

GLOBAL  
TRAINING  
INSTITUTE

Global Research  
Assembly : Chicago  
July 1975  
Task Force BB

STATEMENT OF INTENT .....	2
OBJECTIVES .....	4
IMPLEMENTATION .....	5
GLOBAL TRAINING INSTITUTE STRUCTURE .	
11 x 17 Comprehensive Chart .....	6
Rational Design .....	7
The Guild Abstract .....	8
Teaching Emphases .....	9
3-week Synopsis .....	10
<b>  </b> RITES AND RITUALS	
Daily Rites and Rituals .....	11
Breakfast Rituals .....	12
Common Meal .....	13
<b>  </b> AUTHENTIC HUMANNESS SEMINARS	
<b>  </b> FINAL LIMITS	
Maugham, <u>Of Human Bondage</u> , The Clinic .....	14
Chart .....	17
Seminar Plan .....	18
Drought, The Job .....	19
Chart .....	25
Seminar Plan .....	26
<b>  </b> THE "YES" EVENT	
Camus, The Adulterous Woman .....	27
Chart .....	36
Seminar Plan .....	37
Crane, <u>The Red Badge of Courage</u> , The First and Second Battle .....	38
Chart .....	50
Seminar Plan .....	51
<b>  </b> RADICAL FREEDOM	
Kennedy, <u>Profiles in Courage</u> , Edmund G. Ross .....	52
Chart .....	60
Seminar Plan .....	61
Bernstein & Woodward, <u>All the President's Men</u> , The Funds .....	62
Chart .....	67
Seminar Plan .....	68
<b>  </b> SOCIAL VANGUARD	
Michener, <u>Hawaii</u> , From the Sun-Swept Lagoon .....	69
Chart .....	81
Seminar Plan .....	82
Greenfield, <u>Ancient of Days</u> , Leaving the Forest .....	83
Chart .....	88
Seminar Plan .....	89
<b>  </b> FURTHER WORK, Proposals and Issues .....	90

GLOBAL RESEARCH  
ASSEMBLY: Chicago  
July, 1975

GLOBAL TRAINING INSTITUTE  
STATEMENT OF INTENT

IMPACT CONSTRUCTS  
TASK FORCE BB

The Global Training Institute is three weeks of training in symbols, images and methods which articulate the post-modern shift in context and consciousness which has affected all twentieth century men and women. The intensification through repetition which occurs in a three week program makes the GTI a major impact instrument, in contrast with the initial stimulus of LENS or the first glimpse of Community Forum.

The primary emphasis of the GTI is awakening authentic selfhood and raising the question of profound vocation, within a global and twentieth century context. Through the sharing of practical methods for effecting significant social change, local leadership is given the practical vision and tools for rebuilding primal community. The program carefully weaves spirit and social methods together by grounding its content in the profound human deeps and identifying the spirit issues which every man and woman today is trying to articulate.

The program addresses itself to the questions, "What are the basic symbols and structure of the emerging intra-global movement?" and, "How will a meaningful thrust in primal community be sustained?" As the Spirit Movement turns increasingly toward the actualization of Global Community Forum, Primal Community Experiment, and Social Demonstration, there is an intensified need for an expanded network of decisional colleagues to initiate projects and provide sustaining local guidance. The GTI will provide the occasion for awakened groups to grapple with new metaphors of foundational life issues, and with the depth decision to engage in the lifelong task of practical care.

Since the "turn to the world" the Movement has been actively seeking practical methods which catalyze new, post-modern forms of profound religious awareness, yet are consistent with traditional wisdom. Various non-Christian and secular groups have already expressed interest in an extended training program in twentieth century methods. The GTI is an experimental demonstration of the new pioneering community of global care. This course is designed primarily for those who do not operate out of the traditional Christian understanding and faith. The GTI is intended to be a follow-up instrument for engaging those who have been impacted by LENS, Social Demonstration, Community Forum, or the Primal Community Experiment. It may also serve as an entry vehicle for the Movement into those nations where overt or covert religious programs are unsuitable.

The GTI will not attempt, however, in this three week construct to explore directly the meaning of the metaphors of another religion, such as Hinduism. This task remains for a longer construct which could enable more in-depth dialogue.

A two-year experiment to test and refine the Global Training Institute is proposed. In 1975-76 four GTI's can be offered on three geo-social continents. Each will follow the Global Consult to one of the eight Social Demonstrations. The initial GTI could be held in Quarter II in Oombulgurri, followed by one on Jeju Do in Quarter III, and two more in India and North America during Quarter IV. The second year will entail a doubling of the number of GTI's, for a total of eight during 1976-77. By 1977-78, we foresee an accelerated offering of the revised GTI's across the globe.

