



3960 San Felipe Road, Santa Fe, NM 87507

Ph 877-471-5756 www.swc.edu

Southwestern College Mission Documents

Mission, Vision, Purpose, Values and Goals

Mission Statement

Transforming Consciousness through Education

Vision Statement

We see a kinder more compassionate world in which our core values of partnership, empowerment, mindfulness, service, and love guide our work together.

Statement of Purpose

Our purpose is to engage in transformational teaching, learning and service in order to activate innate human potential, creativity, and conscious awareness. Through embracing the unique life path of each person, we seek to enhance a sense of identity and belonging. Through deepening relationships, we hope to contribute to repairing the ruptures between us.

Values

- **Partnership** – We welcome all voices in an atmosphere of inclusiveness; cooperation; and respect; we promote active engagement with and promotion of relationships that serve the whole.
- **Empowerment** – We support each one to be centered within and act from one's own light and wisdom in relationship with outer circumstances or conditions.
- **Mindfulness** – We support deepening our awareness, so we can be fully present with all that is.
- **Service** – We offer our gifts, knowledge, and energy to responsibly serve our communities with integrity, sensitivity, and gratitude.
- **Love** – We seek to express love as unconditional peace, joy, compassion, and gratitude.

Institutional Goals

1. To be a nationally recognized school fostering personal growth and transformation through degree programs, certificates, workshops, classes, public lectures, and conferences, using on-site, web-based, and distance-learning environments.
2. To prepare and support service-oriented professionals who are reflective practitioners in their respective fields of study.
3. To promote transformational consciousness and institutional learning outcome goals through high-quality experiential graduate study and continuing education for service professionals, using on-site, web-based, and distant-learning formats.
4. To create and support mission-consistent programs, both traditional and online, through a process of collaboration and partnership among the academic, technology, financial, executive, and staff functions.
5. To serve our local and global community through our programs, by training students who spread our mission, vision, and values wherever their lives and careers take them.

Institutional Learning Outcomes (ILOs)

Students will:

- Demonstrate the skills to facilitate transformation in self and others.
- Demonstrate the ability to examine implicit assumptions embedded in belief systems and how they influence conscious relating.
- Develop a commitment to multicultural awareness and competency.
- Demonstrate the knowledge, skills, attitudes, and behaviors necessary to function as a conscious, competent, ethical professional.

Statement of Diversity

We at Southwestern College (SWC), New Earth Institute (NEI) and Tierra Nueva Counseling Center (TNCC) strive to be aware of, understand, promote, and celebrate diversity in its broadest sense. We are still a work in progress, still learning about other cultures and ways of looking at, and moving through, the world. We view this as an ongoing learning journey, never assuming we have quite arrived. We value cultural humility.

We invite students, staff, faculty, and therapists of every background to become part of the SWC/NEI/TNCC community, with an expectation that each one of us will experience a respectful & compassionate environment.

Discrimination on the basis of culture, language, race, ethnicity, gender, sexual/affectional preference or orientation, physical abilities, age, socio-economic status, or religious/spiritual beliefs is inconsistent with our mission and values.

We actively promote diversity. Mutual respect, honest self-examination and ongoing, open-minded discussion are keys to deepening the understanding and appreciation of our diversity.

We invite you to grow with us.

Roots of Southwestern College's Educational Philosophy

In addition to the work of Phineas Parkhurst Quimby, father of New Thought, Southwestern College has its roots in the philosophy of Ralph Waldo Emerson, the inspired work of Rudolf Steiner, the pedagogy of John Dewey, the meta-theory of Carl Jung and the psychology of Abraham Maslow.

Ralph Waldo Emerson

Emerson issued a challenge to the Phi Beta Kappa Society of Harvard University in an 1837 address entitled "The American Scholar." He reminded the assembled students that the collective wisdom of humanity and the source of all innovation resided within themselves. He observed that their creative abilities derived from their own inspiration. Emerson instructed his students to renew their intellectual development through probing the depth of their experience. He described the "American Experiment" as the creation of a nation based on the divine patterns within the souls of its people.

