

**PROSPECTUS
of the
GLOBAL ACADEMY
1982-83**

**A programme of
The Ecumenical Institute
in association with
The Institute of Cultural Affairs**

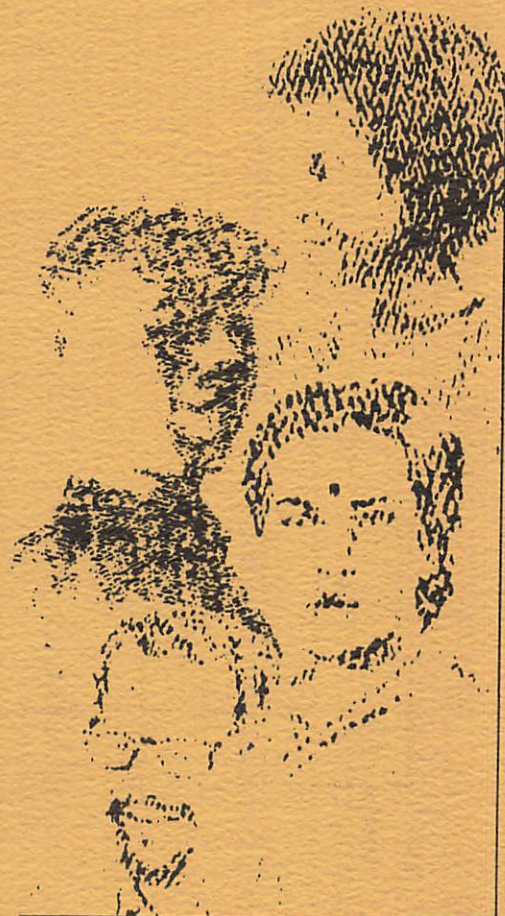


TABLE OF CONTENTS

I. The Purpose of The Academy	
Worldview	2
Vocation	2
Methods	2
Lifestyle.....	2
II. Academy's History	
1968-1972	3
1972-1976	3
1976-1980	3
1980-1984	3
III. Curriculum Framework	
Time Design	4
Engagement.....	5
Methods	5
Application	5
Theory	5
IV. Community of Learning	
Mealtime Curriculum	6
Teamwork.....	6
Celebrations	6
Film Series	7
Service Guilds Experiment	7
V. General Information	
Schedule and Location	8
Facility.....	8
Accreditation.....	8
Prerequisites.....	8
Religion	8
Fees and Registration	8
VI. The Sponsoring Agency	

I. THE PURPOSE OF THE ACADEMY

The Global Academy is an experiment on behalf of twentieth century education and provides a broad intellectual framework and practical methods to assist people's creative response to the phenomena of our time. The programme emphasizes the following aspects of education.

Worldview: *a comprehensive context*

The Academy has marshaled a rich store of images and models which provide fresh ways of grasping the rapidly changing world. Its concern encompasses past, present and future; it continually challenges participants to broaden and deepen their wisdom.

Vocation: *a sense of direction*

The Academy provides an opportunity to discover radically new vocational options or to revalidate choices already made. Participants see their own gifts and concerns in a new light, and are able to relate them in new ways to the world's needs.

Methods: *practical know-how*

The Academy is a curriculum in living effectively in the new society. Its compendium of methods and models is intended for use in local situations. Decades of practical experience, ranging from simple study techniques to complex global analysis, are brought together in the eight-week design.

Lifestyle: *working together*

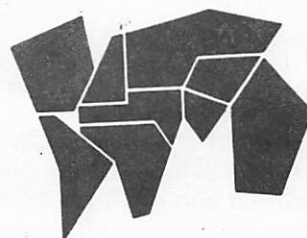
For eight weeks the Academy students form a world society in microcosm, and thus have a unique opportunity to work with the structures and dynamics of community life. By both experience and direct training, they discover how to work together. A secondary but highly valued benefit is the international collegiality of considerable depth and durability, developed among the students.

