

**PROSPECTUS OF**  
**THE GLOBAL ACADEMY**  
**THE INSTITUTE OF CULTURAL AFFAIRS: CHICAGO**



**A CULTURAL CURRICULUM OF THEORETICS AND PRACTICS**

## THE ACADEMY

### A CULTURAL CURRICULUM OF THEORETICS AND PRACTICS

The Global Academy is a program offered by the Institute of Cultural Affairs (ICA) in conjunction with the Ecumenical Institute. The Academy is a training construct which equips local men and women to deal effectively with the changing times. It provides a solid methodological framework of intellectual, social, and religious skills that are at the same time universal in scope and local in application.

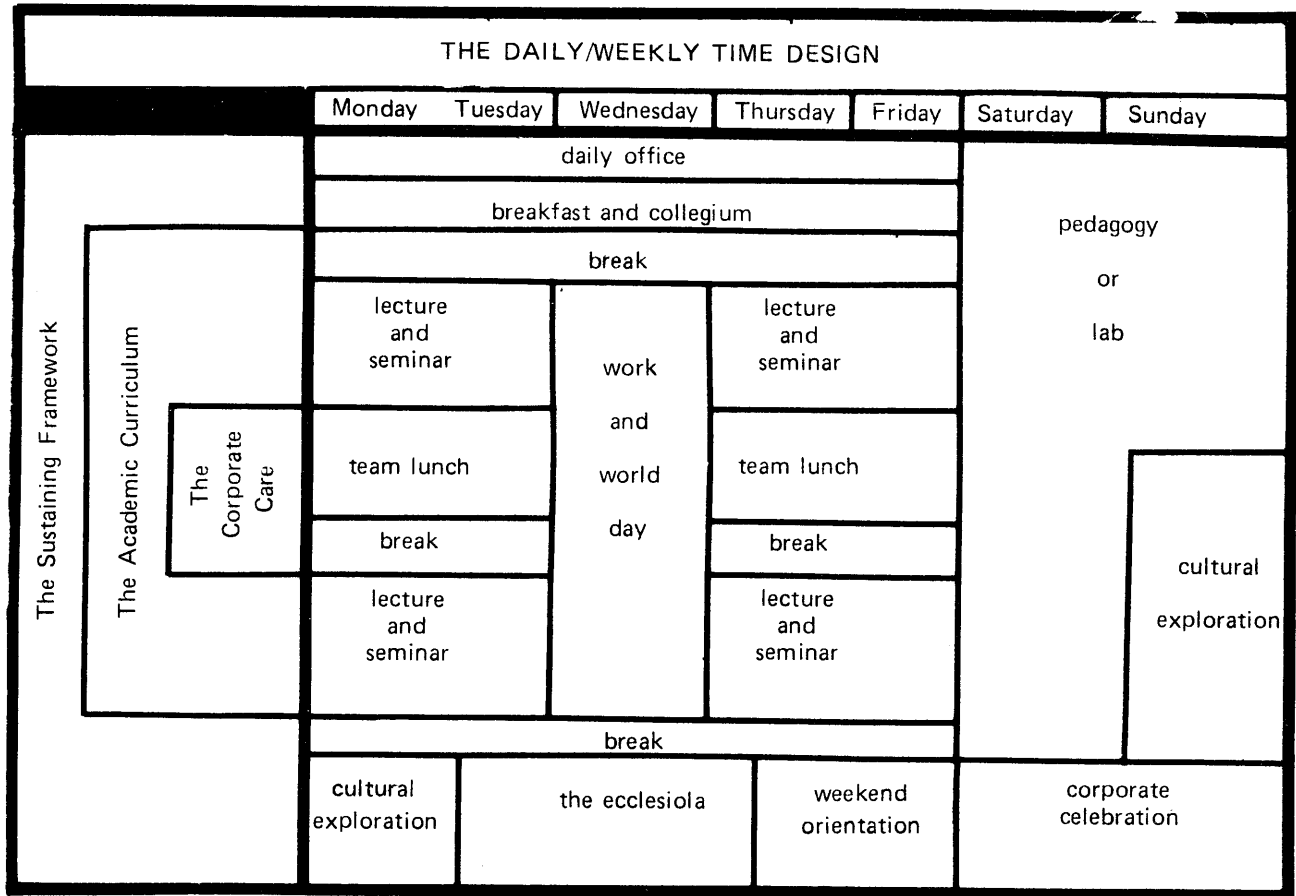
The curriculum of the Academy is a combination of cultural and religious studies, practical methods laboratories, theoretical courses, corporate study, work, and celebration, and individual reflection on the solitary journey of life. The objectives of the program are briefly as follows:

