

**THE INSTITUTE OF CULTURAL AFFAIRS
PHILOSOPHY AND MISSION WORKSHOP
STAFF/BOARD RETREAT**

Techny, Illinois
November, 1989

Below is listed the raw brainstorm input of the participants at the staff/board Techny retreat of the US ICA held in the fall of 1989 dealing with the philosophy and mission of the ICA.

WHY IS THE ICA IN BEING?

1. To be enablers for the new cosmological frame of reference.
2. As a response to an objective unfinished task.
3. Reinforce each other in carrying out our non-negotiable values.
4. It is a family of which there are still members who are corporately and individually concerned with creating the forms of relationships that will freight 25-30 years of "wisdom" into the future.
5. ICA is a family of which there are still members who see it as a vehicle through which they can serve.
6. Task is manifesting responsibility for global village can be taken.
7. Practicing and enabling globality.
8. Response to Gap of what world needs next and what others are currently doing.
9. Focuses on society's most critical issues.
10. Structure for and means of service for "People Who Care".
11. Network, empower, blend and focus "spirit-of-care" people to enable a higher quality of life and healthier future for all creation.
12. Responds to societal needs in collaborations and partnerships.
13. To be a healing force in the evolution of human society; learning community; to provide a platform for people to come together to build the future and make things happen.
14. To participate in resolving the critical contradictions in our society.
15. Perpetuating spirituality and compassion.
16. Create environment within which effective participation and performance relating to global well-being becomes a reality.
17. Develop and pass on methodology.
18. To release the God given energy in individuals and organizations that they might be their full potential.
19. Perpetuates that "All is Good": "Past is Approved"; "I am Received"; and "Future is Open".
20. Task of demonstrating a "Yes to all of Life" Life Style and spreading that style to others.
21. The ICA is in being to provide service, sometimes for a fee, to organizations and individuals, which moves "them" through some profound human contradiction and enables them to function with the full uses of all these sources of energy.
22. The world is groping with hosts of dilemmas and paradoxes:
 - how to organize for the best of all;
 - how to sustain the planet's viability for future generations;
 - spirit life search for all people.
23. Create environment within which effective human participation operate relative to the well-being of the planet become a reality.
24. Reinforce each other in carrying out our non-negotiable values; people turn to a group that

- makes sense in its globality and other non-negotiable to help answer questions in global crises on many fronts.
25. Because we still are.
 26. The ICA is in being because the discontinuous unsynonomous coalesced and a like-minded body of people who lived their responsibility for the universe and all of history and some still believe the necessity for such a group still exists and act out that same history-long global village context.
 27. To network/empower/blend and focus the spirit-of-care people in their common purpose of overcoming the "dark side" directions of history and enabling a healthier future for all creation.
 28. The ICA stands as an ark of calm - of hope - of survival in the chaotic waters of all encompassing global transformation.
 29. To freight the methodological learnings of the past and to continue their development.
 30. To facilitate individual creativity in the arena of community service.
 31. The primary action of the ICA in the US has to do with transferring methods of participation to people who have a transformational job to do (in the context of the diverse and multi-cultural nature of our society).
 32. The ICA is in being because the impingements of the natural world and the manufactured surroundings are recognized forces of humanity's own making that is demanding a turn from material overindulgence to the spiritual qualities of compassion and cooperation.
 33. ICA is a response to the experience of a "gap" between what the world needs next and to make it whole and just for everyone, and what is being done to fill that need.
 34. ICA fulfills a need in society by providing services to communities, groups. ICA sustains itself in being by providing its "members" with a structure that allows them to feel they are engaged in a meaningful way in creating a better world; that "I can make a difference".
 35. To facilitate for a group a way to move forward along their Yes to life and name there consensus.
 36. To train citizens in participatory democracy; a new polity.
 37. To give individuals, organizations the possibility of not being victims.
 38. To give individuals, organizations a way to plan in a non-confrontational mode.
 39. To apply with methods of participation the theoretical stance of affirmation.
 40. To catalyze through training.
 41. To risk being representatives of what has not yet come to be and to embody the ambiguity which emanates from living the future Now.
 42. To provide an umbrella to continue to relate the diverse pieces ICA have become.
 43. A loose association of like minded people who share a common commitment and values.
 44. The ICA is in being to retool society; to work at the spirit depths where real transformation, healing, confession, forgiveness occurs.
 45. To awaken people to the abundance of life.
 46. To align people's wants and desires with practices that sustain the Earth.
 47. To maintain the Life is Good stance.
 48. To break illusions and build a picture of reality.
 49. ICA holds a vision of a planetary society which allows all individuals to participate fully in creating the future they choose.
 50. The ICA is in being to provide a corporate structure to enable the evolution of people who hold common values, assumptions and expectations of life and the universe.
 51. The ICA provides authentic service to the planet and its people.
 52. To facilitate the transformation process in individuals, organizations, institutions, communities and the planet as a whole to lead our planet to a healthy future.
 53. The ICA is in being as a channel through which energies from many sources may flow for leading the human community into a harmonious relation with itself, other life forms, the earth