STATEMENT OF INTENT, page 2

The refinement of the Global Training Institute will be continued by task forces assigned within each of the Global Research Assemblies held around the globe in 1975-76. The broad task is to refine and polish the GTI construct as a global model and each GRA will also work at the flexible adaptation of the model in local situations. This work will be pulled together by the Global Research Centrum for careful consideration in reworking the GTI model at a GRA in 1976 and in 1977. Special attention will be paid to suggestions for modifying the overall design and flow of the course, the choice of specific papers considered especially suitable for use in non-Western cultures, alterations in the language of the lectures and section titles of the construct.

The following are five practical points of departure for implementing and reviewing the GTI in the upcoming academic year:

1. Priors Council Task Force or Research Centrum to continue course research and preparation, especially the Authentic Humanness Course, the Imaginal Education Lab and Pedagogy Tutorials.
2. The same group to revise the Logistics Manual, Student Manual and Songbook.
3. GTI faculty to be at the site in time for two clear weeks of preparation, if possible, with a small advance team one week earlier still. The values are rapid training of non-Western faculty, and allowing the whole faculty adequate opportunity to refine and adapt the best of whatever material is available into the most effective GTI.
4. Marketing strategies, including target audiences, framing and sponsors, cost estimates and finding sources.
5. Evaluation and followup methodologies.

RATIONAL OBJECTIVE

To allow participants to become trained in social methods and methodological techniques for engaging significantly in social demonstration and primal community projects.

EXISTENTIAL AIM

To allow participants to experience the wonder of man's journey into the urban, scientific and secular world of the twentieth century in its cultural diversity, and to awaken in them a depth motivity concerned with care for the local community on behalf of the globe.

CONTRADICTION

The movement needs an impact construct with which to mobilize awakened secular and/or non-Christian masses with adequate symbols, operating images and a practical collegial network which will equip and sustain them on the long march of those who care.

GLOBAL RESEARCH  
 ASSEMBLY: Chicago  
 July, 1975

GLOBAL TRAINING INSTITUTE  
 IMPLEMENTATION

IMPACT CONSTRUCTS  
 TASK FORCE BB

FOUR-YEAR PLAN

Year	1975-76	1976-77	1977-78	1978-79
IMAGE	Testing the Model	Testing and Refining	Circling the Globe	
NUMBER	4	8	12	20
LOCATIONS	Oombulgurri Jeju Do Agra Chicago	London, Brussels, Sri Lanka, Chicago, Nairobi, HongKong, Montreal, Bombay	Caracas, Manila, Singapore Delhi, Trastavere Frankfort. San Francisco, Marshalls, Hyderabad, Darwin Nairobi, New York	Karachi, Dacca, K. Lumpur, S. Francisco, W. Afr., Chicago Taipei, Jakarta, Beirut, Cairo, Tokyo, Houston, Montreal, Caracas, London, Bombay, Sydney. Singapore, C. Africa

ONE-YEAR PLAN

LOCATIONS	OOMBULGURRI	JEJU DO	NORTH AMERICA	INDIA
PRIMARY MARKET	Local community leadership/ Gov. bureaucracy	Local community leadership	Local community leadership	Professional Semi-Pro. Business
RELIGIOUS/ SECULAR MIX	Secular/mixed	Secular/mixed Buddhist	Secular/mixed	Hindu/secular
GEOGRAPHY DRAWN FROM	Local Area Sydney	Local Seapac	Area Chicago	Bombay/ Sub-continent
IMPACT EMPHASIS	Secondary/ Initial	Secondary/ Initial	Secondary/ Initial	Initial LENS Follow-up
MOVEMENTAL EFFECT	Leadership for PCX & SD, Gov. authorization & impact	Leadership for PCX and SD	Leadership for PCX and SD	Permeate social structures with movemental dynamics, support Taj Gunj
TIME	Quarter II, 1975	Quarter III, 1976	Quarter IV, 1976	Quarter IV, 1976

GLOBAL TRAINING INSTITUTE

	WEEK I World and Humanness		WEEK II Community and Transparency		WEEK III Mission and Leadership		
METHODS STUDIES	THE NEW HUMAN MODE		THE STATES OF BEING		THE PROFOUND ENGAGEMENT		PRACTICAL
ACADEMIC CURRICULUM	CULTURAL REVOLUTION	AUTHENTIC HUMANNESS	PRIMORDIAL HUMANNESS	COMMUNITY ANALYSIS	COMMUNITY REFORMULATION	MISSIONAL FAMILY	FORMAL
MOTIVITY METHODS	DISCIPLINED MEDITATION		SELF-CONSCIOUS CONTEMPLATION		MISSIONAL RESOLVE		REFLECTIVE EVENTS
MISSIONAL EVENTS	URBAN IMPACT TOUR	ARCHAIC SITE VISITATION	GLOBAL HUMANNESS CELEBRATION	PRIMORDIAL WONDER EXPLORATION	TACTICAL PLANNING COUNCIL	GLOBAL MISSION RE-ENTRY	
METHODS LABS	IMAGINAL EDUCATION LABORATORY		COMMUNITY RESEARCH LABORATORY		STYLE ORCHESTRATION LABORATORY		STUDIES
PEDAGOGY TUTORIALS	REFLECTIVE METHODS		INSTRUCTIONAL METHODS		PRESENTATIONAL METHODS		TRAINING
	THE EMERGENCE of the NEW HUMAN		THE RESURGENCE of the RESPONSIBLE COMMUNITY		THE RADICAL DEMONSTRATION of CARE		