Over 4500 people from 40 nations have attended the Academy in Chicago. Concerned individuals of all ages and walks of life use it as intensive training for their lifework. Participants represent a cross section of any community — students, social workers, housewives, labourers, professionals and churchpeople. It also provides inservice training for volunteers of The Ecumenical Institute and The Institute of Cultural Affairs.

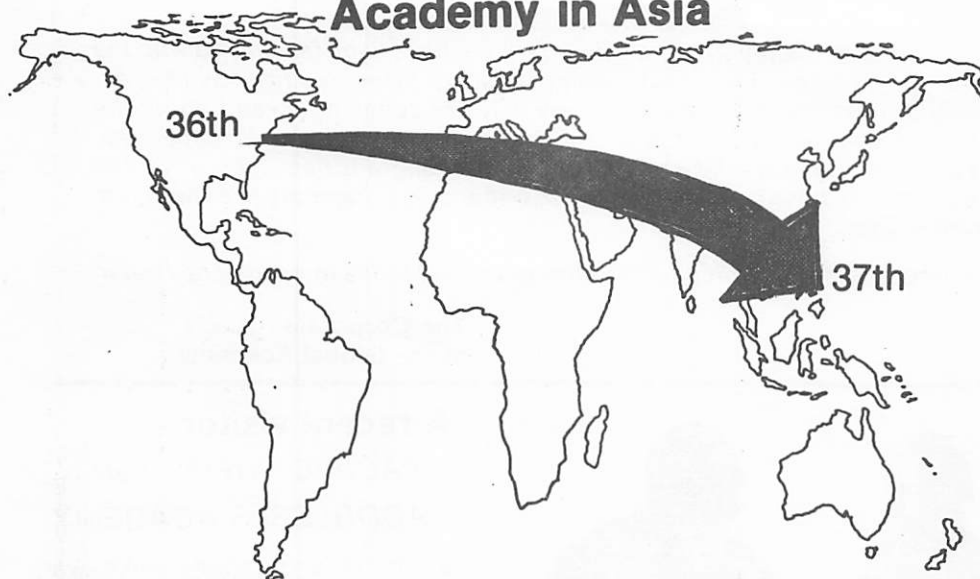
The Global Academy

a programme of The Ecumenical Institute
in association with The Institute of Cultural Affairs

NEWSLETTER: Vol. II, No. 1



Academy in Asia



PHILIPPINES TO BE SITE OF 37th ACADEMY

For the first time, the Global Academy, previously held only in Chicago, will be held in the Republic of the Philippines. This move will enable the people of Asia and the Pacific to more easily attend.

From 100 to 150 participants are expected to take advantages of the training programme scheduled from April 17th to June 12th, 1983 in Manila. The site is well suited for helping concerned individuals acquire the skills and leadership methods for work in human development. Mactan Island has an extensive cluster of villages demonstrating various stages of community development and participants will bring experience from many other urban and rural development projects.

While the programme is being held in the Philippines, it is expected that participants will arrive from all over the world to attend this session.

In particular the Academy in Asia will enhance the ecumenical dialogue with Eastern religions -the Muslim, Hindu, and Buddhist traditions, in a pluriform setting. It will also enable the expansion of faculty and leadership globally.

The cost of the Manila Global Academy is \$250 in USD or equivalent local currency. This includes board, lodging, materials, celebrations and excursions. Transportation to and from Manila is the responsibility of the participant.

Practical Research

NEW ECUMENICS COURSE DEVELOPED

A four-session module titled The Ecumenical Dialogue has been developed and included in the curriculum of The Global Academy.

The four sessions explore the destinal gifts and present struggles facing the historical religious traditions and the contemporary secular faiths from both the "Western" and the "Eastern" modes of encounter. With the growing multi-cultural complexion of nations, cities and neighbourhoods and the obvious interrelatedness and interdependence of all structures, there is a need to find and create ways for different faiths, cultures and constituencies to meet and work together in the task of human development. This has been, and continues to be a practical research task of the Global Academy.

