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Highlights!

Initiatives thru ideation process among MGAs:

Main Points

MGA Website Launched on May 8, 2021. 75 MGAs and Brothers attended.

MGA Registration Completed.

MGA Global Meet 2022 To hold the next MGA Global Meet in 2022. Matter being actively pursued.

Pope Felicitates Edgar Morin - Philosopher and Sociologist who turned 100. **Ideas For Action** - Ideas that emerged during last Global Meet and during MGA Website inauguration listed to move ahead through meaningful action plan. **Religion in India- Tolerance & Segregation Survey** - Overview of the Survey indicate a trend of layered consequences.

Instability continues in Tigray Ethiopia

Ethiopian government has denied blocking humanitarian aid to its northern Tigray region where hundreds of thousands face starvation.

The UN estimates 350,000 people in Tigray face famine, whilst the U.S. Agency for International Development says the number is nearer 900,000.



Pope Francis ...

Latest reports suggest the WFP has resumed deliveries in Tigray, but are facing logistical and other difficulties. Just last month the United Nations said thousands of children were at risk of dying from famine in the Tigray region. UNICEF requires 8.8 million euros to provide ready-to-use therapeutic food to children in the area.

Global Economic Outlook

The latest flash purchasing managers' indices (PMIs) for manufacturing and services in major economies paint a picture of strong economic growth in Europe and North America, but not in Japan. The June numbers also point to continued supply chain and labor force constraints, which are boosting inflation and suppressing the ability of manufacturers to meet rising demand.

Strong job growth in the US, but declining participation. Job growth accelerated in the United States in May, although it remained below analyst expectations. More than half the jobs created were in the leisure and hospitality sector. In the Eurozone, the weakening of the services sector due to virus-related restrictions has abated. The PMIs for the United Kingdom indicate strong growth

The harsh reality amidst the furious unleashing of the new mutants and variants of Covid 19 across the globe including India is the availability constraint of vaccines when needed most

Pope Francis pens message to Edgar Morin at 100

Pope Francis sends his compliments and best wishes to philosopher and sociologist, Edgar Morin, on his 100th birthday. Edgar Morin, philosopher and sociologist, was born on 8 July, 1921. He is internationally recognized for his scholarly contributions to diverse fields and for multiple publications.

UNESCO continues the celebration of Edgar Morin's 100th birthday with two other events slated for July 8 and 9.

A rich, long life of contribution- Pope Francis noted that Mr. Morin's long life, "rich in events and encounters" has allowed him to be a privileged witness "to the profound and rapid changes that our world and our societies have undergone and are still undergoing." He has therefore been able "to analyse, with necessary hindsight, the meaning of these changes, to draw out their hopes, and to warn of their risks and dangers."

An advocate for a better society- In the face of the progress of science and technology and the great possibilities they offer to society, Mr. Morin has stressed the need to achieve "moral and intellectual progress in order to avoid disasters." Mr. Morin's awareness of a common destiny of humanity,

the Pope said, has held his attention and pushed him to promote "the need for a policy of civilization aimed at putting man at the center and not the power of money." The Pope noted that Mr. Morin has actively participated in many works and meetings with countless people from civil and political society "with the aim of promoting co-operation between peoples, building a more just and humane society, and renewing democracy."

Mr. Morin has stressed "the need to rediscover, among ourselves and in our cities, a spirit of solidarity, conviviality, and fraternity, giving priority to attitudes of welcome and openness," the Pope said. The Holy Father also recognized his enthusiasm and generous offer to participate in the Global Compact on Education which was launched last year.

Pope Francis acknowledged Mr. Morin's lifelong efforts in the service of a better world and expressed his wish that God will continue to enlighten him and reveal His fatherhood to him "on the path he still has to travel." and imparted his Apostolic Blessing on Mr. Morin, his wife, and all those who are dear to him.

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Pope & Edgar Morin-Philosopher& Sociologist



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Quotes Inspire

If I can help at least one person to have a better life, that already justifies the offering of my life - Pope Francis

Idea.. Action

Say Yes to Action:

1. Telling Experiential Stories from Brothers and MGAs to share, care and nurture.
2. Inspiring Brothers and MGAs to bring out their talents for greater use.
3. Continuing to remain connected digitally through regular News Snippets
4. Reaching out to all MGAs scattered across countries and provinces: *Each One Bring One* for the Next MGA Zoom Meetings. *Share Joys and Sorrows* Birthdays, Anniversaries etc to greet and be greeted.
5. This issue features *Pope's interaction with Edgar Morin-* the Philosopher and Sociologist while Jo Pathyil continues his narration of St Antony's Coonoor.
6. BO Sebastian takes us all to the Juniorate Days in Coonoor.
7. This edition retains the Ideas that sparked during the last MGA Global Meet and MGA Website Launch provide impetus to their logical sequence of drawing up meaningful action plan process.
8. This edition has two features - Glimpses of South Africa by Sebastian Vattakunnel and The Religious Life of Indians by Columnist Pratap Bhanu Mehta who analyses the Pew Research Centre Survey of Religion in India- Tolerance and Segregation.
9. Visit www.mga.life to access all MGA info and documents.
10. Given at the end is the Overview of the Religion in India- Tolerance and Segregation Survey.