- and the universe. It begins with helping frame a new story out of a new cosmology, a new world view. The stance is one of hopeful expectation about the future over against dread or fear; of confidence in our capacities to help shape the ways things can be rather than bunker-like resistance to change.
54. The ICA is an association of people who want to continue to relate to those of a common memory and bound together by a like vision.
 55. The world is fragmented, contentious, destructive, fearful, caught up in ideologies and moralisms, suffering. It is also one, diverse, free, multi-gifted, flexible, interrelated, rich and fun. Someone has to point the way to human and social health.
 56. To bring a positive and helpful dimension to creating a viable future for the whole planet based upon the values of creative, inclusive and mutual.
 57. To catalyze empowerment to bring about the quality of life for all creation; to act out hope; to enable others to transcend solitary pursuits to active engagement with others; operating out of a deep commitment that all creation is worthy and important to the universe.
 58. To perpetuate the RS-I stance of life in a world full of moralism with its images of consumerism.
 59. To serve the world; to enable people to live their potential more fully; and to enable a faith stance toward life.
 60. To provide a humanitarian point of view (consciousness) of "thinking global and acting local".
 61. To help catalyze "spirit based" organizations to care for the world and growth of human development.
 62. The ICA is in being because the world has to hear and act on behalf of all its members.
 63. The ICA gives courage to people of spirit to empower their dreams.
 64. To enable the inclusion of all humanity in responsible co-creation of planet earth.
 65. To be a learning community of those who "Think Globally and Act Locally".
 66. To provide a platform for maintaining a vital service of care and leadership across this nation. Through a continuing and expanding collegial network, a transfer of spirit being and methodologies is infused into partnerships of Those Who Care.
 67. The crisis of this nation is a crisis of leadership. The ICA values are ingredients that are critical for the future of the nation.
 68. To participate with others in guarding and uniquely modelling care for the comprehensive in all human pursuits - sharing the rich heritage of experience; continuing to pioneer the needed forms for involvement that tap the gifts and spirit depths of ourselves and as many as are called.
 69. Form the ecumenized local church as the vehicle for transforming the globe into a creative universe of human experience to achieving those same ends using accumulated methods in and thur any institution that share the way.
 70. Creates, discovers and supports the Affirmation of Life.
 71. Respond to innocent human suffering.
 72. To enable basic human potential; to promote spirit values; to participate in resolving the critical contradictions in our society.
 73. To grasp, make manifest, demonstrate and share emerging life giving patterns.
 74. To facilitate emergence of life giving planetary cultures.
 75. To be of service: to those who have fallen out of structures; to the future; and to the last "fat" man who is unconscious.
 76. To be of creativity of innovative knowing, doing, and being in futuric methods development.
 77. The ICA is in service to Those Who Serve. We enable those who are on the leading edge of human service to unblock those things which have impeded them by providing perspective, methods and sustenance.

WHAT DOES THE ICA DO?