The Academy also developed a laboratory in depth symbol creation. This effort increased the practical dialogue within the diverse community of learning and sets the stage for this year's move to the Philippines.

THE 36th GLOBAL ACADEMY
Chicago, Illinois, USA
October 17 - December 12, 1982

THE 37th GLOBAL ACADEMY
Manila, Republic of the Philippines
April 17 - June 12, 1983

A CURRICULUM FOR THE GLOBE

The Global Academy faculty is very excited about 1982-83. The accompanying articles tell some of the story. Holding the 37th Academy outside North America is an awesome step - a response to the need for depth training in the context and methods for the 21st Century in all parts of the world. It is also a sign of the maturity of the Global Academy itself - an affirmation of the ability of the formal and informal curriculum to guide people of diverse backgrounds in their individual and corporate exploration of vocational engagement.

The 36th Global Academy, to be held in Chicago, October 17th - December 12th, will be an opportunity to further deepen and enrich the curriculum so that it may speak even more effectively to the concerns of all people who care about the future of the planet.

During the past year, as we prepared for the Global Academy to go "on the road" we have been fascinated with the exciting books and articles that characterize the '70s and '80s - books which speak of living in a new civilization, with new economic, political and cultural structures and patterns, with new ways of speaking to and about the human journey. The key question seems to be that of "how". It is a practical question, not a theoretical one. Accordingly, practical skill guilds, an increased emphasis on the world's cultural and religious heritages, as well as an entire film series as corporate informal curriculum, have been introduced to enhance our capacity to experiment with the actual dynamics of a pluriform community.

We invite you to become a part of this experiment, either in Chicago this October or in Manila in April of next year.

The Corporate Faculty of the Global Academy

35th Global Academy

A JOURNEY INTO SERVICE

From April 4th through May 30th, 1982, 110 individuals representing 19 nations and four major religions participated in the Global Academy. They formed an amazing montage of humanness: Mahmoud, a young Muslim scholar from Egypt, concerned with rural village development; Joe an elder Anglican pastor from New England with years of experience in inner city neighborhoods; Kelly, a recent high school graduate and several college students indicate the mixture that flavored discussions that ranged from global issues to vocational struggles. Blacks from five African nations, Jamaica and the USA discovered both the similarities and uniquenesses of their common historical background. Catholic nuns and a Sri Lankan Buddhist preschool teacher struggled as a team to build images that carry the common experience of spirit resurgence.

Participants went on a journey that began with intrigue at becoming a global community, moved through the pain and struggle of the mundane details required to sustain a team and became a group that demonstrated effective missional accomplishment.



Dr. Havea visits with students following speech made to Global Academy

Who Came?

THE PARTICIPANT MAKE-UP

- 19 nations
- 7 continents
- 54% from North America
- 46% from other parts of the world
- 59 women, 51 men
- 4 under 20 years old
- 77 between 20 and 40
- 22 between 40 and 60
- 7 over 60 years

For further information, please write or call:

The Global Academy
4750 North Sheridan Road
Chicago, Illinois 60640 USA
(312)-769-6363

A recent visitor

PACIFIC THEOLOGIAN ADDRESSES ACADEMY

Students and faculty alike were excited to host Dr. Sione Amanake Havea, recently retired Principal of the Pacific Theological College in Suva, Fiji. The Tongan theologian visited the 35th Global Academy during a speaking tour of seminaries in the U.S. during April and May 1982.

One of the issues faced by Third World theologians is creating imagery that is indigenous yet meaningful. Dr. Havea used the coconut as a metaphor and symbol that allows people of the Pacific to express insights about the depths of their lives.

Joshi To Teach¹ HINDU SCHOLAR JOINS STAFF

The Global Academy is pleased to announce that Professor Chandra Joshi of Sangli, India will be a member of the corporate staff this autumn. Dr. Joshi, a well-known college principal, is a respected thinker in the arena of the emerging ecumenical dialogue. Since his participation in the Global Academy in 1981, he has done extensive research into transposing the 20th Century understanding of life and humanness into profound and relevant Hinduism. We look forward to the fresh insights he will bring to this arena of curriculum development.