Rudolf Steiner

Rudolf Steiner founded the anthroposophical movement through which he encouraged methodical research of psychological and spiritual phenomena as a Spiritual Scientist. He discovered radically new holistic approaches in medicine, science, education (Steiner or Waldorf schools), agriculture (Bio-Dynamic method) and other fields. Steiner saw education as an art and believed that its true aim is to awaken real powers of perception and judgment in the student, who he considered inherently a spiritual being. To Steiner, education involved the development of intuitive ability as well as the artistic, disciplined application of spiritual sensitivity.

John Dewey

Transformational learning entered American public education almost a century later, when John Dewey challenged teachers to develop a "philosophy of experience" based on a natural relationship among information, experience, and human development. Dewey defined education as a person-centered endeavor. He articulated an educational method that supported healthy character development and intellectual freedom. Dewey established a tradition of educational innovation that promoted integrity and excellence in education.

Carl Jung

Transformational learning in the helping professions originated with the viewpoint of Carl Jung, who considered the transcendent self to be the source of human development. Through his psychological theories, he brought together the philosophical traditions of East and West. In Eastern philosophy, transformation is the result of a meditative awakening to a transcendent level of psychological functioning. In Western traditions, theorists look to reflection, choice, and action as sources of change. Jung's psychological approach to development synthesized these perspectives in a form that complemented the educational theories of Emerson and Dewey. All three of these theorists defined education in terms of its Latin root, *educare*, meaning 'to draw out.' They described education as the integration of self-development and academic learning.

Abraham Maslow

Abraham Maslow's model of self-actualization is a humanistic corollary to the Eastern and Western views of self and soul. Maslow observed that seven fundamental human needs guide experience, inspire choice and motivate behavior. These needs are survival, safety, shelter, nurture, esteem, actualization, and awareness. As individuals gain the ability to fulfill these needs, their lives progress from basic survival to self-actualization and the awakening of the transpersonal self. Humanistic and transpersonal approaches to psychology and education define personal development as soul work. These approaches form the foundation of the Southwestern College curriculum.

History of Southwestern College

Phineas Quimby and New Thought

Southwestern College was founded as Quimby College, after Phineas Parkhurst Quimby, a visionary mental/spiritual healer in 19th century New England. His philosophy that people have the innate capacity to heal themselves and create lives of joy, abundance and spiritual connection inspired many related schools of thought and today can be found in the writings of people like Eckhart Tolle, Wayne Dyer, Deepak Chopra, Stephen Covey, Matthew Fox, Barbara Marx Hubbard, and Caroline Myss, as well as in the philosophical tenets of Positive Psychology and organizations such as Unity and the Center for Spiritual Living. Quimby is often referred to as “the Father of New Thought,” a movement that embraces and explores the *philosophia perennis*, or wisdom traditions, as re-articulated by every culture and era.

Neva Dell Hunter

Neva Dell Hunter was a student of Quimby’s teachings and a teacher of metaphysics from the 1940’s until her passing in 1978 in Alamogordo, New Mexico. She and a group of forward thinkers began the Quimby Center and the Quimby Metaphysical Library. Hunter also had a vision calling for the creation of a school of the future, wherein the teachings of history’s great thinkers, philosophers and spiritual luminaries would be taught. In this school, students would experience great personal growth and their contributions would help improve the world.

Robert Waterman

Dr. Robert Waterman, EdD, LPCC is a student and protégé of Neva Dell Hunter, founded Quimby College, based significantly on Hunter’s vision and inspiration. He is the co-founder of the College and as such, grounded the curriculum in the educational philosophies of Ralph Waldo Emerson, Rudolf Steiner, John Dewey, Carl Rogers, Carl Jung, Abraham Maslow and the perennial wisdom traditions of the East and West. He holds the title President Emeritus and is a lifelong, voting member of the Board of Trustees.