GLOBAL RESEARCH  
 ASSEMBLY: CHICAGO  
 July 1975

GLOBAL TRAINING INSTITUTE  
 THE GUILD ABSTRACT

IMPACT CONSTRUCT  
 Summer '75

GUILD WEEKLY DESIGN						
	Monday	Tuesday		Thursday	Friday	
COLLEGE	Meal Conversations	Meal Conversations		Meal Conversations	Meal Conversations	1900
MUSE	New Human Mode Conversations	New Human Mode Conversations		Kazantzakis	Kazantzakis	1945
SODALITY	Team Meeting Corporate Care and Practics	Corporate Care Workshops		Team Meeting Corporate Care and Practics	Corporate Care Workshops	2030
						2120
THE CLOSING EXERCISES						2130

GUILD MEETING CONTENTS						
	Monday	Tuesday		Thursday	Friday	
Week 1	Co Teachers	Trees		Tragic Figures	Buildings	
	Mu New Human Mode: Inherent Community	New Human Mode: Council of Friends		Kazantzakis: Prologue & Preparation	Kazantzakis: Cry	
	So Covenant & Corporate Care	Context & Vision-Building		Team & Obediences	Comprehensiveness and Style	
Week 2	Co Visit to the Land of Mystery	Visit to the River of Consciousness		Visit to the Mountain of Care	Visit to the Sea of Tranquility	
	Mu New Human Mode: Contemplation	New Human Mode: Montage Creation		Kazantzakis: March	Kazantzakis: Vision	
	So Structures & Celebration	Leadership and Style		Task and Timeline	Space Design and Decoring	
Week 3	Co Water	Tears		Humor	Suffering	
	Mu New Human Mode: Resolve	New Human Mode: Writ of Concerns		Kazantzakis: Action	Kazantzakis: Silence	
	So Accountability and Consensus	Images & Myths Creation		Assignments & Symbolic Life	Final Reflections	

## PRACTICAL TRAINING

### A. METHODS STUDIES

Enables participants to experience their own human gifts in relation to their awareness of corporate power and in the actualization of significant social engagement.

### B. PEDAGOGY TUTORIALS

Enables participants to experience reflective, instructional and presentational methods to allow deeper understanding of their possibility as local leadership.

## FORMAL STUDIES

### A. ACADEMIC CURRICULUM

Provides participants with the revolutionary social authentic context which explode the profoundly human possibility of our time, and provides both intellectual and practical tools for releasing creativity within primal community.

### B. METHODS LABS

Allows participants to gain laboratory experience with those practical, imaginal and social methods necessary for the creation of primal community.

## REFLECTIVE EVENTS

### A. MOTIVITY METHODS

Releases motivity through grounding the solitary exercises of meditation, contemplation and resolve that enable grappling with the encounter of the radical "other" in their lives, and through internalizing the disciplined style.

### B. MISSIONAL EVENTS

Enables depth experiences in the reality of interfaces with the globe, in the authentic celebration of global humanness, and in the power of concrete, local missional planning.

GLOBAL RESEARCH  
ASSEMBLY: CHICAGO  
July 1975

GLOBAL TRAINING INSTITUTE  
THREE-WEEK SYNOPSIS

IMPACT CONSTRUCTS  
TASK FORCE BB

WEEK ONE - -

Week One orients the participants to new time and space images created to enable a significant journey for each participant and the assembly as a whole. The curriculum focus is on the twentieth century cultural revolution, and man's role in shaping his own destiny and that of the globe. The participants share in a journey which probes the corporate and solitary consciousness of humanity throughout all of thistory, past, present and future. They are confronted dramatically in calssroom and practical laboratory experiments with the twentieth century urban, scientific, and secular revolutions. They begin their practical training in the use of twentieth century imaginal education methods designed to call forth human creativity. The participants experience both shock and exhilaration through the intentional program design and structures. They wrestle deeply with the corporate task and the individual passion being called forth.

WEEK TWO - -

Week Two is a time during whichthe participants encounter the depth of various global cultures, which prov ides them with a new context for looking at primal community and sparks new images for giving ferm to primal community in the next twenty years. New depths are plumbed in social methods which sharpen the possibility for creative response to the one global reality all men share today. This encounter with the "radically other" exposes the parochialism of the most sensitive and evokes a hunger for making an adequate social response. In the midst of this overwhelming, yet enthralling, experience the participants gain a new sense of their own power and possibility as action agents in life. They realize that a new level of life decision is involved, which thereby calls forth a new self-consciousness of their own unique coneribution to history.