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Random Remembrances- Jo Pathyil Continues ...



The Blue Mountains. . .

St Antony's Coonoor

0.1 The Reminiscences

Jo Pathyil continues his Journey thru Time to the Nilgiris and to St. Antony's Coonoor along with Br Octavian who epitomized the Spirit and Dynamism of Montfort in India



Jo Pathyil Narrates. . .

But St. Antony's was not merely brick and mortar. It was a place of warmth and hope and fun. The year I joined the school, for instance, coincided with the independence of India. Air was filled with aspirations, hopes and dreams of a new nation. "Jana Gana Mana" replaced "God Bless our King"; we sang of the new age and of our political heroes who would change the face of the earth. There was electricity in the atmosphere. St. Antony's reverberated with the impending changes of the times. Bro. Amance, the headmaster took the lead in impressing on the school a sense of patriotism for the homeland. But let me, briefly go back to the early years.

Bro. Octavian, I think, was the first manager of the school

after the Brothers took over. Mr. Peter Reddy, who later became a Professor in St. Xavier's College, Palayamkottah, and still later became the famous mendicant preacher, was the headmaster of St. Antony's for a brief period. Bro. Amance was the headmaster for several years. He was a disciplinarian; a law and order man. But he was also extremely learned. He did not hesitate to use the cane when necessary. His refrain was "Everybody must study hard". Bro. John of God succeeded him and was headmaster during the crucial years of World War II. Bro. John set a tone for the school, which others have attempted to imitate.

He believed in all-round development. Studies were only one part of school, though an important one. He garnered the support of the influential people of the town, and together with the teachers and the old boys, ran very popular football and hockey tournaments. Teams from as far away as the west coast came to compete for the ever-rolling trophy. The M.R.C., Ooty Blues, Silver Arrow, Cordite Factory, and a host of other teams competed for the trophy.



Madras Regimental Centre ...

Every Saturday and Sunday for several weeks, St. Antony's became the focal point of the town and surrounding areas. Thousands of avid fans trekked up the hill, and paid a nominal entrance fee to watch their favourite teams play. Bro. John had the unstinted assistance of the Pasteur Institute, The Coonoor Club and, indeed of the civic and municipal

authorities in all his endeavours. He expanded the football ground, built “Hibboo’s pavilion”, constructed grass stadium around the field, and built several classrooms to accommodate the growing numbers in the school. Bro. John would become famous as an educator in Hyderabad in later years. But his talents were honed and developed in Coonoor. Various others were headmasters of the school for short and long periods of time until Bro. John of the Cross assumed the office in 1950. He set a steady course for St. Antony’s. Studies and athletics were important; so was citizenship training. When he left in 1954, St. Antony’s had become an enviable institution in the district. Twenty-five years after the founding of the school, when I assumed office in 1957, the school had a character all its own, and was poised to fly to greater heights of glory. I distinctly remember one of the first teachers meetings during which I was expounding on some plans. Mr. Agoram Iyer, not too subtly, pointed out that headmasters came with ideas; they played the tune and the teachers danced to it. However, ultimately, it was the teachers who had to carry the real load of the school. I have never forgotten that lesson. One had to respect the traditions of the school, stay the course, while implementing cosmetic and substantial changes.

During the years that I was headmaster, the teachers of St. Antony’s were the greatest assets. The month long All India tour, several shorter trips, the annual camping in the scout facility, annual events such as Parents Day, Sports Day, Children’s Day, and the district athletic Meet as also the Regional Sports Meet, and many other functions that were held in the school were successful because of the unstinting cooperation of teachers and students. If there was an important match in Ooty, the whole school would go to encourage the team. Meanwhile classroom teaching and hard work continued unabated. Several others who succeeded me as headmasters were old students of St. Antony’s and knew the school and its traditions.



Nilgiris 1940s ...

0.2 Teachers - The USP

However, St. Antony’s is unique because of its teachers. Let me mention a few early pioneers. My Agoram Iyer, the bespeckled, turbaned short gentleman was one of the earliest of the teachers. Much later, when parents would come clamouring for admissions for their children in the

school, he would recount how he had to go from house to house in the beginning years to entice kids to attend St. Antony’s. He remained the enthusiastic, ever willing collaborator till the late 50’s when he reluctantly retired. Another pioneer was Mr. Yoghee, a member of the Badaga community, who was instrumental in bringing many students from the outlying Badaga villages.



Inter School Sports. . .

Mr. Dharmaraja Siva was probably the greatest asset the Brothers acquired in the early years. He was a teacher of science, or of anything in the senior high school. He was also the headmaster several times, when the management did not have Brothers to spare to administer the school. But he was loyal; he was faithful; he was meticulous; he was reliable.