1. *Building a Comprehensive Context.* The Academy provides a kaleidoscope of images and models which give one a fresh way to understand his role in the midst of the whirlwind of the era. It exposes participants to the current needs of mankind and nurtures a responsible style through communication of a new, highly practical philosophy of effective social change.
2. *Releasing the Vocational Decision.* The Academy continually calls one to stand beyond the borders of his own life and to grasp himself related to the whole universe. It thus catalyzes a depth vocational dialogue in which one raises the questions of the thrust of his entire life, in relation to the needs of the world.
3. *Rehearsing the Life Methods.* The Academy offers a kitbag of methods, tools and models that participants can utilize in their own local situation. Through focusing on 20th century study methods, effective methods for local parish and community engagement, and methods of spirit re-motivation, new skills are learned and fresh approaches to old problems are developed.
4. *Grounding the Corporate Style.* The Academy is a living laboratory of experimentation in being a global community engaged in the common task of "building the earth." Through the concrete demonstration of the power of corporate action, countless opportunities are provided for individuals to learn the style of disciplined corporateness.

Over the nine years of the Academy's history, many uses have been made of this training. Some 50 universities and seminaries have given a full quarter's worth of academic credit for participation in the program. A large number of professional people, businessmen, doctors, university professors, and clergy, have sent members of their respective staffs to the Academy for the sake of learning the unique methodological approach which can subsequently be applied in their own profession. Others have sent participants merely to observe and evaluate this type of educational endeavour.

## THE ACADEMY SCHEDULE

The Academy schedule allows for 12 lectures, 12 seminars (or workshops), and 3 evening symposia per week. The time rationale and rhythm of the Academy allows each participant to experiment with the time frame in which he lives. All time is used intentionally. There is a rhythm of the corporate symbolic rehearsal, corporate study life, and corporate practical care that is part of every day. There is likewise the rhythm of the more theoretical curriculum on Mondays and Tuesdays and the more practical curriculum on Thursdays and Fridays. Wednesdays provide a period of discontinuity for the sake of solitary reflection. The weekends provide opportunities for students to use the methodologies themselves in labs and tutorials. Although the time design is very intense, it releases a great deal of creativity on the part of all who participate and calls forth new styles of engagement hitherto not experienced.



### SUPPLEMENTARY AND INFORMAL CURRICULUM

The more formal courses are interspersed with supplementary or informal curriculum that has proved to be a crucial part of every Academy.

**WORKDAYS** occur on every second Wednesday morning and provide an opportunity for structured physical work that offers a much-needed break from the intensity of the classroom. They are also demonstrations of the corporate power of teamwork when such things as a community space transformation is done in the matter of three hours.

**WORLD DAYS** occur on alternate Wednesday mornings and consist in excursions to cultural centers in Chicago, such as the Art Museum, the Loop, or the ICA human development project in 5th City. These provide valuable grounding for the academic courses.