WEEK THREE - -

During the third week the social methods training is intensified to include concrete plans for significant local engagement in social demonstration and primal community. Through seeing specific opportunities for total expenditure, new decisions unfold as to future use of one's total resources in the task. A new sense of corporate possibility ("We can do it anywhere around the globe.") Emerges in the midst of emphasis on the new community and the new missional family. The power of the guild meetings becomes a major sustaining force, and care is taken to enable each participant to work through issues of re=entry into his current local responsibility. A corporate body emerges which senses that a new era in corporate responsibility has dawned.

GLOBAL RESEARCH  
ASSEMBLY: Chicago  
July 1975

GLOBAL TRAINING INSTITUTE  
DAILY RITES AND RITUALS

IMPACT CONSTRUCTS  
TASK FORCE BB

- WAKEUP                    Sentry: A new day is here.  
                              Response: It is here indeed.
- MORNING LECTURE        L. Global civilization cries out for new forms.  
                              C. ALL THE EARTH BELONGS TO ALL THE PEOPLE.
- COURSE LECTURES:      One or two songs  
                              L. Repeat after me: The task before us now, if we would not  
                                  perish, is to shake off our ancient prejudices/and re-build the  
                                  earth.
- SEMINARS                L. We are called to build the earth.  
                              C. WE LABOR ON BEHALF OF ALL MANKIND.
- TUTORIAL:                Songs (one or two)  
                              Meal rite; L. Those who care love beyond love.  
                                  C. THOSE WHO CARE LOVE BEYOND LOVE.  
                                  L. Let us feast.
- GUILD MEETING        OPENING L. The present of today was the future of yesterday.  
                                  C. THEREFORE THE FUTURE WILL BE WHAT WE MAKE IT.
- MEAL RITE: L. Those who care Hope beyond hope.  
                                  C. THOSE WHO CARE HOPE BEYOND HOPE.  
                                  L. Let us feast.
- CLOSING RITE            L. These are the times.  
                              C. WE ARE THE PEOPLE.

GLOBAL RESEARCH  
ASSEMBLY: Chicago  
July 75

GLOBAL TRAINING INSTITUTE  
BREAKFAST RITUALS

IMPACT CONSTRUCTS  
TASK FORCE BB

CONFESSIO N OPENING RITE

SONGS

TWO OR THREE WAKE-UP TYPE

ACCOUNTABILITY

L. Let the Global Training Institute stand accountable for its presence at breakfast by Guilds. Guild A (B,C)  
Guild Leader: Guild A (B,C) assumes responsibility for the care of its members and accounts for its presence at breakfast by teams. Team \_\_\_\_\_.  
Team Prior: Team \_\_\_\_\_ reports that all are present or accounted for. (Second and third weeks use actual accountability.)

ABSOLUTION

(example) L. The fact of life is that it is never perfect and whole, and yet life gives us permission to go into the future.

WELCOME OF GUESTS

SECULAR PRAYER

L. Let us eat this meal on behalf of farmers/ bus driver/ soldiers/ mayors/ factory workers/ doctors/ teachers/ etc. who expend their lives in caring for their communi-ies. (Can use any occupation, nation, social demonstration, project, as decided.)

MEAL RITUAL

L. Those who care live in faith beyond faith  
C. THOSE WHO CARE LIVE IN FAITH BEYOND FAITH  
L. Let us feast.

PRAISE REFLECTION

CONTEMPLATIVE READING

Confrontation with the mystery of life

CONVERSATION

Reflection on mystery confrontation

NEWS CONVERSATION

Reflection on ongoingness of history (If convenient, use media to provide common memory of daily news.)

DEDICATION CLOSING RITE

ANNOUNCEMENTS

SEND OUT

(example) I send you out into the day to be those who care.

CLOSING RITE

These are the times. WE ARE THE PEOPLE

GLOBAL RESEARCH  
ASSEMBLY: Chicago  
July 75

GLOBAL TRAINING INSTITUTE  
COMMON MEAL

IMPACT CONSTRUCTS  
TASK FORCE BB

The context for the first meal needs to obtain permission to use the candles and the bread and wine/water. For instance, necessity of symbols, contemporary lack of universal symbols with power, these symbols as experimental.

SONGS: two or three

ACCOUNTABILITY: Let us account for our presence at this feast symbolically by guilds. Will those accounting please rise. Guild\_\_\_. Guild\_\_\_ assumes responsibility for the care of its members and reports that all are present or accounted for.

ABSOLUTION: (example) The self-conscious man takes his givenness and molds it into the future which the world requires.

CANDLES: Context. (Light three candles while saying.) On behalf of all that has been. ON BEHALF OF ALL THAT HAS BEEN. On behalf of all that is. ON BEHALF OF ALL THAT IS. On behalf of all that will be. ON BEHALF OF ALL THAT WILL BE.

WITNESS: (Contingency of life, its possibility in mundane)

WELCOME OF GUESTS:

RITE: Let us feast.

