

the ecumenical institute: chicago  
summer '66 - cadre training corps  
teacher cadre

## The Teacher Training Institute

### Preface

Man in the 20th century stands on the threshold of a new burst in consciousness in the human imagination. The passing of the Newtonian era has catapulted us into post-civilization, and we are still groping for the handles that identify, define and characterize our age. One objective of the Teacher Training Institute is to help the teacher deal with this new world both rationally and existentially and to formulate the necessary models for creating our future education system.

As we witness the rebirth of a great spirit movement or secular revolution in our history the teacher finds himself in the unique role of what can be described as a secular spirit leader. This role is creating a new image of the teacher as one who is grounded in a comprehensive personal stance. At the same time the job of education is in need of radical, fresh and relevant redefinition. Both of these demands will be approached in TTI through the discipline and methodologies of imaginal education; helping the teacher grasp the universal educational context, forge adequate models for dealing with his own subject and grade level, and appropriate the images adequate to the 20th century.

Finally, as serious educators face the end of the century it has become clear that all of our present social institutions need reformulation. The task of restructuring education to prepare social reformers requires a continuing revolutionary style which can only be approximated through corporateness. The isolation of many extremely creative teachers must be overcome if a world of humanness is to be more than an illusory dream. Corporateness for the sake of a task in history is not easily comprehended outside the experience of it. For this reason the living situation of the TTI and the established structures of order have been set up to equip concerned pedagogues with the tools of corporate mission.

FIRST WEEK SCHEDULE & STUDY PLAN: SUMMER '66  
 TEACHER CADRE  
 TOOLS OF THE REVOLUTION  
 IDEOLOGICAL STANCE

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY		
	6:00 RISE		6:30 WORSHIP	1:00 BREAKFAST/CONVERSATION		7:30 QUARTERS/OBED.		6:00	
	MODELS OF CONTEMPORARY CULTURAL WISDOM Lecture/Seminar							8:00	
	The Twentieth Century Theological Revolution THE LIMITS Lec/Sem		The Twentieth Century Revolution in the Church Revolutionary The Church's Cadre		URBAN REVOLUTION Lec/Sem	5th City PREPARATION	Church Visitation	10:00	
	12:00		12:15		1:15			12:00	
ARRIVAL Regist- ration & Room Assign-	POSSIBILITY Lecture Study Seminar		Secular Film Play		THE CHURCH'S EXTERNAL MISSION Lecture Workshop	THE TWENTIETH CENTURY CULTURAL REVOLUTION SCIENTIFIC REVOLUTION Lec/Sem STUDY	SECI:AR REVOLUTION Lecture Study Seminar	5th City Community Involvement	1:30
								O P E N	3:30 5:30
O R I E N T A T I O N	Stake Meeting		DINNER						7:00
			STUDY		CELEBRATION CULTURAL EVENT	STUDY	5TH City COMMUNITY FESTIVAL	STUDY	11:00

Weeks 2-4

WEEKLY TIME SCHEDULE: SUMMER '66  
TEACHER CADRE

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	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
5:45	5:45 Rise      6:15 Worship      6:45 Breakfast      7:30 Quarters/Obediences						Informal Breakfast
8	MODELS OF CONTEMPORARY CULTURAL WISDOM      Lec/Sem						
10	IMAGINAL EDUCATION Lec/Sem or Wksp		L A	IMAGINAL EDUCATION Lec/Sem or Wksp		5th City Com. Prep.	Church Experiment
12	12:00 Break or obediences		12:15 Lunch		1:15 Break or obediences		OPEN
1:30	THE NEW LEFT Lec/Study		B O R	THE NEW LEFT Lec/Study		5TH CITY  COMMUNITY INVOLVEMENT	OPEN
3:30	WORKSHOP			WORKSHOP			
5:30	House Church	5:30 break or obediences		6:00 Dinner	7:00 Break or obediences		OPEN
6:30		STUDY	STUDY	CULTURAL EVENT		5th City Community Festival	STUDY
7:30	STUDY						
11:00							