Early Years

Quimby College offered its first classes in Transformational Education and Counseling in Alamogordo in 1979. Among the twelve members of that first class was Katherine Ninos, the current Executive Vice President of Southwestern. The College moved to Santa Fe, New Mexico in 1981 and changed its name to Southwestern College. Under the leadership of the college’s second president, Dr. Marylou Butler, Southwestern College sought and obtained accreditation from the Higher Learning Commission in 1996 and the American Art Therapy Association in 1998. The College continues to retain both of those accreditations, and Dr. Waterman, the College’s first president from 1979-1996, still teaches here, and is the Founder Emeritus member of the Board of Trustees.

Southwestern College/New Earth Institute Today

Today, Southwestern College offers a rigorous and clinically based curriculum in Counseling, Art Therapy/Counseling, Art Therapy for Clinical Professionals, as well as the following certificates:

- Addictions, Abuse & Recovery
- Applied Interpersonal Neurobiology
- Children’s Mental Health
- Ecotherapy
- Human Sexuality
- Psychedelic Studies
- Trauma, Grief & Renewal

SWC alumni hold influential professional positions both within New Mexico and around the country. They serve clients, patients and their communities as art therapists, counselors, coaches, entrepreneurs, and mentors. In addition to offering widely-practiced modalities such as cognitive-behavioral, dialectical-behavioral, somatic and neurobiological-based therapies, SWC alumni have integrated holistic approaches that include Jungian and transpersonal perspectives, positive

psychology, soul-based art therapy, energy work and ecotherapy, which includes indigenous, earth-based healing traditions.

Southwestern College operates Tierra Nueva Counseling Center (TNCC), for training our students in clinical programs, as well as offering services for Medicaid-eligible members of the community.

Introduction to the Transformational Learning Process

At Southwestern College, Transformational Education is:

- **Person Centered.** It recognizes the student at the heart of the learning experience, and it calls forth the potential for development and service from each person.
- **Holistic.** It facilitates intellectual, emotional, and spiritual development. It fosters growth through an integrated, multi- and trans-theoretical approach to professional practice.
- **Experiential.** It teaches concepts through experience as it interweaves academic and applied learning. It promotes the development of knowledge and character.
- **Reflective.** It creates a conscious dialogue between theory and experience. It fosters self-awareness as a foundation for professional practice.
- **Somatic.** We introduce using the body as a learning and teaching tool through movement disciplines and awareness exercises.

The transformational, experiential approach to education at Southwestern College offers an opportunity for students to develop individually and professionally in order to contribute to the well-being of the larger collective and society.

The Transformational Classroom (on-ground and online)

Transformational education is not lecture-based; this does not imply a lack of academic rigor. Our expectation of students includes a responsibility to read ALL course assignments, attend every class and actively participate in the classroom, whether this classroom is on ground or online. As members of classroom groups, students are considered equal to instructors as contributors to the learning process.

As a faculty member, you are asked to 'draw out' (*educare*) not only knowledge and inspiration that already lies within the student but also the talent and creativity of all group members.

Because this is a transformational education, personal growth issues commonly arise. In the classroom, this can manifest as a student's desire to process their personal issues. Classroom time is not a substitute for personal therapy. For this and other reasons, students are required to undertake their own personal therapy in order to expand the capacity for self-reflective functioning and to recognize areas of strength as well as areas that need further work.

The curriculum at Southwestern College calls for the development of certain skills and attitudes in students and faculty, including the following:

- The ability to work with a personal psycho-spiritual process of transformation in a variety of ways that involve self-disclosure and constructive class participation. This ability provides a solid foundation for working in a professional capacity with others.
- The ability to distinguish between educational and therapeutic settings (e.g., the classroom and the psychotherapy office) and to know when and how to utilize both settings for personal transformation.
- The ability to recognize transference when it occurs, especially between teacher and student or between students, and to identify the issues which may have triggered the transference. Transference is the displacement onto another of feelings, attitudes or impulses that were part of a previous experience such as the parent-child relationship. The student may react to the instructor with positive or negative transference, and it can be direct or indirect. Countertransference, in this context, is a reaction of the instructor to the transference of a

student. The ability to reflect on the possible basis for the transference and to stay engaged with the instructor and the class in which it occurred in the mutual exploration and eventual resolutions of those “transference moments” is important. The larger goal is for students to be responsible for their actions in all relationships.