CELEBRATIVE MEAL:

CELEBRATIONS: Birthdays - call on one of assembly to question phase, one experience of the past year to hold up, address a word about future.  
SONG; We Celebrate Your Being Here (Omit amens)

Wedding anniversaries - call on one to ask question of years, address a word.

SONG: We celebrate your family as mission to the world in history (omit Amens)

SYMBOLIC REPORTS: (Use context similar to one in ITI manual)

RITUAL: Let us celebrate these reports by singing  
"I Can See A New Day"

ANNOUNCEMENTS:

ACCOUNTABILITY: (Spin on struggle of life)

B. Have you been faithful to your covenant to be the GTI in the past week?

C. (Individually give name and - - NO and YES or YES and NO.

ABSOLUTION

(example) The past is as we have created it. From it we have received the givenness to create the new week before us.

SEND OUT

(example) I send us out to be the creators of the future

EXTINGUISH CANDLES - CLOSING RITE

OF HUMAN BONDAGE: The Clinic by Somerset Maugham

By about six o'clock they were finished. Philip, exhausted by standing all the time, by the bad air, and by the attention he had given, strolled over with his fellow-clerks to the Medical School to have tea. He found the work of absorbing interest. There was humanity there in the rough, the materials the artist worked on; and Philip felt a curious thrill when it occurred to him that he was in the positions of the artist and the patients were like clay in his hands. He remembered with an amused shrug of the shoulders his life in Paris, absorbed in colour, tone, values, Heaven knows what, with the aim of producing beautiful things: the directness of contact with men and women gave a thrill of power which he had never known. He found an endless excitement in looking at their faces and hearing them speak; they came in each with his peculiarity, some shuffling uncouthly, some with a little trip, others with heave, slow tread, some shyly. Often you could guess their trades by the look of them. You learnt in what way to put your questions so that they should be understood, you discovered on what subjects nearly all lied, and by what inquiries you could extort the truth notwithstanding. You saw the different way people took the same things. The diagnosis of dangerous illness would be accepted by one with a laugh and a joke, by another with dumb despair. Philip found that he was less shy with these people than he had ever been with others; he felt not exactly sympathy, for sympathy suggests condescension; but he felt at home with them. He found that he was able to put them at their ease, and, when he had been given a case to find out what he could do about it, it seemed to him that the patient delivered himself into his hands with a peculiar confidence.

"Perhaps," he thought to himself, with a smile, "perhaps I'm cut out to be a doctor. It would be rather a lark if I'd hit upon the one thing I'm fit for."

It seemed to Philip that he alone of the clerks saw the dramatic interest of those afternoons. To the others men and women were only cases, good if they were complicated, tiresome if obvious; they heard murmurs and were astonished at abnormal livers; an unexpected sound in the lungs gave them something to talk about. But to Philip there was much more. He found an interest in just looking at them, in the shape of their heads and their hands, in the look of their eyes and the length of their noses. You saw in that room human nature taken by surprise, and often the mask of custom was torn off rudely, showing you the soul all raw. Sometimes you saw an untaught stoicism which was profoundly moving. Once Philip saw a man, rough and illiterate, told his case was hopeless, and, self-controlled himself, he wondered at the splendid instinct which forced the fellow to keep a stiff upper-lip before strangers. But was it possible for him to be brave when he was by himself, face to face with his soul, or would he then surrender to despair? Sometimes there was tragedy. Once a young woman brought her sister to be examined, a girl of eighteen, with delicate features and large blue eyes, fair hair that sparkled with gold when a ray of autumn sunshine touched it for a moment, and a skin of amazing beauty. The students' eyes went to her with little smiles. They did not often see a pretty girl in these dingy rooms. The elder woman gave the family history, father and mother had died of phthisis, a brother and a sister, these two were the only ones left. The girl had been coughing lately and losing weight. She took off her blouse and the skin of her neck was like milk. Dr. Tyrell examined her quietly, with his usual rapid method; he told two or three of his clerks to apply their stethoscopes to a place he indicated with his finger; and then she was allowed to dress. The sister was standing a little apart and she spoke to him in a low voice, so that the girl should not hear. Her voice trembled with fear.

"She hasn't got it, doctor, has she?"

"I'm afraid there's no doubt about it."

"She was the last one. When she goes I shan't have anybody."

She began to cry, while the doctor looked at her gravely; he thought she too had the type; she would not make old bones either. The girl turned round and saw her sister's tears. She understood what they meant. The colour fled from her lovely face and tears fell down her cheeks. The two stood for a minute or two, crying silently, and then the older, forgetting the indifferent crowd that watched them, went up to her, took her in her arms, and rocked her gently to and fro as if she were a baby.

When they were gone a student asked:

"How long d'you think she'll last, sir?"

Dr. Tyrell shrugged his shoulders.

"Her brother and sister died within three months of the first symptoms. She'll do the same. If they were rich one might do something. You can't tell these people to go to St. Moritz. Nothing can be done for them."

