

### INTRA-GLOBAL MOVEMENT

A few months ago, as I was going to my room, my son come running from the other side of the hallway, and, with his hands outstretched, he said, "Mommy, Mommy I love the whole wide world." I asked, "Why?" "Mommy, I love the whole wide world because I want to - want to love it, you dum-dum!" That was an address to me.

Today what I want to share with you is the task which is related to the whole wide world in which we live. In these few days we, as a Movement, have experienced the journey into the world. It took us three years to take a turn; now we experience that we are on the threshold of just facing the world - one more step, then the world will be in front of us. It is that close! We have made a full turn now, and have heard that our intuitions are correct in this regard. We know that our methods are effective tools. Our methodologies have proved that, within a matter of eight hours, we can give a whole new awakening to a mass of people, and start them on a journey. Our intuitions are proved right by the response we have received from Metro Cadre, Primal Community Experiment, Town Meeting and the Social Demonstrations that have already begun. Now, as a Movement that is futuric, comprehensive and intentional, we want to turn our attention to the future. What is the future of the movement as we confront the world completely these days?

I want to share a few thoughts today on the phenomenon of Intra-Globality. Not inter-globality, but Intra-Globality. First, I want to say what Intra-Globality is not. Intra-Globality is not appreciating one another's culture by reading magazines which inform us about the other countries. Intra-Globality is not having foreign penpals. Intra-Globality is not skipping a meal so you can contribute to World Hunger. Intra-Globality is also different from inter-globality or internationalism. In internationalism or internationality, we were separate nations trying to relate to the globe, in general. We were Australian; we were French; we were Italian; we were Chilean.

But, in Intra-Globality, we are, first of all global then local. This awareness, this shift in our thinking, has come just recently. It came to us when the astronauts first saw the planet earth from the moon. I am sure you all have seen that beautiful picture that has the earthrise and the caption: "As We Are". That is our world - as we are. From that real view of the world, you see that there is no India, no China, no U.S.S.R., no Chile, no Kenya - there is ONE world.

And after you see the world, you say, "Where is that local I am related to?" Intra-Globality is how in the global context I relate to the local. That is the concept of Intra-Globality. This is not new. We are already experiencing this Intra-Globality phenomena in our society, and in our world. We have seen that it is Global Village because whatever happens in one place, happens to all of us. There is not a day when I do not hear comments like this: "Now, what is going to happen to Indira Ghandi?" What do you think is the future of that nation which believes in democracy? There is not a day when someone is not experiencing the same thing that is going on in India or in Portugal or Viet Nam or Cambodia. There is not a nation or person that did not experience Watergate. We know that we live in a Global Village today. And in that kind of setting, a new dialogue is emerging. A dialogue which once again indicates that we are an Intra-Global people.

I was in Caracas, about six months ago; we were on our World Urban Impact trip. Now I am sure a person who wears this kind of a dress - a sari - somehow stands apart. We were in our teams, and went to a restaurant for our reflections and then were sent out, as solitaires, to do some reflecting on our own. I was taking a stroll in the Parke de Central - a very modern central location in Caracas, when a Westerner came up to me and said, "What are you doing here?" (Later she told me she was from California.) I replied, "We are a group of international people here in a training and research program."

"Oh," she said, I thought you were on a luxury trip. I am. I came out for a Caribbean Cruise, and I'm now in Venezuela. I am just simply shocked to see the contrast in Venezuela; on one side you have beautiful highrises and on the other side you have ranchitos, slums and ghettos. How do people live like this? I have never experienced anything like this!" Then she said, "You know I'm glad I came on this cruise, because I have sort of broken through the bank of that standard of living which I was traveling from one Hilton to another Hilton, from one Sheraton to another Sheraton, from one Holiday Inn to another. Now I see that I have broken through that level of social living and have become conscious of another level of living. I think I'm going to be a different person."

And, I believe that woman really did start another journey that day. She started a journey that will take her into dialogue with another strata of society that is another journey in Intra-Globality.