Week 1 will use the same daily time schedule

INCLUSIVE STUDY PLAN: SUMMER '66  
 TEACHER CADRE  
 TOOLS OF THE REVOLUTION

THE ECUMENICAL INSTITUTE: CHICAGO  
 SUMMER '66 - CADRE TRAINING CORPS  
 TEACHER CADRE

MORNING	PERIOD 1	MODELS OF CONTEMPORARY CULTURAL WISDOM			
		UNIVERSAL		CORPORATE	INDIVIDUAL
AFTERNOON	PERIOD 2	THE Twentieth Century  T H E O L O G I C A L  R E V O L U T I O N  C U L T U R A L  R E V O L U T I O N  R E V O L U T I O N  T H E C H U R C H W I T H I N	IMAGINAL EDUCATION		
	PERIOD 3		AS A DISCIPLINE	AS A LIFE STYLE	THE SOCIAL CONSEQUENCES
PERIOD 4		ORIGINS and METHODOLOGY	AIMS and MANIFESTATIONS	RESEARCH and the New Left	
		Week 1	Week 2	Week 3	Week 4

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TOOLS OF THE REVOLUTION  
 HUMANIZING PEDAGOGY

IMAGINAL EDUCATION AS A DISCIPLINE		IMAGINAL EDUCATION AS A LIFE STYLE		THE SOCIAL CONSEQUENCES OF IMAGINAL EDUCATION	
O R I G I N S	IMAGES OF MYSTERY	A I M S	VISIONS OF AUTHENTICITY	R E S E A R C H	A C T I O N L A B O R A T O R Y
	IMAGES OF REALITY		MATRIX OF VALUES		
	IMAGES OF MEMORY		DYNAMICS OF CREATIVITY		
	IMAGES OF INVOLVEMENT		INSTRUMENTS OF INSIGHT		
M E T H O D O L O G Y	SATURATION CURRICULA	M A N I F E S T A T I O N	RATIONAL STRUCTURE	T H E N E W L E F T	REVOLUTIONARY TEACHERS
	COMPREHENSIVE STUDY		INTERNAL CONSISTENCY		HUMAN EDUCATION
	FUTURIC PEDAGOGY		PASSIONATE UNIQUENESS		EXPLODING NUCLEI
	INTENTIONAL PLANNING		EXISTENTIAL GROUNDING		CADRES OF REVITALIZATION
week 2		week 3		week 4	
				M O R N I N G	
				A F T E R N O O N	

**Tools of the Revolution  
Models of Contemporary Cultural Wisdom**

Societal Images	Comprehensive Model	Individual Images	Societal Model	Comprehensive Images	Individual Models
Sociology and History	Nation and World	Psychology and Art	Community and Polis	Science and Philosophy	Individual and Family
Economic	Africa	Biological Psychology	History	Physics	Covenant and Mission
Political	Latin America	Sociological Psychology	Market Place	Biology	Constitution
Cultural	Orient	Rational Psychology	Strong Hold	Math	Financial
History	Sub	Art	Temple	Philosophy	Education
Week 1	Week 2	Week 3	Week 4		

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daily reflections on a journey of the spirit

Each day at an appointed time, give your own reflection on the following questions (in one sentence each).

1. What did you expend your life for today?
2. What are the universal and social implications of your summer activity?
3. What is the meaning of "the pedagogue" as a life style?

On Sunday evening these daily reflections are to be pulled into three brief statements to be turned in (in written form) at the Monday Stake meeting.

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 SUMMER '66 - CADRE TRAINING CORPS  
 TEACHER CADRE

TEACHER CADRE

STAKE							
GUILD A				GUILD B			
TASK FORCE 1		TASK FORCE 2		TASK FORCE 3		TASK FORCE 4	
SECTOR a	SECTOR a'	SECTOR b	SECTOR b'	SECTOR c	SECTOR c'	SECTOR d	SECTOR d'
Gerry A. Josie C. Jim C. Catherine S.	Sue Bur. Nancy H. Robyn P.	Rob W. Kay E. Marilyn Ruth M. Kay M.	Sue B. Beverly H. Judy W. Janet A.	Gerry B. Ilene A. Marilyn M.	Othella J. Susan J. Kristen P. Barbara M.	Jeff C. Ann H. Bonnie G. Jacqueline D'	Donna T. Jeanette M. Phyllis M.
soc.	pre-3	eng	4-8	sci	pre-3	eng.	4-8
Donna McClesky				Pat Scott			