Once a man who was strong and in all the power of his manhood came because a persistent aching troubled him and his club-doctor did not seem to do him any good; and the verdict for him too was death, not the inevitable death that horrified and yet was tolerable because science was helpless before it, but the death which was inevitable because the man was a little wheel in the great machine of a complex civilisation, and had as little power of changing the circumstances as an automaton. Complete rest was his only chance. The physician did not ask impossibilities.

"You ought to get some very much lighter job."

"There ain't no light jobs in my business."

"Well, if you go on like this you'll kill yourself. You're very ill."

"If I don't work who's to keep the wife and the kids?"

Dr. Tyrell shrugged his shoulders. The dilemma had been presented to him a hundred times. Time was pressing and there were many patients to be seen.

"Well, I'll give you some medicine and you can come back in a week and tell me how you're getting on."

The man took his letter with the useless prescription written upon it and walked out. The doctor might see what he liked. He did not feel so bad that he could not go on working. He had a good job and he could not afford to throw it away.

"I give him a year," said Dr. Tyrell.

Sometimes there was comedy. Now and then came a flash of cockney humour, now and then some old lady, a character such as Charles Dickens might have drawn, would amuse them by her garrulous oddities. Once a woman came who was a member of the ballet at a famous music-hall. She looked fifty, but gave her age as twenty-eight. She was outrageously painted and ogled the students impudently with large black eyes; her smiles were grossly alluring. She had abundant self-confidence and treated Dr. Tyrell, vastly amused, with the easy familiarity with which she might have used an intoxicated admirer. She had chronic bronchitis, and told him it hindered her in the exercise of her profession.

"I don't know why I should 'ave such a thing, upon my word I don't. I've never 'ad a day's illness in my life. You've only got to look at me to know that."

She rolled her eyes round the young men, with a long sweep of her painted eyelashes, and flashed her yellow teeth at them. She spoke with a cockney accent, but with an affectation of refinement which made every word a feast of fun.

"It's what they call a winter cough," answered Dr. Tyrell gravely. "A

great many middle-aged women have it."

"Well, I never! That is a nice thing to say to a lady. No one ever called me middle-aged before."

She opened her eyes very wide and cocked her head on one side, looking at him with indescribable archness.

"That is the disadvantage of our profession," said he. "It forces us sometimes to be ungallant."

She took the prescription and gave him one last, luscious smile.

"You will come and see me dance, dearie, won't you?"

"I will indeed."

He rang the bell for the next case.

"I am glad you gentlemen were here to protect me."

But on the whole the impression was neither of tragedy nor of comedy. There was no describing it. It was manifold and various; there were tears and laughter, happiness and woe; it was tedious and interesting and indifferent; it was as you saw it: it was tumultuous and passionate; it was grave; it was sad and comic; it was trivial; it was simple and complex; joy was there and despair; the love of mothers for their children, and of men for women; lust trailed itself through the rooms with leaden feet, punishing the guilty and the innocent, helpless wives and wretched children; drink seized men and women and cost its inevitable price; death sighed in these rooms; and the beginning of life, filling some poor girl with terror and shame, was diagnosed there. There was neither good nor bad there. There were just facts: it was life.

Global Research  
 Assembly: Chicago  
 July 1975

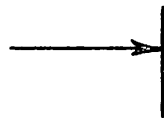
GLOBAL TRAINING INSTITUTE  
 AUTHENTIC HUMANNESS COURSE SEMINAR 1  
 W. Somerset Maugham, Of Human Bondage

Impact Constructs  
 Task Force BB

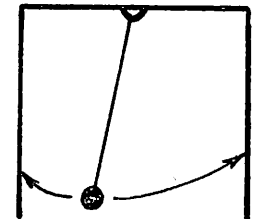
The Diagnosis of Reality

The Patients As Raw Reality	The "Disease" of Finitude														Pre- scrip- tion: Face the Facts of Life
	The Sickness Unto Death					The Wounds of Society				The Decay of Life					
	Mask The Termin- us	No Remedy				Quest Improv- ed Situa- tion	Victim of Circumstances			Insistence on Eternal Youth	Reality of Aging				
1	2	3	4	5	11	12	13	14	22	23	25	26	34	35	

Image for use at  
 P. 5, 22, 26:



A master image at P. 35:



RATIONAL OBJECTIVE	EXISTENTIAL AIM
To understand authentic humanness as apprehensive existence between life and death, with control always out of reach.	To experience the power of care from self-conscious relation to the limits of life.

ASSIGNMENT

Read and chart P. 1-35

OPENING

Literature is an aid to authentic humanness when it exposes us to the reality of the way life is.

PRELUDE

Art form the reading while a student puts up the chart:

1. Phrases that impressed you.
2. Words, images that stood out.
3. What characters impressed you?
4. Who might you identify with?