Research Centrum
Chicago

Qtr. I
September
1982

GLOBAL ACADEMY PROSPECTS

CONTACT

NOTES

Should we
contact on
your behalf

NAME: _____

ADDRESS: _____

CITY, ZIP: _____

TELEPHONE #: _____

NAME: _____

ADDRESS: _____

CITY, ZIP: _____

TELEPHONE #: _____

NAME: _____

ADDRESS: _____

CITY, ZIP: _____

TELEPHONE #: _____

NAME: _____

ADDRESS: _____

CITY, ZIP: _____

TELEPHONE #: _____

YOUR NAME: _____

ADDRESS: _____

CITY, ZIP: _____

TELEPHONE #: _____

Research Centrum
Chicago

Qtr. I
September
1982

GLOBAL ACADEMY PROSPECTS

CONTACT

NOTES

Should we
contact on
your behalf

NAME: _____

ADDRESS: _____

CITY, ZIP: _____

TELEPHONE #: _____

NAME: _____

ADDRESS: _____

CITY, ZIP: _____

TELEPHONE #: _____

NAME: _____

ADDRESS: _____

CITY, ZIP: _____

TELEPHONE #: _____

NAME: _____

ADDRESS: _____

CITY, ZIP: _____

TELEPHONE #: _____

YOUR NAME: _____

ADDRESS: _____

CITY, ZIP: _____

TELEPHONE #: _____

II. THE ACADEMY'S HISTORY

1968 – 1972 Academic Structure

The curriculum was designed in 1968 to draw into one integral structure a wide variety of research and training methods developed by the Institute during the previous years. The chief concern at that time was to establish an academically sound foundation for a rapidly expanding social renewal programme. The foundation for this eight-week series was provided by two widely taught courses — *The Cultural Revolution* and *The Theological Revolution*.

1972 – 1976 Human Spirit

By this time the curriculum was recognized as a thorough and inclusive programme. Colleges granted credits for attendance and people were coming in large numbers from a wide variety of fields for training. Attention was increasingly focused on the question of how to sustain the human spirit in the long, often overwhelming task of community renewal. Accordingly, special emphasis was placed on the methods of teamwork, reflective conversation and related human disciplines. This work has effectively deepened the impact of the original curriculum.

1976 – 1980 Effective Action

This next phase was characterized by the increasing need for basic skills of effective social action. Greater emphasis was placed on the methods courses, which were revised and amplified to incorporate the Institute's international experience in Global Community Forum and Human Development Projects.

1981 - 1984 Practical Globality

The present curriculum experimentation is designed to address the growing complexity of relationships experienced in daily living in the pluriform world. New courses and modules are being developed to explore arenas such as the emerging new Ecumenical Dialogue, the post-modern role of ritual and mythology and the unique gifts that each culture brings to our one diverse planet. In order to intensify this dialogue, plans are being made to hold the programme in other locations besides Chicago.

The Academy is an established, well-tested programme, which has provided relevant training for over 14 years. It is sufficiently flexible to make the periodic curriculum adaptations required by the constantly shifting context of our global society.

III THE CURRICULUM FRAMEWORK

The Academy is designed as a set of seven cycles, each containing four modules of basic curriculum. It opens with a two-day orientation course and closes with a three-day evaluation and reflection lab. Each module in a cycle represents a different type of learning experience.

