YEAR ONE: COURSE OF STUDY

OVERVIEW

Students live together full-time in Dunsmuir, California for two years.

This does not include short breaks in winter & summer, and two "field trips" – one domestic and one international. During the summers, students alternate, with half taking a six-week break, and half spending six weeks working at our on-site restaurant, campground and lodge.

Academically, we use a "block plan" calendar, whereby students take one immersive course at a time, for 3.5 weeks, followed by a four-day break in between blocks.

There are a total of eight blocks per academic year. With the block plan, the same amount of territory is covered as in a more conventional liberal arts semester-based approach; but rather than juggling multiple classes in the same day/week, students can focus more deeply on each subject. See below for a detailed month-by-month course of study.

Students, as well as faculty and interns, spend several hours each day in physical work that grounds us in relationship to each other and our place, and reminds us of the wisdom of the body. We also host contemplative practices with rotating guides from many different traditions, and students spend personal dedicated time each day in practices of inner exploration of their choice.

TIMELINE

Year 1 is more structured with core classes, and lots of connection with fellow students.

Year 2 is more "make it your own", with support & guidance from faculty, advisors, and peers toward customized plans for capstone projects and apprenticeships.

Graduates will be prepared at graduation to enter their fields of personal interest immediately and many will participate in our remarkable network of apprenticeships as their "next step."

A PICTURE OF LIFE ON CAMPUS

It's a better party! That's our phrase for describing the analog, tactile, dynamic, full-aliveness way of being with each other and our surroundings at Jubilee College.

Daily life is filled with life-learning and life-lessons...
Not "activities" or "assignments" that prepare you for a conceptual future...
Rather: actionable, meaningful learning & growing, all the time, right now... revolving around physical work... mixed with study... mixed with paying attention to the Earth & inner development... these elements mixed with collaboration:

- Working alongside Winnemem Wintu elders to **remove pines and locusts** from the river banks, planting willows and alders, to benefit wild chinook salmon
- Working alongside TEK foresters on **buffer strips and prescribed burns** to benefit long-term ecosystem functioning
- Working alongside cattle ranchers who **manage alpine meadows** to benefit grass-diversity and water-flows in highly unconventional ways
- Working to **renovate a 100-year-old barn on campus**, preparing it for art studios and live music
- Working to **create a new, large-scale composting station** near our 150-seat restaurant, so we can 'grow' rich soil for the greenhouses
- Working to **establish our sawmill area in the Lower Yard**, so we can use trees "thinned" from the property for decks and picnic tables
- Working to **collect fresh fruits, vegetables, nuts, and rice** from our farmer-friends in the Sacramento Valley
- Working to **host local-food festivals** with our partner restaurants, bakeries, farms, and ranches
- Working alongside our maintenance staff to **clean the streets of Dunsmuir** after busy weekends in the summer
- Working to **prepare a meadow** up near the source-springs of Little Castle Creek for star-gazing during the August meteor showers
- Working to **create a diversion off the creek** for micro-hydroelectric power generation
- Working to **develop a permaculture plan** for our valley that incorporates the best understanding of biodynamics, syntropic farming, etc.
- Working to **record the next-generation of water-and-biodiversity audio tours** for our Lodge guests
- Working to **prepare our daily meals**, as well as clean our toilets and tend to our leech fields and septic systems
- Working alongside Lodge staff and contractors to **build new structures and playgrounds**
- Working alongside Lodge and College staff to **design a maintenance protocol** for our bikes, motorized vehicles, buildings, grounds, utilities, kitchens, and gardens

YEAR ONE: MONTH-BY-MONTH



AUGUST ARRIVAL

The inaugural class of Jubilee students arrives in Dunsmuir in August 2028!

For several days of orientation, students will share stories and get to know each other, meet the core faculty & residential advisors, introduce themselves to the water, the land, the mountain, the campus, and downtown **Dunsmuir**; and be welcomed by our advisors, such as spiritual elders **Orland Bishop** and **Chief Caleen Sisk**.

Then, for two weeks, students, faculty, and select advisors will embark on a learning journey – first driving south from Dunsmuir together along the Sacramento River to visit some of **California's leading regenerative farmers**, then to visit colleagues in the San Francisco Bay Area, who are exploring the shifting role for humans in this time of rapid change in emerging technologies, such as leaders involved with **Service Space**, and with the **Human-Centered Artificial Intelligence (HAI) Institute** at Stanford University.

We will then fly from San Francisco to the eastern U.S. – our first of two major trips, (see detailed school calendar below) – to visit friends and partners who are finding new paths forward in right relations with Earth, spirit and each other:

- **Jubilee Justice** in Alexandria, Louisiana,
- **Spikenard Farm & Honeybee Sanctuary** in Floyd, Virginia, and
- **Ekvn-Yefolecv** in central Alabama.