THE CURRICULUM OF THE GLOBAL ACADEMY

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
week 1		<b>The Cultural Revolution:</b> a course which explores the scientific, urban and secular revolutions of our time and the emerging new ethic. c.	Work Day	<b>Imaginal Education:</b> an analysis of the problems of education in the 20th century and the new directions in practical education methods.		<b>The Theological Revolution:</b> a study of the shifts that have occurred in 20th century understanding of the meaning of humanness.	
week 2		<b>Church History:</b> a study of the times, key figures and theology that shaped the major eras of the history of the Christian church.	World Day	<b>Global Community Forum Lab:</b> a methods lab dealing with the "how to" of awakening a local community to its current challenges and futuric possibilities.			Classical Seminar
week 3		<b>Psychology and Art:</b> a study of cultural wisdom relative to understanding individual human behavior and self expression.	World Day	<b>Leadership Methods I:</b> a practics lab in effective group leadership, involving study, seminar, and lecture methodologies.			Pedagogy Tutorial I
week 4		<b>New Testament:</b> a contemporary grounding of the witness to the Word in history made by the early Christian community.	Work Day	<b>Primordial Humanness Lab:</b> an analysis of the basic human images by which people live out their distinct cultural inheritance and forge models for the future.			Classical Seminar
week 5		<b>Science and Philosophy:</b> a study of cultural wisdom regarding the comprehensive grasp of human existence.	Work Day	<b>Leadership Methods II:</b> a practics lab in effective group leadership involving workshop-leading, model-building, and conversation methodologies.			Pedagogy Tutorial II
week 6		<b>The Holy Life:</b> a course which grounds the ancient wisdom of the church on the dark night of the soul and the long march of care.	World Day	<b>Global Social Demonstration Lab:</b> a practicum in the dynamics of planning and actuation for effective local, socio-economic human development projects.			Classical Seminar
week 7		<b>Individual and Family:</b> an analysis of domestic life, the marriage covenant, and family structures in relation to current global needs.	World Day	<b>Leadership Methods III:</b> a practics lab in effective group leadership involving corporateness, priorship, and motivational methodologies.			Pedagogy Tutorial III
week 8		<b>Old Testament:</b> a study of the understanding of ultimate reality present in the historical living of the people of Israel.	Work Day	<b>The Odyssey Lab:</b> a methods lab dealing with the necessary sustaining exercises and foundational methods for "taking care of oneself" on the long march of care.			

*The bibliography for the Global Academy is long and available on request. The following list is not intended as a bibliography but simply as an indicator of some major undercurrents running through the courses.*

#### FOUNDATIONAL WORKS

- Baldwin, James: *The Fire Next Time.*  
Barth, Karl: *The Humanity of God.*  
Baum, Gregory: *Man Becoming.*  
Bonhoeffer, Dietrich: *Ethics.*  
Boulding, Kenneth: *The Image.*  
Bronowski, Jacob: *Science and Human Values.*  
Bruner, Jerome: *The Process of Education.*  
Buber, Martin: *Prophetic Faith.*  
Bultmann, Rudolph: *History and Eschatology.*  
Campbell, Joseph: *The Hero of a Thousand Faces.*  
Camus, Albert: *The Plague.*  
Cox, Harvey: *The Secular City.*  
De Chardin, Teilhard: *The Phenomenon of Man.*  
Deutsch, Karl: *The Nerves of Government.*  
Doxiadis, Constantinos and Truman Douglass: *The New World of Urban Man.*  
Duncan, Hugh: *Symbols in Society.*  
Fanon, Franz: *The Wretched of the Earth.*  
Freire, Paulo: *Pedagogy of the Oppressed.*  
Friedan, Betty: *The Feminine Mystique.*  
Hesse, Hermann: *The Journey to the East.*  
Horney, Karen : "Self Analysis"  
Institute of Cultural Affairs: *Fifth City Human Development Project.*  
Jung, Carl: *Modern Man in Search of a Soul.*  
Kazantzakis, Nikos: *The Saviors of God.*  
Kierkegaard, Soren: *The Sickness Unto Death.*  
Kuhn, Thomas: *The Structure of Scientific Revolutions.*  
Langer, Susanne: *Problems of Art.*  
Lao Tzu: *The Way of Life.*  
May, Rollo: *Existence.*  
McLuhan, Marshall: *Understanding Media.*  
Mead, Margaret: "The American Family"  
Niebuhr, Richard: *The Responsible Self.*  
Ortega y Gasset, Jose: *Man and Crisis.*  
Paz, Octavio: *Labyrinth of Solitude.*  
Rahner, Karl, S.J: *The Shape of the Church to Come.*  
Sartre, Jean-Paul: *Literary and Philosophical Essays.*  
Servan-Schreiber, Jean Jacques: *The Radical Alternative.*  
Tagore, Rabindranath: *The Religion of Man.*  
Tillich, Paul: *The Courage to Be.*  
Ward, Barbara: *India and the West.*  
Whitehead, Alfred: *The Aims of Education.*

PEDAGOGY occurs every second weekend, and for many students is the most important single event in the curriculum. It is essentially a laboratory in communication techniques where students have an opportunity to prepare and make speeches, and plan and conduct seminars, under staff supervision and with staff evaluation.