GRC April-May 1982		THE GLOBAL ACADEMY: EFFECTIVE LIVING IN THE EMERGING NEW WORLD							Chicago
THE JOURNEY DESIGN	THE LAUNCH COLLOQUY	A. EXPLORING THE REVOLUTIONARY DEMAND			B. BUILDING THE NEW MYTHOLOGY	C. CREATING THE TRANSESTABLISHMENT RESPONSE			THE REENTRY EXERCISE
		FOUNDAT'AL PARADIGMS	CREATIVE SELFHOOD	TRANS'DANT SERVICE		STRUCTURAL VEHICLE	CATALYTIC ACTION	RENEWED COVENANT	
		I	II	III		V	VI	VII	
Collegium Topic Th, F, M, T	THE CULTURAL REVOLUTION	Global Trends	Spirit Dynamics	Dynamical Sociology	Other World	Vocational Journey	Inclusive Strategy	Exemplary Style	THE ODYSSEY
Engagement Module W		Global Grid	Art Museum	5th City	Science Museum	Uptown	Structural Probes	Awakenm't Events	
Methods Module Th, F		Imaginal Education	Demonstra'n LENS	Pedagogical Methods	Ur Images	Workshop Methods	Ecumenical Dialogue	Leadership Methods	
Application Module F, S, Su		Theological Revolution	Declaration Lab	RS-1 Tutorial	Manifest'r Lab	LENS Tutorial	Formation Lab	RS-1 Tutorial	
Contextual Module M, T		Church History	Psychology and Art	New Testament	Science and Philosophy	Old Testament	Sociology and History	Individual and Family	



Module A: **Engagement**

Each cycle begins with an engagement event, to provide the experience of active participation in contemporary, urban society. One day a week, participants use Chicago's resources for trips, cultural excursions and involvement in community development work. Projects in Uptown and westside neighbourhoods serve as a laboratory for urban renewal. Trips to the Art Institute, Sears Tower, Board of Trade, Natural Science Museum and many other well-known features of the city further illuminate the curriculum.

Module B: **Methods**

Methods laboratories offer practical training in intellectual, social and leadership skills. Two days of each cycle are spent in intensive training laboratories. Participants learn how to prepare and conduct seminars, work projects and study groups.

Module C: **Application**

In these modules the participants develop skill in using the methods. In small groups of 10 to 15 people, faculty and students critique and reflect on individual progress in a series of practice-teaching seminars. Students find these weekends particularly helpful to them in developing self-confidence and a sense of direction.

Module D: **Theory**

These courses, which conclude each cycle, are arranged as a lecture and study series. The lectures cover the history and current issues of a subject and its relationship to other disciplines. In the seminars that follow, groups of 30 to 40 students grapple with a major author's writing on the subject. Selections from writers like Thomas Aquinas, Suzanne Langer and Rabindranath Tagore are used. Participants study the author's statement and then test it against their own life experiences.

IV. THE COMMUNITY OF LEARNING

The gathering of people from different parts of the world and various walks of life automatically raises the question of lifestyle. Teamwork, mealtime curriculum, celebrations and special seminars play a particularly important role in this dimension of the Academy. Students and faculty become a community of learning.

Teamwork

Practical daily tasks, such as setting tables, cleaning, preparing food, and creating decor are assigned to small groups of people, as part of an experiment in the modes and methods of effective teamwork. Principles of team leadership and responsibility are taught and practiced. Teamwork is experienced as the practical aspect of an extended course on the challenges and creative possibilities of effective life together.

Mealtime Curriculum

Mealtimes are used for particular curriculum components. During breakfast participants discuss current news events in conjunction with a quote from scripture or secular writing. This is followed by a presentation on a key aspect of the Institute's research such as the Social Process Analysis, the categories of Profound Humanness or areas of work currently in progress. At dinner the Academy is divided into groups of about 20 people for a variety of activities, such as poetry reading, study, role plays and conversation. Students acquire a rich store of material for future use and at the same time they are refreshed after a hard day's work.

Celebrations

Celebrations are memorable landmarks on the Academy journey. They usually include a night out for dinner and the theatre, a musical cabaret produced by the students and an informal songfest. In addition, each day is marked with a brief formal liturgy and each week is concluded with a Sunday noontime celebration. These activities provide an opportunity to experiment with the use of celebration as a social method which renews a community's strength and shifts perspectives.