Weeks 2-4

WEEKLY TIME SCHEDULE: SUMMER '66  
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						11:00	
						Informal Breakfast	
						Church Visitation	
						OPEN	

INCLUSIVE STUDY PLAN: SUMMER '66  
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 TOOLS OF THE REVOLUTION

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### The Meal As A Secondary Symbol

The meal is being utilized experimentally as a secondary symbol in which the primary symbolic activity of the Christian community (the worship drama) is intentionally recalled. The attempt is to recover the human activity of eating together as the symbol of our commonness in Christ.

Thus, the meal-employed as a secondary symbol provides the occasion when, in the midst of the daily life, the opportunity is given to embrace afresh the self-understanding and style of life embodied in the worship service.

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### Statement of the Stake Meeting

The Stake Meeting consists of a common symbolic meal and a common meeting each Monday evening. As those people who have chosen their task to be mission in the world, it is necessary to act out dramatically this stance in history, and to remind oneself of the utter significance of this common stance and discipline.

The Stake Meeting is called into being with an opening ritual and a common meal. The corporate and personal symbolic celebrations which follow call to attention the self-conscious use of time in the historical perspective. The discipline which is necessary for the sake of our mission is held up in a corporate and personal ritual of accountability. The significance of intentional action is dramatized with commission and task team reports. Permission is granted to decide to be the comprehensive, futuristic, and intentional revolutionary body of history in the word and rite of departure.

### Labor Day Structures

One of the crucial aspects of the Teacher Training Institute is participation in an urban community whose attitude is global mission. One of the teaching workshops of T.T.I. will be a Labor Day each Wednesday, a concrete and practical thrust in community reformulation in which the intent is to create new images of work and urban renewal. All the staff and participants in the Ecumenical Institute summer projects will join in this physical aspect of urban society, thus the comprehensive educator will fully participate in the life of the community wherever he is needed, and styles his teaching image to fit each particular situation in which he has chosen to act. The participation of the teachers is based on the understanding that the vocation of the perpetual pedagogue extends creatively beyond a classroom situation to a particular stance in the midst of all activities.

The teachers will be in three Labor Days for the following purposes:

1. Corporate labor is a physical reminder of the common thrust of all Summer '66 Training programs, which thrust is intentionally saturating a community with new images of possibility while simultaneously establishing the necessary continuous structures to realize those possibilities.
2. A major function of this common work is to dramatize the total role of physical labor in 20th century urban society, including its purpose, necessity, and symbolic power.
3. Since physical labor is needed in culturally disadvantaged communities, the aware teacher uses this medium to experiment in creating a progressive physical environment of humanness as a way of being a colleague to his neighbors.