CELEBRATIONS are highly intentional events planned and executed by both staff and students and occur every second Saturday night. They, too, are regarded as highlights of the program and include an evening out at a play, a Cabaret, a Grand Ball, and a closing fellowship dinner-dance.

THE CLASSICAL SEMINARS alternate every second weekend from the Pedagogy Tutorials. These provide an opportunity for students to study three truly great theological statements related to crucial 20th century issues.

BREAKFAST COLLEGIUMS accompany the corporate breakfast each morning at 7:00. They are pitched at a more personal level and are aimed at delineating some crucial elements of the depth human journey:

1. *The Religious Methods*: an overview of the 8 weeks of collegiums.
2. *The Solitaries*: a re-interpretation of classical religious exercises.
3. *The Corporates*: a new form for the ancient religious vows.
4. *The Journeys*: an exploration of the 20th century existential method.
5. *Transparent Christianity*: the historic faith in a secular pluralistic age.
6. *The Other World*: secular poetry for the depth spirit states of being.
7. *Profound Humanness*: an articulation of socio-spirit encounters with humanness.
8. *The Three Campaigns*: current forms of the task of "those who care."

EVENING ECCLESIOLOGIES are conducted three times a week and are a more informal time of solitary and corporate reflection interspersed with concrete opportunities to work first hand with the social methods being taught in other parts of the curriculum:

1. *Dynamical Sociology*: the dynamics of society as economic, political, and cultural.
2. *The Nation and the World*: the challenges and proposals for the global spheres.
3. *The People of God*: a sociological analysis of "those who care" in society.
4. *The Local Church*: the social dynamics of primal community revitalization.
5. *The Community and the Polis*: the city from the perspective of the urban revolution.
6. *Indicative Planning Methods*: the process for local community model-building.
7. *Ecumenics*: the dynamics of profound unity in the civilizing adventure.



THE INSTITUTE OF CULTURAL AFFAIRS  
4750 North Sheridan Road, Chicago, Illinois 60640



The Institute of Cultural Affairs is an intra-global research and development, training and demonstration group concerned with the human factor in world development. The Institute presently has coordinating centers in Brussels, Nairobi, Bombay, Hong Kong, Singapore, and Chicago and is registered in some 24 nations. The Institute is convinced that effective human development must be initiated on the local community level. Toward this end, its national and extra-national staff live and work with local people in planning and actuating social-economic projects around the world. The projects, located in both rural and urban communities of extreme need, are established for the purpose of demonstrating comprehensive human development. The work of the ICA is supported by private foundations, corporations, concerned individuals and government departments and agencies on the national, state, and municipal levels.

For some fifteen years, the Institute of Cultural Affairs was a program division of the Ecumenical Institute of Chicago, also a not-for-profit corporation chartered in Illinois. In 1973 the ICA was formally incorporated as a separate, yet co-ordinate group. The Institute has conducted general and special schools and courses in hundreds of locations in Europe, Asia, Africa, Latin America, India, Australia, and the Middle East, as well as in North America. More recently it has specialized in two major global programs: Global Community Forum and Global Social Demonstration.

GLOBAL COMMUNITY FORUM is a town-meeting construct that enables local citizens to participate in the planning and development of their own community. Over the past three years these meetings have been conducted in thousands of local communities in all parts of the world. The intent of this program is to awaken local communities to the challenges facing them and to begin forging practical proposals of response to the challenges.

GLOBAL SOCIAL DEMONSTRATION is ICA's Human Development Program. It interrelates the social and economic development of a community and provides effective methods for planning and actuation of community reformulation. The pilot experiment for this program is the 5th City Project on Chicago's West Side, now in its second decade. Currently there are 24 such projects located in each time zone of the globe. In addition to these initial 24 projects, the Institute is involved in a demonstration replication effort in India in the state of Maharashtra. During 1977-79 the work begun in Maliwada (the first human development project in India) will be replicated in 250 additional villages.