reparation, harm reduction and benefit enhancement: socio-cultural controversies, education and religion	31.	M		
Ecopsychology and plant medicine: traditional uses for individual and planetary health	32.	M	33.	S
Quality of life enhancement: vibrant, diverse communities and the betterment of well people	34.	M	35.	S
Complementary medicine issues: nutrition and integrative approaches	36.	M	37.	B
<i>Facilitator: core, cultural and ethical competencies</i>				
<b>Core competencies and healing presence of facilitator</b>				
Primary therapeutic competencies for this work	38.	M		
Presence, empathy, cultural humility and non-directive support	39.	M		
Clergy, chaplaincy and spiritual guidance insights	40.	M	41.	S
Methods and insights from psycholytic treatments	42.	M		
Psychedelic therapeutic methods vs. Traditional verbal or somatic therapies	43.	M	44.	B
Skills of an effective co-therapist guide; on-site clinical research training strategies	45.	M		
<b>Cultural competency, cultural humility, and structural competency</b>				
Importance of self-evaluation, humility, and understanding of racial and cultural biases	46.	M	47.	M
Expanded and accurate awareness of beliefs, values, and practices of diverse populations	48.	M	49.	M
Lifelong curiosity about impact of cultural differences on healthcare treatment	50.	M		
Identify / address privilege and structural racism in healthcare and psychedelic medicine	51.	M		
Engaged partnerships within communities	52.	M		
Intergenerational trauma	53.	B	54.	M
<b>Ethics, safety issues and support skills</b>				
Ethics guidelines for therapists	55.	M		

Course title	Coding			
I-thou relationship with research volunteers and co-therapists	56.	M	57.	S
Creation and maintenance of healthy boundaries	58.	B	59.	M
Risk and protective factors, particularly in working effectively within diverse communities	60.	M		
Contraindications for being a therapist guide and researcher	61.	M		
Role of touch and non-verbal expression	62.	B		
Handling of music and sound healing in sessions	63.	B	64.	M
Financial conflicts of interest	65.	M		
Accurate record keeping and client confidentiality	66.	M		
<i>Therapeutic processes</i>				
<b>Meaning making: preparation</b>				
Role of preparation for optimal sessions: group, couples, and individual	67.	M		
Medical and psychological pre-assessments and contraindications	68.	M		
<ul style="list-style-type: none"> <li>This includes training on client initial information form</li> </ul>	69.	M		
<ul style="list-style-type: none"> <li>Drug interactions, medical and psychological contraindications for specific populations</li> </ul>	70.	M		
<ul style="list-style-type: none"> <li>Intake interview best practices, including motivation for psilocybin / MDMA services</li> </ul>	71.	M		
Traditions of preparation: journaling, fasting, body work, and intention setting	72.	73.	74.	
Therapeutic skills for the preparation process	75.	M		
How personalities and cultural biases of therapist guide and participant impact the process	76.	M	77.	M
<b>Psychedelic session</b>				
Safe set and setting for groups, couples and individuals	78.	M		
<ul style="list-style-type: none"> <li>Essential, evidence-based safety considerations</li> </ul>	79.	M		
Interventions for distress and adverse effects of MDMA, psilocybin, LSD, etc.	80.	M		
Set and setting of sessions: agreements, intentions and comfort	81.	M		
Identifying acute distress: challenging processes and adverse effects	82.	M		
Medical and psychological emergency response protocols	83.	M		

Course title	Coding		
<b>Integration: practices and goals</b>			
Integration sessions: purpose and optimal outcomes	84.	M	
<ul style="list-style-type: none"> <li>Interval between administration sessions and medical/psychological safety concerns</li> </ul>	85.	M	
<ul style="list-style-type: none"> <li>Comparing and contrasting research and experiential spacing of drug administration for increasing therapeutic gains with psilocybin and MDMA</li> </ul>	86.	M	
Steps of integration as practiced by various therapists and researchers	87.	M	
Integration skills: nuanced facilitating of the inner healer vs. Orchestrating or imposing theoretical models	88.	89.	90.
Multicultural traditions for the integration of entactogen and psychedelic transformations	91.	M	
Use of plant medicines for staying connected and responsive to the earth	92.	M	93. S
Relationship of self and community in mystical and spiritual meaning making	94.	95.	96.
<b>Experience of guiding and being guided in ESCs</b>			
Guided imagery, expressive artwork and self-hypnosis	97.	S	98. M
Role-play exercises of actual psychedelic therapy sessions	99.	M	100. M
Drumming and rattling inductions	101.	B	102. S
Sample optional experiences	103.	104.	105.
<ul style="list-style-type: none"> <li>Ketamine-assisted psychotherapy training</li> <li>Solo wilderness experience and/or sweat lodge</li> <li>Flotation tank or dance improvisation</li> <li>3-10 day meditation retreat or yoga retreat intensives</li> <li>Hakomi or other somatic-based intensives</li> </ul>			
<b>En vivo and archival instruction: individual / group</b>			
Observation and discussion of specific maps and Heffter therapy session videos	106.	M	
6-day fall retreat program with experienced MDMA-assisted therapy teachers focused on videos of MDMA-assisted therapy	107.	M	
Observation and discussion of specific Heffter session videos	108.	M	
Group set, setting, and agreements	109.	M	
Individual set, setting, and agreements	110.	M	