1. Research, training and demonstration relative to social contradictions.
2. Demonstrates, trains, collaborates, and facilitates.
3. Forming relationships; gatherings that sustain commitment.
4. Facilitate the transformation processes within people, organizations, institutions, communities and the planet as a whole.
5. Helps bring about alignment via conferencing, collaboration and training.
6. Awakens others to the possibility for rebalancing society's imbalances.
7. Thinks globally; acts locally.
8. Training and leadership development; models of lifestyle for planet earth.
9. Responds affirmatively to major, perceived social contradictions.
10. Cares for the human spirit.
11. Transfers methods of participation.
12. To transfer our methods, mindset and perspective.
13. To demonstrate the value and sacredness of all people.
14. ICA acts on behalf of all.
15. ICA acts as a vehicle for catalyzing reflection on current situation, discerning deep vision and implementing in a world of action.
16. The ICA acts with a variety of intellectual, social, physical and spiritual methods to provide personalized programs for organizations and individuals.
17. Bes Hope.
18. Spreads use of methods as a way of coming at problems in a new and helpful way. It is open to new ideas on how to experiment with or carry out into practical use.
19. Facilitates individual and group reflective processes.
20. The ICA manifests the revelation of the comprehensive context grounded in the particular moment in which a decision is focused on in light of not only the present but the past and future and requires of itself to take action and intend a change in direction.
21. The ICA restores vision, releases human energy and unites those who care in cooperative action.
22. Transmits a spiritual energy through methods, programs and encounters with others.
23. Models a viable life style for the planet earth.
24. The primary mode of action is in the form of long-term partnership with organizations and communities who are dealing with critical social crises. Probably the number one focus of these partnerships at this time in is the arena of facilitating a new consensus in education and enabling the systematic emergence of educational innovations. Though there are diverse operational modes in carrying out such partnerships, there is a profound commonality of method and style in caring for the human spirit.
25. ICA enables humanity to face the painful task of changing individualistic life styles to corporate styles.
26. It focuses on inventing social, spiritual and educational methodological process for analyzing the "gap" between what the world needs and how to meet it and engaging people's imagination and creativity in filling this gap with futuristic models.
27. The ICA does all sorts of things, including but not limited to, research, training and demonstration in the field of human development.
28. Facilitates planning; trains facilitators, teachers and community leaders; and it consults.
29. We bring a wholistic approach to problem solving. We offer methodologies that give groups and individuals confidence that they have the wisdom to deal with their own situation.
30. To be radically inclusive; to demonstrate a team approach; to expand the context people live out of.

31. Serves as a resource for training and facilitation and spirit strength for people who are crating new forms and models being called for by societal contradictions.
32. The ICA acts out its assumptions, values, and expectation of life through its everyday interactions, various programmatic initiatives, the development of businesses, writing of books, and thur public interactions.
33. The ICA acts as a vehicle for educational innovation and networking, multi-cultural leadership training and quality human service and connections.
34. The ICA facilitates the transformational process.
35. Trains, researches, demonstrates, facilitates, meets, conferences, plays, celebrates, reflects, hosts and networks.
36. Demonstration - ICA experiments with and embodies models of human and organizational wholeness; Training - ICA shares methods of wholeness with others, training the leaders, the teachers, the people who care; Collaboration - ICA works in partnership with local action groups to multiply their effectiveness; Facilitation - ICA unblocks the blocks.
37. Develops and introduces new perspectives and participatory methods into situation of need and opportunity thur marketing, partnerships, infiltration of social structures.
38. Tries to alleviate world suffering; enables certain that people get their gift into history.
39. Experiments on itself to act out innovations on behalf of others; provides creative alternatives and options to act out the integrity that is within the community.
40. Provides hope-filled reality-based life-giving images.
41. Does on behalf of research and model building in the critical arena refined in local.
42. Cares for the human spirit and being; gives permission for people to be their spirit filled selves.
43. Provider of 21st spirit strategic methods to various organizations.
44. The ICA helps people realize that they can make a difference.
45. Release human potential in individuals, organizations and local communities.
46. Form partnerships with those of life values to demonstrate new signs of hope in society.
47. We study, worship, strategize, train, interchange, share insights and theories, laugh enjoy working together, remembering.
48. Participates in creating and enabling any and all who operate with the same basic values by being those values.
49. Conducts seminars.
50. Operates corporate real estate ventures.
51. Permeates all of society; demonstrates in small appropriate ways what is needed; transfers values thur methods.
52. Facilitates organizations in care filled transition.
53. Enables comprehensiveness.

HOW DOES THE ICA IMPLEMENT ITS MISSION? WHAT VALUES GUIDE ITS IMPLEMENTATION?