Another clue to Intra-Globality in our time, is the interaction going on between countries and peoples everywhere. It became especially evident to me when we were talking about the Movement consults, where you see government people, local people, and other nationalities coming together on one geography. There are other networks coming together and interacting with each other. This is another indication that we are in a Global Village. Those kinds of consults are going to be happening more and more. And they are going to affirm again that we are Intra-Global people.

Vinod told you of the fine visit he had with Mr. Mafatlal, one of the three great industrialists of India, a textile tycoon. When the story of Social Demonstration was shared with him, he said he was very much

interested in this kind of work, for he is already doing a lot of village renewal. But, the global context was a mind-blowing thing for him. He said, "If you are doing this, then count me in! I'm with you." That is another indication that we are an Intra-Global World when all the different networks, all the different mentalities, come together on one geography.

This is a kind of paradigm shift - it is a shift in our idea of globality. Intra-Globality is very evident in multinational corporations. Ben Ball, a Guardian, is the president for world planning for an oil company. He is a moving mystery; he is never in his office. He is going from one country to another country planning what needs to be done on a global scale for the oil company. Multi-National Corporations have realized that this is a time for Intra-Globality, of which their conferences and mobile research teams are an indication. A colleague from IBM told me about his job. He used to go "globe-trotting," but he was never out of IBM. He went from one IBM to another IBM. He got off the airplane, traveled in IBM cars, went into IBM, came back to the airport, went back to another IBM. But this is changing. Sears Tower, which has approximately 104 stories in Chicago has only ten floors used as Sears. The concept of huge symbolic headquarters is gradually disappearing. The same kinds of decentralized patterns are evident everywhere.

In the field of education there are indications which relate to Intra-Globality. I believe there is a revolution in education these days. In the context of Intra-Globality, education is no longer learning to be tolerant or friendly with others. Education does not mean learning to appreciate each other's culture or studying comparative religion. Education is when you deal authentically with life, when you become capable of dealing with and grappling with life situations. That kind of revolution is taking place now. Another indication that we are a Global Village. We no longer have to appreciate each other. The question now is that of how we handle the concept of globality, locally.

I am sure you all have experienced educated people who have strings of academic degrees, even double Ph.D.'s, yet who are unable to deal with life situations. We have seen people with no academic qualifications, the world would consider them uneducated, who have the capacity to deal with life situations. The other day I read about an agricultural university which sends students out to confer with farmers, in which the students look at the farm then give advice on what is good for the crops and what is not. One group of students went to a farm of orchards. The farmer was taking the students around showing them everything, when one of the students said, "Mister, I don't think the kind of fertilizer you are using and the kinds of methods you are using will produce a good plum crop!" The farmer replied, "Yes, son, I know it won't because these are peach trees." Academic education does not necessarily deal with life situations.

The kind of education we are talking about is Functional Eptitude. That kind of education is a revolutionary education. How do you enable a person to deal with his life situations? That is Functional Eptitude. The Marshallege youth who will be trained on a big LST in the near future, is a great example of Functional Eptitude.

Another indication of Intra-Globality is Ecumenism. Now mind you, when I say ecumenism it does not mean religion. Ecumenism has nothing to do with religion. Ecumenism has to do with life and humanness. There is just one life and one kind of humanness. Ecumenism is that. Religion is the tool which indicates which way we should go. It is a tool in the civilizing process. We have seen and have talked about transparentizing religion. Transparentizing religion is nothing more than giving meaning to a religion.- how to breathe meaning into any religion and make it come alive for the people. That is authentic Ecumenism.

Today, in the world of Intra-Globality, another indication is the concept of democracy, not just the democratic theory but participatory democracy. How do we as citizens of the globe participate in the decision-making and consensus-forming. That question comes to me when I ask what my life is about. What am I doing here? What am I doing for my community, my nation, my world? When that kind of question comes, the question of participatory democracy is raised. I participate in decision-making because I am concerned about the globe. I believe that is participatory democracy. Most of you have had Town Meetings. You know that is the tool that provides local man an opportunity to be part of the decision-making process. In the face of this reality - that we ARE a Global Village - nationality, color, races are NO barriers.