Course title	Coding
<i>Mentoring program</i>	

**Mentor-trainee relationship**

- Each trainee will have a mentor from the program mentor list of clinically oriented or clergy members on the council of advisors, certificate teachers and international scholars. Mentors are advanced practitioners in their area of expertise.
- The mentor and supervisee will use video conferencing or meet in person for 5-6 hours during the certificate program.
- This mentoring meeting will occur approximately once per month. Professional development discussions, assessments and confidential integration of learning will occur in supervision.
- Personal therapy or spiritual guidance is encouraged for integrating the learning during the certificate work. The trainee will be asked to do so, if it is indicated for the trainee’s continued personal and professional development.
- Skill development in cultural competence and humility focus in these meetings.

111.	112.	113.
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**Lifestyle values: mentor–trainee dialogue**

- Self-care for therapists: transference, secondary trauma and countertransference
- Living within opportunities and limits set by protocols and research traditions
- Commitment to lifelong engagement with diversity, inclusion, and belonging
- Learning from mistakes and utilizing supervision well
- Personal journaling during certificate coursework

114.	M	115.	M
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*Note.* B = body; M = mind; S = spirit. Green shading represents relatedness/ interpersonal content; red shading represents uniqueness/interpersonal content; and blue indicates transcendence/transpersonal content.