THE RULE OF THE CORPORATE DISCIPLINE

- I. We are no longer our own therefore we bring order into our common political existence through the disciplined life for the sake of the inclusive, futuristic, intentional mission to the world. This is the way of eschatological humility, the living of our lives and the dying of our deaths in perpetual openness to the "not yet" that determines the drama of mankind. This is the way of radical universal obedience whereby we dedicate and submit ourselves to being-in-itself and our concrete task on behalf of the inclusive and particular neighbor which is our election. Such discipline in our political life requires not less than the common ordering of our relations, of our time, and of our decisions to the end of our task.
- II. We are no longer our own therefore we bring order into our common economic existence through the disciplined life for the sake of the inclusive, futuristic, intentional mission to the world. This is the way of eschatological gratitude, the living of our lives and the dying of our deaths in unreduced acceptance of all that is as significant in the drama of mankind. This is the way of radical universal poverty whereby we are enabled to either abase or abound with nonchalance before being-in-itself and our concrete task on behalf of our inclusive and particular neighbor which is our election. Such discipline in our economic life requires not less than the common ordering of our sustenance, of our work, and of our goods to the end of our task.
- III. We are no longer our own therefore we bring order into our common cultural existence through the disciplined life for the sake of the inclusive, futuristic, intentional mission to the world. This is the way of eschatological compassion, the living of our lives and the dying of our deaths in sacrificial service of all that constitute the drama of mankind. This is the way of radical universal chastity which is the single-minded willing of one thing before being-in-itself and our concrete task on behalf of our inclusive and particular neighbor which is our election. Such discipline in our cultural life requires not less than the common ordering of our symbols, our study, and our life style to the end of our task.
- A. Common Discipline in Structures
1. Engagement in operating procedures and means of accountability
  2. Fulfillment of house rules and community regulations
- B. Common Discipline in Time
1. Participation in all assigned missional plans of Summer '66
  2. Responsible use of unassigned time relative to total missional thrust
- C. Common Discipline in Consensus
1. Participation in all consensus making
  2. Responsible involvement in stake commission meetings
- A. Common Discipline in Sustenance
1. Corporate bearing of the basic cost of Summer '66
  2. Assumption of responsibility for assigned financial responsibility
- B. Common Discipline in Work
1. Responsibility for the guild tasks of Summer '66
  2. Execution of the assigned obediences
- C. Common Discipline in Goods
1. Preparation of a budget for the summer of '66
  2. Establishment of a common chest
- A. Common Discipline in Symbol
1. Participation in the daily corporate office of Summer '66
  2. Fulfillment of the Sunday and other symbolic requirements
- B. Common Discipline in Study
1. Participation in the formal courses of Summer '66
  2. Fulfillment of special reading and report assignments
- C. Common Discipline in Life Style
1. Fulfillment of role as missional-image shaper to 5th City and the world
  2. Support of colleagues through fulfillment of priest-pedagogue role

March, 1969

NATIONAL TEACHING PROGRAM

TEACHING ASSIGNMENTS

1. Not more than 4 teachers (1st, 2nd, 3rd) shall be assigned for courses up to 30 in number.
2. At least one teacher at each course (1st, 2nd or 3rd) shall be from the Chicago faculty (i.e., actually resident at E.I. in Chicago). The first teacher shall always be from another region.
3. The National Office shall assign a first teacher and at least one second teacher to each course.
4. Regions shall assign 3rd and 4th teachers and participant observers.

TEACHER RATING

1. Regions shall rate teachers up to level 3.
2. Regions shall recommend to the National Office teachers they consider prepared for level 2 teaching.

## A STATEMENT OF OUR TIMES

Our moment in history explodes in dramatic uniqueness from other moments of history. The revolution of our time is not merely economic, or political, or cultural. It is a revolution that strikes the very spirit of man and calls our concept of what it means to be human into radical upheaval.

The absolutes to which a human could cling to determine the validity of his knowledge and the morality of his ethics exist no longer in the face of the possibilities presented by the concept of relativity. Parochial orientation is no longer a possibility when man is pushed by the forces of urbanization. The only possibility is the radically new global urban man.

This Twentieth Century Man finds himself without adequate political, social, and cultural structures to channel his global urbanity.

Problems of the World

Less than a decade after the onset of the post-modern era, heralded by the launch of the first Russian Sputnik in 1957, we, as Twentieth Century teachers, understand clearly that all of our present economic, political, and cultural structures are called into question. We live in a century which, in its first 66 years, has witnessed the opening of the immeasurable vastness of space, the bloodshed of two World Wars, the emergence of huge new centers of world power in Asia and Africa, the cultural awakening of Latin America, the technical beginning of international Rapid Transit and communications systems, the constructive and destructive harnessing of atomic and solar energy, the dawn of a radically new age in science and mathematics as symbolized by Einstein, a cultural shift from rural-religiosity to the urban style and the secular mood, and the onset of a philosophical and ideological revolution grounded in the concept of social justice.

Problems of Education

Our present educational system perpetuates cultural parochialism and operates with goals which are vague, provincial, and past oriented. The curriculum which exists produces human beings who possess reduced world views and circumscribed wisdom. School systems operate as separate entities, unresponsive to each other and to all of society. Teachers are inadequately prepared to deal with the demands of the Twentieth Century. Furthermore, the educational system, the educators and the educated possess inadequate images of themselves. Scattered experimentation, higher salaries, bigger and better buildings, technological innovation and fragmented curriculum adjustment do not meet compelling current needs.