1. Responding to societal needs (crises of pain).
2. Broadens and nurtures new insights into a problem through facilitation and infiltration; catalytic and supportive partnerships.
3. Entrepreneurially with collegial support and a wealth of common wisdom and assistance to draw upon.
4. Networking, training, demonstration, interchange, documentation, story telling, conferencing, and facilitation.
5. Catalyzing; building communities; educating.
6. Through teams.
7. Through connecting with, sharing with, and learning from others.

8. The ICA, as an organization, is a means for enabling people who care deeply for this planet and the human beings on it to be of effective service in their care - not in any old way that makes one feel good, but in a way that enables meaningful engagement in response to society's most profound and critical issues and a love or respect for the Mystery at the Center of Life.
9. By being the enablers.
10. It tests methods and models within itself (polity, culture, economic) and shares what it discovers with individuals of like concern in society.
11. The mission is implemented by individuals who are/have been empowered by their association with like-minded colleagues and who by choice find continued encouragement, sustenance, and the increased personal effectiveness afforded by corporateness.
12. Analyzing social trends.
13. The ICA acts thur participatory methods and partnerships with diverse operational forms and significant non-negotiable values.
14. Corporately, collaboratively, innovatively, methodologically, globally, locally, experimentally.
15. Thur demonstration in pilot projects; thur persuasion; thur the commitment of working on a key issue for a long period of time with others in the system; thur books and publications; and eventually thur the broadcast media.
16. Education of the disenfranchised.
17. Stands open to the new.
18. Transfer mindset methods.
19. Its mission is to create the forms and structures that will insure its past 25 years of wisdom is carried into the future and merges with other "wisdoms" or "edges".
20. Circuiting/ probing here and there/ experimenting/ engaging/ participating/ innovating.
21. Facilitating a transfer of methods of participation.
22. Training events; strategic planning events; working in companies on a long term basis; village development.
23. Through four networks (economic, education, development, planetary unity) where the intersect is where the mission lies strategically.
24. Through publications, teaching and consulting.
25. The ICA implements its mission by teaching its methods all around the world to people who care.
26. In an evolving, diverse mixture of old and some new forms; independently, yet in partnerships and collaboration and in associated ventures.
27. Through learning and teaching.
28. By practicing and enabling globality.
29. By practicing and teaching the consensus method.
30. Thur skilled, cultured people.
31. Works in areas of need and receptiveness.
32. Finds compatible groups that can be helped by us but not done by us (partnership).
33. We employ a series of "screens", imaginal frames of reference that guide our thinking and acting. For example, the screen of humanness as Knowing, Doing and Being; or Society as Economic, Political and Cultural; and so on.
34. We utilize the Aristotelian method more so than the Platonic, though we recognize its gift as well. But basically, we're practical, "what works" type of a group. We're constantly finding ourselves being "grounded" in real situation whether villages, schools, businesses, organizations, with real people struggling to make a difference with their lives. This grounding sustains us.
35. We believe that Life is Good and that all people are affirmed by Life Itself. Within this framework, wholesome individual, organizational and social transformation happens. Changed people change their situation - their organizations and their society. Most often we find people

blocked or victimized; we attempt to enable them to remove those blocks, many of which are unnecessarily self-imposed and have become self-fulfilling.

36. We believe that things change in and through "eventfulness" rather than words or ideas.
37. While we have a Vision of the future, our approach is "contradictional", i.e., locating and removing those things that are impeding a person or society as a whole from moving forward in their own direction. In this sense, our task is to empower people to make their own difference with their lives.
38. We believe in the power of images that affect how a person perceives the world and themselves within it. We believe that if those images are altered one way or another, then that person's life is changed. Consequently, we are concerned with "imaginal education" both as a method and as a strategy for transformation.

THE INSTITUTE OF CULTURAL AFFAIRS (ICA)

PURPOSE OF THE ICA:

To be of service to society by bringing practical forms to an "ethic of global integrity" through research, training and demonstration.

MISSION OF THE ICA:

To be recognized as a leading national organization catalyzing the ongoing capacity for global social innovation through participative approaches to community learning, leadership and change.

VISION OF THE ICA FOR THE YEAR 2000:

- * Inspiring the next generation of global social innovators**
- * Facilitating a new consensus in education**
- * Developing leadership for a multi-cultural society**
- * Transforming the quality of human services**

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