*AQAL Analysis for CIIS*

<ol style="list-style-type: none"> <li>1. Traditions for expansion of consciousness: meditation, yoga, dance, ceremony &amp; ritual, fasting, solo wilderness journeys, etc.</li> <li>2. Ego strength, ego transcendence &amp; transformational processes</li> </ol>	<ol style="list-style-type: none"> <li>12. Contemporary Clinical Research on Classic Psychedelics, MDMA and Ketamine</li> <li>13. Research on enhancement of creativity, meaning in life, and spiritual &amp; mystical experiences</li> </ol>
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| <ol style="list-style-type: none"> <li>3. Importance of self-evaluation, humility, and understanding of racial and cultural biases</li> <li>4. Expanded and accurate awareness of beliefs, values, and practices of diverse populations</li> <li>5. Relationship of self &amp; community in mystical &amp; spiritual meaning making</li> <li>6. Guided imagery, expressive artwork &amp; self-hypnosis</li> <li>7. Drumming &amp; rattling inductions</li> <li>8. Optional experientials (meditation, yoga, Hakomi...)</li> <li>9. Self-care for therapists</li> <li>10. Learning from mistakes</li> <li>11. Personal journaling</li> </ol> | <ol style="list-style-type: none"> <li>14. Neuroscience, brain structures &amp; brain imagery</li> <li>15. Basic science of pharmacology &amp; behavioral pharmacology</li> <li>16. Cell biology and biochemistry, as related to these medicines</li> <li>17. Neuropharmacology of psilocybin and MDMA, including drug receptor interactions and dose-response curves</li> <li>18. Complementary medicine issues: nutrition &amp; integrative approaches</li> <li>19. Primary therapeutic competencies for this work</li> <li>20. Presence, empathy, cultural humility &amp; non-directive support</li> <li>21. Methods &amp; insights from psycholytic treatments</li> <li>22. Psychedelic therapeutic methods vs. traditional verbal or somatic therapies</li> <li>23. Skills of an effective co-therapist guide; on-site clinical research training strategies</li> <li>24. Role of touch &amp; non-verbal expression</li> <li>25. Role of preparation for optimal sessions: group, couples, and individual</li> <li>26. Medical and psychological pre-assessments &amp; contraindications</li> <li>27. Therapeutic skills for the preparation process</li> <li>28. Interventions for distress &amp; adverse effects of MDMA, psilocybin, LSD, etc.</li> <li>29. Role-play exercises of actual psychedelic therapy sessions</li> <li>30. Set and setting of sessions: agreements, intentions &amp; comfort</li> <li>31. Identifying acute distress: challenging processes &amp; adverse effects</li> <li>32. Steps of integration as practiced by various therapists &amp; researchers</li> <li>33. Integration skills: nuanced facilitating of the inner healer vs. orchestrating or imposing theoretical models</li> <li>34. Medical &amp; psychological emergency response protocols</li> <li>35. Role-play exercises of actual psychedelic therapy sessions</li> </ol> |
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	<p>36. Observation and discussion of specific MAPS and Heffter therapy session videos</p>
<p style="text-align: center;"><b>I</b></p> <p style="text-align: center;"><b>We</b></p> <p>37. Definitions of entactogens, psychedelics, hallucinogens, entheogens &amp; empathogens</p> <p>38. Holistic and integrated standards of care and research for the benefit of diverse communities</p> <p>39. Recognition of varying incidence of illness and access to treatment for culturally and ethnically diverse populations</p> <p>40. Overview of Indigenous uses of ayahuasca, ibogaine, peyote, San Pedro, salvia divinorum, mushrooms &amp; other healing plants</p> <p>41. Cross-cultural ceremonial use of psychedelics &amp; plant medicines</p> <p>42. Sacraments, spiritual usage &amp; mystical experiences</p> <p>43. Religious studies, entactogens &amp; psychedelics</p> <p>44. Ecopsychology &amp; plant medicine: traditional uses for individual &amp; planetary health</p> <p>45. Quality of life enhancement: vibrant, diverse communities &amp; the betterment of well people</p> <p>46. Clergy, Chaplaincy &amp; spiritual guidance insights</p> <p>47. Competence in lifelong curiosity about impact of cultural differences on healthcare treatment</p> <p>48. Identify and address privilege and structural racism in healthcare and psychedelic medicine</p> <p>49. Engaged partnerships within communities</p> <p>50. Intergenerational Trauma</p> <p>51. Ethics guidelines for therapists</p> <p>52. I-Thou relationship with research volunteers &amp; co-therapists</p> <p>53. Creation &amp; maintenance of healthy boundaries</p> <p>54. Risk and protective factors, particularly in working effectively within diverse communities</p>	<p style="text-align: center;"><b>It</b></p> <p style="text-align: center;"><b>Its</b></p> <p>63. Confluence of psychedelic exploration, Eastern &amp; Western spirituality during the 1950s &amp; 1960s</p> <p>64. Re-emergence of research in mid-80s &amp; resurgence in 1990s</p> <p>65. Brief history of psilocybin, MDMA, LSD, ibogaine, ketamine &amp; ayahuasca research</p> <p>66. Brief history of the scheduling of these medicines</p> <p>67. Legal status of psychedelics &amp; entactogens</p> <p>68. Regulatory processes: FDA, DEA &amp; State Research Advisory Panels</p> <p>69. Institutional Review Board role for clinical research</p> <p>70. Health and illness correlates of structural barriers in social, political, and economic systems</p> <p>71. Policies and practices to eliminate disparities in medical treatment</p> <p>72. Reparation, harm reduction &amp; benefit enhancement: socio-cultural controversies, education &amp; religion</p> <p>73. Financial conflicts of interest</p> <p>74. Safe set and setting for groups, couples and individuals</p> <p>75. Group set, setting, and agreements</p> <p>76. Individual set, setting, and agreements</p>

- 55. Contraindications for being a therapist guide & researcher
- 56. Handling of music & sound healing in sessions
- 57. Traditions of preparation: journaling, fasting, body work, & intention setting
- 58. How personalities and cultural biases of the therapist guide & participant impact the process
- 59. Integration sessions: purpose & optimal outcomes
- 60. Multicultural traditions for the integration of entactogen & psychedelic transformations
- 61. Use of plant medicines for staying connected and responsive to the earth
- 62. Mentor-Trainee Relationship

*Note.* The disparity in the number of items between the outline and this figure is due to the elimination of duplicates

*AQAL Configuration for CIIS*