Service Guilds

The Academy is not simply preparation for engagement in the future, but includes constant opportunities available for service in the midst of the program also. Participants choose from a selection of skills like wordprocessing, conversational English, in-kind development, food planning and photo documentation. Lunchtime guild meetings are held four times a week for training, planning, exploration and work. Each guild is lead by both students and faculty and creates its own time plan and defines its particular task with an eye towards possible residue for future Academies. During one Academy, a slide show was created to tell the story of the program. Another group computerized the files and records of previous graduates. This "hands-on" experience intensifies the practice of methods learned in the formal curriculum.

Film Series

Fourteen feature length movies as well as numerous other shorts and audio-visual presentations are part of the non-formal curriculum of the Academy. Classical artforms of this century, such as *Requiem for a Heavyweight* are shown to provide a common set of images through which participants can ground concepts introduced in the courses. Using the insights of research into innovative thinking about educational methods this use of audio-visual material demonstrates alternatives to traditional learning modes.



V. GENERAL INFORMATION

Schedule and Location

The Academy is offered twice a year, in two eight-week sessions beginning in October and April. The 36th Global Academy will be held in Chicago, October 17 - December 12, 1982. The 37th Global Academy will be held in the Philippines, April 17 - June 12, 1983.

Facility

The October programme is conducted at the International Training Center of The Ecumenical Institute and The Institute of Cultural Affairs located in the Uptown district of Chicago. The April location is yet to be determined.

Accreditation

Many universities allow credit hours for participation in the Academy. Further information is available upon request.

Prerequisites

Participants are expected to bring a genuine concern for the world's future and a basic working knowledge of the English language. Familiarity with the Institute's work is not a prerequisite. The programme significantly benefits from educational, cultural and religious diversity.

Religion

Although participants represent an increasingly wide variety of belief and traditions, the Academy uses Christian expression and symbology. Non-Christian participants consistently have found this to be a valid way of approaching the question of religion in society. Classical Christianity is used as a paradigm for discerning the life realities which are illuminated in traditional statements. As such it provides ways to explore new modes of expressing other great classical heritages.

Fees and Registration

The total cost of the Global Academy in Chicago per participant is \$800. This includes room, board, tuition, celebrations, books, materials and excursions. The total cost of the Global Academy in the Philippines is \$250, and is similarly inclusive.

Travel expenses to and from the programme are additional and the responsibility of the participants.

A non-refundable registration fee of \$50 is required to confirm admission. The balance is payable when the session begins. Payments for the may be made in local currency equivalents. Make cheques out to the Ecumenical Institute marked for The Global Academy; and mail to:

The Global Academy
4750 North Sheridan Road
Chicago, Illinois 60640 USA

The Global Academy
128 Lopez-rizal
Mandalayong, Metro Manila
Republic of the Philippines

VI. THE SPONSORING AGENCY

The Ecumenical Institute was incorporated in Chicago as a not-for-profit organization in 1964. Modeled on the Ecumenical Institute in Bossey, Switzerland, it was to provide in North America a center for studies pertaining to the revolution in twentieth century theology, with special emphasis on its social implications. Its early programme consisted of training in religious and cultural studies and practical research based on a westside community development project known as the Fifth City experiment. Later the major social dimension of its work was further developed by The Institute of Cultural Affairs.

Originally a programme division of the Ecumenical Institute, the Institute of Cultural Affairs has focused its research, training and demonstration work in the past decade on comprehensive local renewal. It has emphasized methods which enable local residents to implement socio-economic change in their own communities. In 1973 it was incorporated and now operates as a separate, yet coordinate, group with the parent organization. Its field offices are served by coordination centers in Bombay, Brussels, Chicago, and Hong Kong.

Both organizations are supported by foundations, corporations, religious bodies, service groups and concerned individuals. Specific programmes have been funded by government agencies.

©Copyright 1982
The Institute of Cultural Affairs
Chicago, Illinois 60640