What is the style, then, of the Spirit Movement? We have already said that there is a shift in our style. Twenty years ago I believe we had decided that we were going to be that group of people, that group of revolutionaries who would renew the Church directly, and we did that. But in the midst of doing that, the demand of the world was such that we found we must make a turn to the world. And now, very boldly, we are saying that we will do twenty-four Social Demonstrations, and have already begun. I believe that doing Social Demonstrations is being the renewed Church.

Global Community Forum is a great impact tool in our time. In the context of Intra-Globality, how do we enable people to claim their heritage and thrust their gifts into history. We, as the Movement, have seen this will be our style.

Another shift in our style is in the formation of Guilds. I think the Guild is raising this question for people all over the globe. What is my Historical Engagement? A colleague from Anchorage, who is an oceanographer at the University of Alaska, was here recently. One day he said, "I never imagined that in my vocation I would be so useful in creating the future for a nation; not just for its sake, but for the sake of the world. I never imagined that my vocation would be so meaningful." I believe that is the work of the Guild: to engage its people creatively - bankers, business executives, doctors, teachers, carpenters. All these people are finding real meaning in their vocations through the concept of the Guild. My vocation becomes important only I do it on behalf of the whole of mankind. It is authentic only if it relates to the world. Japanese for the sake of Japanese, Italian for the sake of being Italian, Indians for the sake of being

Indians, is missing the whole point of the 20th Century. You have not been living in the twentieth century if that is what you have been doing. Human awareness knows it is global caring. What a powerful thing! A global network of Guilds. The Guild in Uptown, Chicago is a great source of strength to the Guild in New Delhi. It is an incredible part of the globe that there is a network of Guilds. Imaginal power is released.

That is why it is so important to have a global band of Social Demonstration. That is why it is so important to have one every hour, on the hour. We can say we are up every hour on the hour. We are being the mission every hour on the hour. When you are asleep in Chicago, then I am awake in Taj Gunj, and when I am asleep in Taj Gunj then Oombulgurri is awake. The mission is going on all the time, every hour on the hour. The real power of 5th City is not what happened there, but the story they themselves told: that they are a global people, that they are a people that are forming Guilds on behalf of the whole world. That has kept them alive.

In the midst of all this shift in our style, in our thinking, what is our pedagogical stance?" By pedagogical stance, I don't mean how we teach, but how we enable people in Town Meetings, Social Demonstrations - how we catalyze, how we motivate, how we stay non-defensive, and how we stay fearless and yet passionate in the face of the secular world when we confront religion or when we confront nationality. How do we stay fearless and keep clear about what our vision is. I am sure it took ten years for 5th Citizens, working day by day, day in and day out. They were clear what their vision was, and that what they were doing was for the sake of the whole world. That is the stance of the structural revolutionary.

We are not there to create structures except where absolutely necessary; we are there to renew the present structures, to inform them. Almost fifteen months ago, there was a Valentine's Day Ball in the Aragon Ballroom in Uptown. It was not just a Ball for the sake of celebrating Valentine's Day. It was a Ball to catalyze the community of Elders in Uptown. Thirty-six percent of old people's homes in Chicago are in Uptown, all sort of competing against each other. On that occasion, they came together and realized their power in being a Guild, in being a network.

In the face of all this, what are the challenges ahead of us as a Global Movement? I believe the phenomena for Intra-Globality has exploded the Five presuppositions of 5th City Social Model. Delimited geography, when the whole world is your neighbor. All the problems, for all the ages, in a parish that is your world. Symbols, the depth problem of the parish when you know the depth problem the world is dealing with; Faith, Hope and Love. It is just crazy! You feel like you are doing the wrong thing when you are talking about 24 Social Demonstrations. But I know there is an invaluable relationship: that when you create a New Social Vehicle you create a new ideology. Social Demonstration is not just an ethereal statement. It is a concrete sign of our ideology being actualized. Fifth City is actually going to the world, every hour on the hour. That is a great challenge! We must be out of our minds to do 24 of them! It requires a concentration of masses of

people. But, isn't it surprising how you get the support, where least expected?