This trip gives students an entry point to what they will experience and co-create over the following two years…meeting people who are passionate about spirituality, the arts, history, healing, land stewardship, cultivating compassionate generosity, and other communities who are hosting versions of the more beautiful world we know is possible.

SEPTEMBER BLOCK, CORE COURSE

Orientation

After returning from the East Coast in late August, students enter the monthly block calendar that includes **study, work, and inner development**. Each weekday morning begins with class together either on campus in seminar-style dialogue or out in the mountains. On weekday afternoons students engage in physical work, as well as their chosen contemplative practice and self-directed study. Throughout the year, Saturdays are reserved for harvesting the week's learnings and integrating these lessons into the fabric of community life. Sundays are a day of play and rest.

This course is designed to orient us to a radically broad view of life and a deep grounding in phenomenology, which together tend to loosen the grip of certainty around inherited systems of belief, including those that have allowed for racism, ecocide, and other forms of violence.

We will also develop the foundational tools of critical thinking, illustrative writing and/or speaking, non-violent communication and collective contemplative practice that students will build upon throughout the two-year curriculum.





Guiding Questions

Do values come from an individual or from a transcendental initiatory source? Can values ever be based on personal opinion, or is a community necessarily involved?

What is contemplation and how does it differ from other forms of study? Who is the one who contemplates? What is the form and function of effort in contemplative practice? How does human awareness differ from the awareness of a mountain, a river, or AI?

What is the function of aimlessness for contemplative practice? How do we experience and understand ineffable, liminal and transcendent experiences? What is the role of contemplation in our daily lives?



OCTOBER BLOCK, CORE COURSE

Sacred Waters

- This course comes directly from Pom, who has given voice to a vision called **Sawalmem**, which means "sacred waters" in the Winnemem Wintu language, based on his connection to their ancestral homelands of Mount Shasta and the McCloud River.
- In their teachings, there are ~ 20 sacred mountains around the world, of which Mount Shasta is one; others are in sister places like Japan, Aotearoa/New Zealand, Peru & Hawaii. They are sanctuary places, where, as Pom describes it, "the blessings and sacred protocols trickle down from these power points."
- Water, born from these mountains, flows down through the rivers, and out to the oceans, and then returns in cycles - including the role of keystone species like salmon - back to the mountains, holding a kind of balance on Earth.

- In the case of Mount Shasta, the upstream journey of spawning Chinook salmon has been cut-off by dams and other water-use policies designed to support large-scale agriculture in California's Central Valley, and to support water consumption for California's human population, which has quadrupled over the past 50 years.

- Sawalmem is a vision for restoring salmon habitat, the McCloud River, Mount Shasta, and the whole "water system cosmology" as a kind of Earth Sanctuary, including the "re-imagining of the economy, beyond capitalism."

- Sample interdisciplinary themes for this course:
  - Beyond Capitalism: The Future of California Agriculture & Water
  - The Water Cycle: Geomorphology of the Mount Shasta Region
  - NFTs: How Art and New Currencies Can Restore Salmon Habitat on the McCloud River
  - Politics & Law: Designating Mount Shasta as an "Earth Sanctuary Site" for Sacred Waters
  - Water & Memory: Phenomenological insights of Victor Schauberger & Chief Caleen Sisk

- Jubilee College began in January 2023, with several major projects designed to support the Winnemem Wintu Tribe's efforts to Return the Nur (Salmon) and students learn from these applied research efforts and are deeply immersed in these interdependent world views.

  Students will also be engaged in "**action research**" projects of their own, related to these themes; as well as dialogue circles based on select readings; and ultimately, individual and group presentations.

NOVEMBER BLOCK, CORE COURSE

Individualism & Materialism

- Purpose of this course: to question two key assumptions that underpin most of our dominant institutions: the primacy of the individual over community, and the primacy of matter over spirit.

  It is possible, for example, that we (as a society) have "maxed out" our focus on the *rights* of the individual, relative to his/her/their *responsibilities* to the community; and that we are underutilizing our faculties of consciousness, in terms of our potential for peaceful collaboration.

- Likewise, it's possible that if we see the Earth as a living, sentient being, instead of as a material object with "resources" to extract, we may be able to chart a better course for ourselves as a species.

- We'll test these hypotheses, through lively group dialogue, discussion, and debate; as well as purposeful pairing of students with differing views in unique exercises and shared presentations; as well as self-directed research assignments, including a "solo" retreat for each student.