Global Research  
 Assembly: Chicago  
 July 1975

GLOBAL TRAINING INSTITUTE  
 AUTHENTIC HUMANNESSE COURSE SEMINAR 1  
 W. Somerset Maugham, Of Human Bondage

Impact Constructs  
 Task Force BB

MOVEMENT I P. 1 - 3a	MOVEMENT II P. 3b - 34	MOVEMENT III P. 35	POSTLUDE
<p>1 Describe the author's use of the "artist" metaphor. What are ways Phillip responds to the events in Doctor Tyrell's office?</p> <p>3a What was "interesting" to Phillip? ("You saw in that room human nature taken by surprise.") What questions do people raise in times of "the moment of truth?" (make a list) What is the question occasioned by crisis in life?</p>	<p>3b What are terminal cases you know? What ways do people seek to cover up that reality?</p> <p>4 Where have you heard it said, "Say it isn't so!" In what situations have you done this?</p> <p>11 In the face of death what does Dr. Tyrell say can be done? ("Nothing can be done for them.") Where have you run into this limit in your own life?</p> <p>12 What was the man up against? What was his "only chance?" Why was this finally not an option? (see P. 14, 8, 21, 22) Where are situations you know where this is the case?</p> <p>22 In relation to your neighbor where do you "give him a year?"</p> <p>Class role play the visit of the dancing woman to the doctor, followed by brief reflections.</p> <p>24 Where have you seen a person try to cover up his age? Where have you pretended life was really a different way?</p> <p>26 What finally happens? (someone "spills the beans") Where has life treated you "ungallantly?"</p>	<p>Read the last paragraph as a group, with drama; art form: what words, phrases, which holds best for you the diagnosis of life? What images would you suggest hold this paragraph (eg, pendulum, heart beat, rocking to and fro, swinging rope, pinball game, ticking clock)? How do average folks react in the face of the reality disclosed here? How does this make you feel? Where locate yourself on the image? What do we seek to do in the face of these limits? What does a person call this? What do <u>you</u> call this? What does the author call it? ("life") Recall what Phillip's response was in P. 1-3a (excitement, thrill of power). There is a kind of enigmatic power that draws forth the responses of both fear and fascination towards life. What name given it? Given fear, fascination? Given both together?</p>	<p>What kind of a journey have you seen here? Experienced? Where do you identify now? At what point is your community struggling in crisis today? What is the authentic, real humanness in midst of these experiences?</p>
10	40	15	5

GLOBAL RESEARCH  
 ASSEMBLY: Chicago  
 July 75

REMAINING ISSUES ON GLOBAL TRAINING INSTITUTE

IMPACT CONSTRUCTS  
 TASK FORCE BB

----BEFORE FIRST GTI----	----DURING FIRST YEAR----	----LONG-RANGE BROODING----
<p>I. COURSE MATERIAL RESEARCH</p> <ul style="list-style-type: none"> <li>-Authentic Humanness lectures and transitions.</li> <li>-Authentic Humanness seminars, other art forms, and the location of alternate seminar essays (existentialist writing; non-Western sources)</li> <li>-GTI faculty to refine and adapt the best of whatever materials are available into the most effective GTI.</li> <li>-Pedagogy tutorials</li> <li>-short course lecture reading</li> <li>-Community lab context in relation to SMS</li> <li>-suitable song book</li> <li>-review logistics manual</li> <li>-Other World backup</li> <li>-name of "common meal"</li> <li>-review contents of student manual</li> </ul>	<p>I. CONTINUE GRA RESEARCH</p> <ul style="list-style-type: none"> <li>-refine and polish the GTI construct as a global model</li> <li>-work at the flexible adaptation of the model in local situations</li> </ul>	<p>I. NON-CHRISTIAN FACULTY</p> <ul style="list-style-type: none"> <li>-Future trends</li> <li>=framing</li> <li>-common life and symbols</li> <li>=transparent daily office</li> </ul>
<p>II. FACULTY TRAINING</p> <ul style="list-style-type: none"> <li>-Balance of faculty (Urs, sexes)</li> <li>-Rapid advance of non-Westerners</li> <li>-Faculty needs to be on site two weeks ahead, with advance crew three weeks ahead.</li> <li>-Does faculty need Daily Office by rising early?</li> </ul>	<p>IIWATCH MULTI-CULTURAL GLITCHES</p> <ul style="list-style-type: none"> <li>-Family course - need to consider culture and mores of participants</li> </ul>	<p>II. USING GTI WISDOM</p> <ul style="list-style-type: none"> <li>-How to use GTI wisdom in other movement courses and constructs?</li> </ul>
<p>III. EVALUATION AND FOLLOWUP METHODS</p> <ul style="list-style-type: none"> <li>-systematic evaluation plan, forms, review</li> <li>-follow-up strategies for grads</li> </ul>	<p>III. NON-WESTERN RESOURCES</p> <ul style="list-style-type: none"> <li>-Push search for suitable non-Western resources materials includes:</li> <li>written words</li> <li>art forms</li> <li>music</li> <li>song</li> <li>-Red Ur section of Primordial Humanness</li> </ul>	
<p>IV. MARKETING STRATEGIES</p> <ul style="list-style-type: none"> <li>-Target audiences</li> <li>-Framing and sponsors</li> <li>-cost estimate and funding</li> <li>-social and political issues and barriers.</li> </ul>	<p>IV. EVALUATION COMPILATION</p> <ul style="list-style-type: none"> <li>-grads' evaluation: taken care and compiled.</li> </ul>	