Two or three days ago a man from across the street was here. He has a little shop of framed pictures, next to the dry cleaners here on Sheridan. He came into the office and said, "I have been parking my car in your lot for two years. I have not paid you anything for it. I want you to come into my shop and select any picture you want. I have watched you operate in this place. I know what you are doing. It is great for Uptown, and I want to participate."

What we know is that is his way of saying "I care, too." We know that there are caring people in this world who just come out of nowhere. The in-kind food donations are coming in for the summer assembly at a phenomenal rate. Two-thirds of the food we are eating, is in-kind. It is not because people want to get rid of their products; it is because they care. There are people sitting in this building, in this room, who had never heard of us before they attended a Town Meeting just two weeks ago. They are here because they care. We do not have to fear the truth or participation from all of society when they know that we care and when we know that they care. We know everything will not be easy, but there are people who care.

Some years ago it came to me that you cannot do anything alone. You have to have a Cadre dynamic. When I was in radio broadcasting, I knew I was reaching thousands of people every day, and I knew I could say things to them which could mean something in their life. But I also realized that one person was just "a spit in the ocean". Nothing happened. The fact is that the "Atlas" of the 20th Century is a group of people: 15 people, 10 people, 100 people. The heroes of tomorrow are nameless. They are groups. They are corporate bodies. The challenge of Intra-Globality is corporate. How do we sit with people from across the world and share wisdom for a common cause?

That is our challenge. The challenge before us is to become a body of people who take their unique gifts and deposit them in the world. The challenge before us is that we fearlessly and yet passionately, work face to face with people of all faiths, of all colors, walks of life, creating models that will transform structures, that will give meaning for their own heritage. In other words, how do we remain our uniqueness yet be global. I have always been very nationalistic by nature, very parochial. When I came to this country I thought "I will guard my nationalism to the hilt. All of my heritage, everything!" Now, I am an Indian woman, a married woman who has two children. Just imagine that: a half year later, this woman is leaving her husband, leaving her two children behind, going with another man, on Development trips across the country. Can you imagine that? It just shocked me. How could I do that? Leaving my children and husband and going with another man on a Development call. But, I was able to do that because I knew we have a common thrust, we are a global society. All those reduced forms of caring for your heritage and holding on your nationalism, ultimately

are nothing. I am utterly Indian. I am very proud of that. And I am utterly universal. I have the freedom to be universal because I am utterly Indian. I am utterly Indian because I have the freedom to be the universal. I am not bound by reduced forms of nationalism. I believe that is the challenge before us. How do we regain our uniqueness? How do we pour our gifts into the world that needs all the gifts and all the gifts do belong to all the people?

I am sure that when I say that I have overcome this barrier, that is not true. The barrier knocks on my door every day, especially when I go back to my country. It will knock very hard on my door every day. The tension I live in of being global in the midst of a very local situation is a challenge which I respect. But I know that this challenge, which we all have, can be overcome because we are the caring ones. We will hear the knocks but we will not be bogged down by them, because we care. The cries of impossibility will reach our ears: "You can't do this! This is not possible! It is not possible in this country. It is not possible in this community!" All those cries will come crashing. But we are believing ones, we will not be destroyed by those cries.

In the midst of all that, we find we are the chosen ones. Chosen beyond the barriers of nations, languages, colors and races. We are chosen to be the global universal human being - a people born to the world. This is the challenge before us: to see ourselves as a people, not born to any nation or race; not born to any family or reduced part of the human race; but born to the globe and expending ourselves on behalf of all of it. This is my challenge. This is your challenge. This is our challenge.

July 30, 1975

-----Kamela Parekh