- We will celebrate the individual (the "me"), recognizing the beauty, power and contributions of the individual… and, we will consider how human beings may, soon, be able to collaborate across differences at a higher-frequency level (the "we")...
  In order to tap into our individual and collective creativity…
  To develop our improvisational capacities further…
  So we are better able to "see" what's next, beyond the current **polycrisis**, or at least ask more compelling questions…
  So we can meet the crises and work through them from a place of compassion and love.

- At the same time, we will examine the historical evolution of reductive materialism – the idea that, in Western civilization, all that exists is what can be empirically observed and quantitatively measured, and then compartmentalized, not seen holistically.

  We recognize that there have always been "other ways of knowing", beyond materialism: such as Indigenous cosmologies, spiritual folkways, various kinds of embodied knowledge, and phenomena like dreams, near-death experiences, déjà vu, and serendipities...and, most recently, **developments in quantum physics**!

  We'll study individualism and materialism as subjects – but not in a didactic way, not just to learn about them; rather, we will use a transformative learning approach, meaning two things: (1) we'll stay "in the question", and (2) we'll allow ourselves to be changed, faculty and advisors included.



DECEMBER BLOCK, CORE COURSE

Money & Gift

- Orland Bishop says: “Money is the world’s most significant unconscious agreement.”

- For centuries, money and interest-bearing debt have allowed for rapid expansion of the global economy, while also reinforcing policies of scarcity, separation and violence.

  It is critical for students to understand how money is created by central banks, the role that debt plays in our society, how global capital markets operate…who creates the rules, and why. To talk about “money” means also to talk about race and power.

  This is not Econ 101; it is a crash course in seeing through the current monetary system, towards ways of facilitating exchange that are more direct and decentralized, based on personal relationships.

- But before a real shift occurs, we must create the conditions in ourselves first – money is an extension of the fear and scarcity in our hearts.

  If everything we experience is a gift, and in our time on this Earth, we are meant to both share our gifts and ensure that everyone else is able to give theirs, then we need to reimagine money from this place.

- In this course, students will connect with each other and with visiting faculty and advisors, who have a range of different money biographies, cultural histories, and worldviews, and be encouraged to learn more together about the construct of “late-stage” capitalism and the banking system that we have today, and begin to see beyond it - even to practice beyond it, considering new tools that are available to us - becoming more adept at looking through a lens of love and compassion, forgiveness and healing.

  This is how a true **gift economy** can take hold, **how new worlds might come to be**.



JANUARY BLOCK, CORE COURSE

Fire -- Emerging Technologies

After a two-week winter break, students, faculty, and advisors will begin…

- This course is guided by one of Jubilee College's co-creators and board members, **Srinija Srinivasan**, who was employee #5 at Yahoo!, and advises **Stanford's Human-Centered AI Institute**.

- Emerging technologies like Artificial Intelligence were named recently by a prominent Google executive as being more important than electricity or fire in the development of humanity.

  Jubilee College students will do a critical review of how these technologies – and others, like synthetic biology and genetic engineering – are affecting human life today, and what the potential impacts will be in the future.

- As Srinija has said, these inquiries can only be held in places where spirit is acknowledged, as they go to the very root of consciousness and what it is to be human.

- Because many of the world's leaders in these technologies, which are impacting the entire planet, live and work in northern California, and are connected with Jubilee's founding group, there will be opportunities for students to host panels, conduct direct interviews, and perform other kinds of applied research.

- Since August 2023, the Jubilee College learning community began hosting gatherings to bring some of these leaders up to Mount Shasta, and to inquire into how we might begin to re-contextualize the human creativity emerging in the San Francisco Bay Area, within the upstream web of life.





FEBRUARY BLOCK, ELECTIVE COURSES

Cosmology & Creation

The February block will begin a season of electives during which students study different expressions of a singular theme from various teachers and wisdom holders connected to the Jubilee community. In February, such classes may include:

- Indigenous Science of the Mt. Shasta Region
- The Mysticism of Sound and Music
- Biodynamic Agriculture

During this time, students will work with the core faculty and hear from those with particular expertise and deep relationship to the land. People like Jubilee College co-creator and board member **Laura Riccardi-Lyvers**, a practitioner and one of the best-known teachers of **Biodynamic Agriculture**, as well as people with deep relationship to the land and waters of this region, an inspiration for the college.

MARCH BLOCK, ELECTIVE COURSES

Festival of Faiths



This block will be a deep dive into the history and practice of a particular tradition, or several interrelated traditions. This is an opportunity for students to deepen their contemplative practice in dialogue with ancestral teachers and profound spiritual lineages.