- The ability to be at the same time vulnerable and contained, open and yet responsible for one's own inner process, self-disclosing and aware of the importance of sharing time with others.
- The ability to develop an observer self who can track one's own inner process while responding to the transformational opportunities provided in each class throughout the curriculum.
- The ability to provide service and guidance for others in need of a transformative therapeutic process.

The Educational Encounter

Southwestern College students report awakenings and transformations in consciousness unheard-of in modern educational settings. For this reason, teaching at Southwestern College is a distinctive and deeply fulfilling experience. Teaching may also be a remarkably liberating experience for instructors as the curriculum empowers teachers as well as students to engage the whole self, not merely the mental function.

At the same time, the teacher-student encounter at Southwestern is in many ways more demanding than at most colleges. It asks of both student and teacher that they bring themselves fully to the experience, and that they demonstrate conscious awareness and attention to the learning process itself. Indeed, a primary requirement of this curriculum is the capacity to give oneself to a transformational process, the ability to be affected. As with the therapeutic process, both teacher and student must have openness for this to occur.

The College recognizes that students and teachers arrive with varying levels of readiness for this encounter. Most people enter the College with a reference point of modern educational experiences which prize the mental function and focus on one's relationship to external authority (whether conformity or rebellion). Education in these settings typically involves the erection and deconstruction of arguments in order to obtain the most agreement and approval from agreed-upon authority figures (teachers, publishers, others).

People trained in this educational system have learned to give up their lived experience in favor of particular beliefs and agreements based on other people's experience. The progressive disconnection with a core sense of self that this promotes can sometimes lead to a defensive identification with particular reality systems or patterns, and an unwillingness to enter the relative unknown of one's own experience and consciousness. Given years of indoctrination, many teachers and students need to unlearn the habit of avoiding their own experience, and also of avoiding an open encounter with others which threatens to make one's experience known.

Teaching at Southwestern College

Southwestern College faculty members are “reflective practitioners” – practicing professionals, healers or therapists who hear and respond to the calling to teach. We recognize teaching as a sacred vocation that is not decided so much as recognized, and that faculty members are drawn to participate in the College as a part of their own destiny pattern and that of the College. Like our students, our faculty members come from a variety of cosmologies, lineages, and theoretical perspectives. What they share in common is a modeling of the healing values and mission of the College, a calling to teach, and professional competence and expertise in their fields of healing or practice. Southwestern College maintains a faculty that subscribes to high standards of professional knowledge in the appropriate fields.

Teaching Philosophy

The model for teaching and learning at the College is depicted in the unfolding rose at the heart of our logo and is expressed in the Old Latin word at the root of education: *“Educare”*, to bring forth what is within. Drawing from the pedagogic lineages of Phineas Parkhurst Quimby, John Dewey, Ralph Waldo Emerson, and Rudolf Steiner, the College has taught since its first days that “the power within you is greater than that of the world.” Our educational model invites the student to know rather than to believe, to anchor in one’s direct lived experience of reality and then bridge to consensual reality, rather than the reverse. Because lived experience involves more than the thinking process alone, learning is recognized as more than a mental process of analysis and the formation of positions and opinions. Learning becomes a whole-self process in which multiple modes of perception can be accessed – the somatic, the imaginal, the mental, the emotional, and non-ordinary states of consciousness and spiritual realms – in order to expand and transform consciousness. These multiple perceptual resources, so rarely accessed in traditional education, enable learning to take place at multiple levels across consciousness, exponentially multiplying the depth of understanding and the capacity for meaningful integration of what has been learned.