Historical Situation

The upheaval in the educational establishment has been equally demanding. We have seen governments pouring huge amounts of money and legislative contemplation into both educational structures and into projects encouraging educational participation. We have seen, symbolized in the contemporary student revolt, a new demand for student-faculty decision-making structures. We have seen the utter destruction, by contextual ethics, of the moral metaphors in which the establishment had previously grounded itself. And finally, we have witnessed the inception of a technological age which has placed impossible demands on both the skill and imagination of teachers.

Our Existential Stance

Both the contemporary and historical events of the modern and post modern eras which combine to create this unique moment in history, place upon us the demand to live the comprehensive, futuristic, and intentional life style of the perpetual revolutionary pedagogue. We understand that this means consciously directing the course of human evolution by educating the self image of man and creating structures in which all men can live in full humanness.

A STATEMENT OF OUR GOALS

World Goals

As representative of all men who have ever been, on behalf of all men who will ever be; in response to the demands that the evolution of human consciousness has placed upon us, we set forth these goals which must be realized in concrete human form at this time in history:

1. An open world community in which each people is able to contribute its cultural gifts to man.
2. A global political and economic network which will enable man to deal with the world as a physical whole.
3. City civilizations which provide the particular context for world citizenship.
4. Local structures which enable man to participate in megacity and world decision making.

Educational Goals

1. A comprehensive, temporally responsive world educational system. We see the demand for education to provide the tools for man to relate to his past, participate fully in his present, and creatively model his future; affirming each culture's unique contribution to world civilization and the underlying and permeating common humanness of all cultures.
2. A spiral curriculum which gives each individual a comprehensive understanding of the collective cultural wisdom of the history of man.
3. A teaching methodology in which the pedagogue self consciously directs the individual through the evolution of consciousness, images of involvement, images of memory, rationality and mystery in order that he may appropriate the past history of mankind and allow him to forge out new dimensions of consciousness.

4. To thrust into the world man at his fullest humanness, we see the demand to produce the individual who affirms all of life as good and dies an exposed, intentional, lucid, cruciform life so as to control the evolution of consciousness.

Exhortation

All men who embrace the ongoing demand to revolutionize the education of the world commit yourselves to that corporate task!

A STATEMENT OF STRATEGIES AND TACTICS  
FOR THE EDUCATIONAL GOALS

Goal 1:

**Strategy:** The creation of a system of international teacher cadres of sufficient scope to carry out this goal.

**Tactics:** To begin teacher houses, ie. EI (TTI), in countries through the world by presently recruiting for--

- a. RS I & CS I in 1966-67
- b. Teacher Weekends
- c. Summer '67

Goal 2+

**Strategy:** The creating of a model which encompasses the wisdom of the day, is futuric, and provides a comprehensive grounding at every educational level.

**Tactics:** Continue implementing, experimenting with, and reporting of our application of the Imaginal Education models created in Summer '66.

Goal 3:

**Strategy:** The formation of teacher cadres to reformulate, in terms of Imaginal Education, the existing teacher's methodology.

**Tactics:** Form a cadre!

Goal 4:

**Strategy:** The creation of student experience of the discipline of Imaginal Education.

**Tactics:** To thrust self into history with the immediate implementation of the present comprehensive curriculum of Imaginal Education.

A STATEMENT OF  
THE PURPOSE OF DISCIPLINED LIFE

The Cadre

Because a cadre is a structure of a corporate discipline enabling the body to accomplish its common mission, the corporate body must provide structures through which the members may renew their decision to commit themselves to the mission and hold themselves accountable to their tasks within the corporate body.

The following elements are germane in the establishing of any cadre:

Political

1. Means of accountability
2. Means of assigning the order of work

Economic

1. Appropriation of cadre funds
2. Ordering of member employment

Cultural

1. Provision for symbolic life
2. Provision for study

Teachers' Cadre

A teachers' cadre demands the following unique elements and structures:

1. A method for reporting, re-evaluating, and restructuring the curriculum.
2. Provisions for special educational research.
3. Provisions for fulfillment of role as missional image shaper in the educational structures.
4. Provision for recruiting new teachers for the cadre.