Two to four elective courses will be offered this month, such as:

- East Asian Spiritual Wisdom and Practice: From Ancient Shamanism to Modern Zen
- The Poetry and Practices of The Abrahamic Mystical Tradition
- Islam and the Role of the Human

APRIL BLOCK, CORE COURSE

Arts & Integration

The April Block will have three parts. The first is training in ceremonial arts. This will be a through line for the month, including the possibility for students to study one or more of the following:

- Songs of Ceremony
- Ceremonial Crafting (woodworking, pottery, painting)
- Herbalism and Ceremonial Medicine

Alongside these artistic practices, we will return to the basic framework that we studied at the beginning of the year with students tracing the arc of their experience through dialogue, councils and written reflections.

In this way, we will review the year with the student body, faculty, and select advisors, facilitated by Jubilee College co-creator **Sensei Matthew Palevsky**, Zen Buddhist priest, and former president of the Upaya Zen Center in Santa Fe – utilizing a framework by **Arnold van Gennep** that was introduced at the beginning of the year.

The three phases of initiation in this framework are:

1. Separation from the familiar / Interruption of habit energy
2. Rite of passage / Threshold experience / Liminality
3. Integration / 'Coming home' / Transforming insight into actualization

Over the course of the school-year, students will have participated in the arc of these three phases in asymmetrical ways. The first phase is expressed in the great leap of leaving one's family and friends to embark on a new chapter of life and learning. Beyond this singular leap, the structure of daily life at the college is designed to interrupt certain habits of daily life. Aspects of this structure include:

- Limited access to technology
- No alcohol or drugs while on campus
- Restricted use of money
- Intense physical exertion – something that is useful if not always comfortable (e.g. building a trail, building new living structures)
- Regular, sustained contact with extreme beauty and the resulting awe that arises in the natural world

The second phase - the phase of stepping fully into a rite of passage that asks the question "who

are you really?" - will have been facilitated throughout the year in various ways, including:

- Intensive pilgrimages (learning journeys) that expand one's sense of possibility
- "Solo" fasting retreats in the mountains/wilderness
- Building and experiencing a moon-lodge
- Saturday Communal Practice, such as walking the land with elders from varying traditions, in gratitude and prayer
- A weekly council of peers, taking up questions like, "What are you willing to let go of to be fully present, to be fully who you are, to listen deeply?"
- Listening deeply to peers and faculty with very different life experiences from our own

The April block is a core aspect of the third phase: integration. It's a period of reflection and sensemaking, and a time for developing habits and practices that reflect a student's insights during the year. This is also a time when the community will consider developing new collective practices and "forms" that have emerged from our time together. It's impossible to say what will arise in the third phase, as it emerges through the undetermined process of the first two phases of a rite of passage. This block is intentionally porous to allow for the emergent process of integration, both individual and collective.

Instead of conventional grades, each student during this April block will sit in front of a faculty-held council (students can also invite others, such as family or a fellow student) to receive the feeling of being witnessed, and to receive direct feedback on what these caring people are observing about you; it is a ceremony of accountability, a recognition of gifts and efforts, a sensing into an emerging path and initiatory process. Students, faculty, and advisors will continue to use this initiatory framework throughout the two-year program, with periodic ceremonies to mark significant milestones.

MAY BLOCK, CORE COURSE

Travel & Hosting

- Students, faculty, and key advisors will travel for two weeks to one of our "sister" Earth Sanctuary communities, where a renewed connection to Earth, spirit, and one another is also being cultivated:
    - an immersion in Maori leadership in Aotearoa (New Zealand),
    - the Gandhi Ashram in India,
    - an exploration of Ubuntu culture in Southern Africa, or
    - a pilgrimage and Kuni Summit in Japan

- The remainder of May will be devoted to a combination of bringing home the learning from our travels, to our campus, and hosting visitors in Dunsmuir, including welcoming prospective Jubilee College students and parents for long weekends.

- Summer will alternate between six weeks of work, and a six-week break.

SUMMER BLOCK

June, July & August

Students will choose two of these three months to be on campus for a summer block that includes:

Work

- Summer jobs at Jubilee Railroad Wilderness Lodge
- Building tiny homes and preparing the Upper Campus for the next cohort
- Salmon habitat restoration with the Winnemem Wintu on the McCloud River

Study

Via a rotation of electives (Mon - Thurs morning), including enterprise management, working with land and infrastructure, and service as a practice of compassion.

Contemplative Practice, self-directed

Drawing on the unique access to expansive areas of wilderness; as well as **group practice** in "radical hospitality" as an expression of service in a world of difference, difficulty, and unpredictability. Students will live in glamping tents and tiny homes for the summer months on the Upper Campus.