Teaching and learning in this way involve a substantial shift in how “knowledge” is created. Rather than knowledge being something outside of the person which must be obtained, analyzed, and agreed or disagreed with, students are first directed to discover answers through their own experience, which they may then use as a reference point to discern how to relate to and walk among the many versions of knowledge that are circulated as the ‘truth’ – about our profession of choice, about healing, about life.

The Roles of the Teacher

The role of the teacher also shifts in this model, from the expert with the answers, to two primary roles: 1) as a person who models the conscious approach to life and transformational practice that the curriculum teaches; 2) as a facilitator of the student’s own journey in find and to clarify his or her answers.

The College views effective faculty as therapeutic professionals who can bring the benefit of their experience into the classroom. Southwestern College faculty members participate in relevant professional associations and qualify for the appropriate licenses and certifications. A preference for reflective practitioners serves the holistic, applied focus of the College’s curriculum.

The faculty is expected to interact fairly and constructively with all students. The faculty fosters in students a respect for differing points of view, an ability to evaluate ideas and theories, the capacity to think intelligently and the ability to act appropriately.

Several faculty members are engaged in the administration of Southwestern College. This is consistent with the holistic approach of the College’s organizational structure and development. By defining faculty and administration as complementary activities, the College maintains consistency between its holistic educational philosophy and the actual functioning of the organization.

The Teacher as Model to Students

As a model, the teacher must “walk the talk.” The same competencies developed in students must be demonstrated by instructors. With old and indigenous cultures the world around, and the new frontiers of quantum sciences and interpersonal neurobiology, we recognize that in all learning relationships, much more substantial and long-lasting learning occurs in the realm of the implicit (modeling, how a person holds him/herself) than the explicit (talking and conscious discussion). Teachers who model the qualities of, for example, self-awareness, empathy, responsibility, neutrality, and ethical conduct, influence their students to awaken these qualities at many more levels than those who simply approach these qualities conceptually.

As a model, the teacher meets students as a human being working for the transformation of consciousness. This does not imply a requirement of enlightenment, but rather of modeling the continuous process of growth and learning that is asked of the students. Effective teachers engage teaching with an understanding that they are themselves students as well; in so doing they model the process of learning and expanding consciousness.

The teacher is also a role model in terms of the profession, demonstrating to students what a “therapeutic presence” looks and feels like. This requirement extends beyond demonstrations of clinical technique to all encounters in the classroom and outside. In all actions relating to class and students, teachers must strive to demonstrate consciousness and the highest standards of ethical and professional conduct.

The Teacher as Facilitator for Students

As a facilitator, the teacher seeks to engage the whole self of the student – spirit, soul, heart, body, and mind – to enable the process of education, the unfolding of knowledge and wisdom. Processes are developed and materials are selected whose aim is to facilitate the student’s journey into new and unexplored areas of consciousness, which can wake up dormant wisdom in the student related to the questions under consideration.

The role of course material (such as books, theories, techniques, and the teacher’s own expertise) shifts in this model, from serving as the primary content of the course to serving two different functions: first, as a gateway to the student’s own awareness and consciousness, a means of supporting the student in accessing one’s own experience (through challenging existing beliefs, presenting new information which awakens the student to this information in themselves or their experience, or other means); and secondly, as a description of the “lay of the land” in the profession, to enable the student to successfully navigate and understand the existing paradigms in the field. Course material, rather than being offered as mental propositions and arguments with which one must decide to agree or disagree, is instead presented as an opportunity for exploring one’s own consciousness, and as a reality system with which one must find a way to relate.

Teachers have significant freedom in the curriculum in terms of style and approach, so long as there is substantial experiential engagement of students and learning objectives of the specific course and the overall curriculum are met. When the whole self of the student is engaged experientially, learning becomes far more than accumulation of information. It becomes the basis for continuous re-contextualization, and the new understanding of self and life that emerges transforms consciousness. Learning advances from an accumulative process to an in-depth integrative process. In addition, through the empowerment and exercise of one’s full range of perceptual means, the curriculum enables a lifelong habit of learning and engagement with the world.