TODAY the world is in the midst of a revolution which is not political or economic but cultural. We are witnessing a mutation in humanness itself. New dimensions of what it means to be a whole, responsive person are being thrust into history through the shifts in our common sense, common style and common mood. How do we appropriate and act futuricly in this new world?

TODAY the task of reformulating society to meet the demands of tomorrow as they impinge upon our present decisions includes a total transformation of educational processes around the world. The Ecumenical Institute is engaged in a project to reconstitute an urban community; a vital part of this project is an intensive effort, impacting the schools of the community. To do this job, action-minded educators are joining together in a residential task-force as a base for their corporate efforts. The Teacher House is a revolutionary body within educational institutions for the sake of just structures for all urban men.

## EXPERIMENT FOR URBAN TEACHERS

### Request for Further Information on the Teacher House

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

School (either where teaching or being graduated) \_\_\_\_\_

What subject and grade do you teach? \_\_\_\_\_

MAIL TO:

Director of Teacher House  
c/o Ecumenical Institute  
3444 West Congress Parkway  
Chicago, Illinois 60624



Inquire about the special teacher's study seminar and SUMMER '66.

# TEACHER HOUSE

List of Participants

NAME	SUBJECT OR GRADE	ADDRESS
Ilene Abraham	math-high school	116 E. 3rd Stillwater, Oklahoma
Jerry Abraham	social studies- high school	116 E. 3rd Stillwater, Oklahoma
Sue Barbee	6th grade	1202 Ithaca Ave. Spirit Lake, Iowa
Gerard Baruch	chemistry-high school	5112 N. Newcastle Ave. Chicago, Ill. 60656
<del>Betty Borge</del>	<del>primary grades</del>	<del>3503 W. VanBuren Chicago, Ill. 60624</del>
James Campbell	college educator	R.D. #3 Franklin, Pa. 16323
Josephine Cross	social studies- high school	2211 E. Kenwood Milwaukee, Wisconsin 53211
Bro. Jeff Cushing	high school	2413 N. Grand St. Louis, Mo. 63106
Kay Ent	English and coun- seling-high school	1119 Pine Street Glenview, Illinois
Bonnie Gobell	English-high school	57 Lindsey St. New Bedford, Mass.
Beverly Harper	5th grade	10472 Lindbrook Dr. Los Angeles, California
Ann Harrison	English-high school	364 Poplar Lane Way Decatur, Ga. 30030
Nancy Hopkins	primary grades	816 Belle Ave. Corona, California 91720
Othella Johnson	pre-school and kindergarten	2212-A Lafayette St. Durham, N. C.
Susan Johnson	3rd grade	Dassel, Minnesota
Barbara Mack	elementary	8415 Glen Echo St. Louis, Mo. 63121
Jeanette Marks	reading-elementary	560 Ivanhoe Rd. Wauconda, Ill.

teacher cadre

List of Participants-continued

NAME	SUBJECT OR GRADE	ADDRESS
Phyllis Milke	elementary	Box 173 Markeson, Wisconsin
Marilyn Miller	math-high school	912 5th Ave. S. W. Pipestone, Minnesota
Marilyn R. Miller	English-college	219 Walnut Street Dedham, Mass. 02026
Kristen Parsons	pre-school and elementary	530 W. 122nd C-4 New York, New York
Robyn Peterson	elementary	1209 4th St.S.E. Minneapolis, Minn. 55414
Catherine Marie Scherer	sociology (grad)	5536 W. Melrose Chicago, Ill.
Donna Troolin	junior high school	729 N. Main Cambridge, Minn
Rob Work	English (grad)	1137 Winfield Topeka, Kansas
Janet Andrews	elementary	875 N. Dearborn Chicago, Ill.
Judith Wiegel		RR 1 Box 81 Frankfort, Illinois
Jacqueline D'Souza	English-college	6009 S. Woodlawn Chicago, Ill.

*Delores Perez*

*3<sup>rd</sup>*

*Quora*