Week 1. The World and Humanness  
"The Resurgence of the New Human"

Week 2. Commu  
"The Resur

	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.	Sun.	Mon.	Tues.	
METHODS STUDIES	Historical Style	Solitary Being		Corporate Humanness	Common Journey			The Other World: Introduction/Land of Mystery	The Other World: River of Consciousness	
ACADEMIC CURRICULUM	CULTURAL REVOLUTION		URBAN IMPACT TOUR	AUTHENTIC HUMANNESS		IMAG- INAL EDUCA- TION LABOR- ATORY	ARCHAI- SITE VISIT	PRIMORDIAL HUMANNESS		
	Common Sense	Common Symbol		Final Limits	Radical Freedom			The Black Ur	The Yellow Ur	
	Ortega: "The Structure of Life, the Substance of History"	Campbell: "Myths to Live By"		Maugham: <u>Of Human Bondage</u> : The Clinic or Drought: "The Job"	JFK: <u>Profiles of Courage</u> : Edmund G. Ross or Bernstein/Woodward: <u>All the President's Men</u> : The Funds			Senghor: "The African Road to Socialism Attempt at a Definition"	Smith: "The Chinese"	
PEDAGOGY TUTORIALS	REFLECTIVE METHODS			REFLECTIVE METHODS				INSTRUCTIONAL METHODS		
ACADEMIC CURRICULUM	Common Style	Contextual Ethics		Yes Event	Social Vanguard		Dis- contin- uity	The Red Ur	The Brown Ur	
	Mumford: "The Myth of Megapolis"	Satre: "The Philosophy of Revolution"		Camus: "The Adulterous Woman" or Crane: <u>The Red Badge of Courage</u> : 1st & 2nd Battle	Michener: <u>Hawaii</u> : "From the Sun-swept Lagoon" or Greenfield: <u>Ancient of Days</u> : Leaving the Forest			Paz: "Fiesta and Time"	Tagore: "The Religion of Man: the Four Stages of Life"	
GUILD MEETING	Coll.	Teachers	Dis- contin- uity	Tragic Figures	Buildings	Dis- contin- uity	Common Meal	Land of Mystery	River of Consciousness	
	Muse	Transparent Community		Council of Friends	Kazantzakis: Prologue & Preparation			Kazantzakis: Cry	Contem- plation	Montage
	Sod.	Covenant and Corporate Care		Context and Vision Building	Team and Obediences			Compre- hensive- ness & Style	Structures and Celebration	Leader- ship and Style

y and Transparency  
ce of Responsible Community

Week 3. Mission and Leadership  
"The Radical Demonstration of Care"

Wed.	Thurs.	Fri.	Sat.	Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.	Sun.
	The Other World: Mountain of Care	The Other World: Sea of Tranquility			Those-who-care Dynamic	Profound Consciousness		Social Demonstration Report	Intra-Globality and the Future		
	COMMUNITY ANALYSIS				COMMUNITY REFORMULATION		Context: Five-Fold Task	MISSIONAL FAMILY			
	The Social Demonstration	The Community Dynamics			The Catalytic Dynamic	Corporate Action		The Marriage Covenant	The Economic Dimension		
ARK	Lab: Screens	Lab: Contradictions	COMMUNITY RESEARCH LABORATORY	PRIMORDIAL WONDER EXPLORATION	Lab: Miracles	Lab: Framing	TACTICAL PLANNING LABORATORY	Lab: Covenant Elements	Lab: Economic Structure	STYLE ORCHESTRATION LABORATORY	GLOBAL MISSION RE-ENTRY
	INSTRUCTIONAL METHODS				PRESENTATIONAL METHODS			PRESENTATIONAL METHODS			
	The Primal Community	The External Frame			Tactical Thinking	Depth Motivity		The Political Dimension	The Cultural Dimension		
	Lab: Trends	Lab: Proposals		Discontinuity	Lab: Phasing	Lab: Story		Lab: Polity Structure	Lab: Cultural Structure		
lobal			Discontinuity				Discontinuity			Feast of Endings	
man-ss	Mountain of Care	Sea of Tranquility			Water	Tears		Humor	Suffering		
le-ation	Kazantzakis: March	Kazantzakis: Vision		Common Meal	Resolve	Concerns		Kazantzakis: Action	Kazantzakis: Silence		
	Task and Timeline	Space and Decor			ACCOUNTABILITY AND CONSENSUS	IMAGES AND MYTHS		Assignments & Symbolic Life	Final Reflections		