Another such was Mr. Ramakrishna Iyer. An excellent Mathematics teacher, he too was headmaster for several years and assistant headmaster for a very long period. Always punctual, reliable, hard working, and loyal, the management entrusted him with onerous tasks that he undertook with calm, firm, and steady hands. For example, Mr. Ramakrishna Iyer would spend his summer holidays tabulating marks to determine success or failure of students, and helped the management prepare for government auditors.

Mr. Venketarama Sastry, the Tamil pundit was an institution unto himself. A Tamil and Sanskrit scholar, a poet, a loving person, with a tremendous earthy sense of humour, the Pundit was a pillar.

Mr. James, the physical education teacher was a facilitator, who knew his way around the city and the district and could accomplish things.

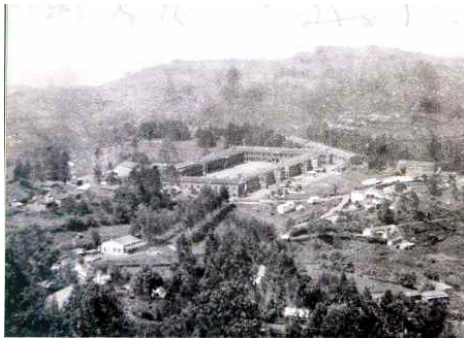
The Kamath brothers, who joined in the late forties, began with a smattering knowledge of Tamil, and remained for many years as solid collaborators, including especially managing the very successful National Cadet Corps programme for many years.

The rigours of Coonoor climate deterred many teachers from staying for long periods of time. However, for as long as they remained on the staff, school was their all; they spent days and evenings and weekends in the service of the students.

I could write whole chapters about many other later additions such as Messers T. Ramaswamy, Nelson, Marimuthu,

Samson, Joseph, Joachim, Palaniswamy, Mariappan, Prabhakaran, and a host of others. I must apologize for not mentioning other names due to limitations of memory, space and lapse of time.

But let me just reiterate: the teachers were essential and dedicated collaborators of St. Antony's. While on the subject of apology, let me also apologize to all my students for the occasional excessive use of the rod, in the mistaken belief that punishment instilled discipline and education.



Vintage Coonoor...

When the true story of the school is written... these teachers and brothers who were on the staff should be considered as important as the headmasters. Bro. Claudien, for example, who was on the clerical staff, but also was manager and correspondent, was integral to the continuity of the school. He knew every student, and he knew the parents too. He had his sharp eyes on everything that went on in the school. He collaborated with the headmasters and ensured the smooth running of the school. Until 1956 or so, Coonoor was his home. Bro. Charles succeeded Bro. Claudien as manager and correspondent. His greatest virtue was trusting those to whom duties were entrusted. Bro. Bernard, Bro. Denis and Bro. George as also Bro. Benedict were teachers of long standing. Bro. Cretensius and Bro. Donald who were my contemporaries did yeoman service for the school. Bro. Donald was a versatile person. He was an excellent teacher; a talented musician; he wrote his own plays and trained students in the fine arts. Whether it be Sports Day or Parents Day or Children's Day, Bro. Donald could be relied upon to organize the events. And he knew how to rope in the cooperation of teachers and students. I mention these names only to point out that St. Antony's thrived on collaboration. For as long as I can remember, the success of the school was due to the joint effort of all.

The school was started for the poor and the underprivileged. It attracted students from miles away. For many years St. Antony's was the only high school in the vicinity. Students came from estates, villages, and townships more than 15 kilometers from the school. In fact we had students from Kotagiri and Ketti – both easily 25 kilometers away. St. Antony's today is considered a premier institution, thanks largely to its grand traditions, and all the unknown and unsung persons who built it brick by brick, year after year, lovingly and with dedication and devotion.



Vintage Coonoor...

Message on the occasion of the Platinum Jubilee : *Now that the school is celebrating its platinum jubilee, let me wish the staff and students, and especially the alumni and associates, all God's blessings. Lift up your hearts, and look to the future with hope-Joe Pathyil*

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Ideas That Sparked ...



Back to the Roots, Together to the Future

'The thrill of coming home is always treasured in our hearts. Memories last forever. Finding an old friend is finding a lost treasure.'

Ideas From The Global Meet Dec 2019

01- Objectives - What and Why?

1. MGA Global Meet - A forum for a get together to meet and spend some time with our friends and families who have travelled together in our early life, with similar formation experiences in/for life.
2. MGA Road Map - Build on the "Montfortan Values", "The Marian Way", and "In the Congregation Values, Experiences" to collectively pursue activities that benefits the Society wherever MGAs live and express in some form of social solidarity:
Lives of pioneers of the Indian Missionary Brothers, role of education as a leveraging tool for development, initiatives like the "Poutha Experiment" by Late Br CM Joseph and Team, MCDS, MSI, Montfortian Education International etc..could help to build a dynamic Road Map in the future with evolving objectives and goals
3. MGA Registration- MGA registered as a Not For

Profit Organization as Montfort Global Associates - Not For Profit (MGA-NFT).

4. MGA Membership - All ex-Brothers

02 Ideas

1. Support to the needy MGAs - financial, non-financial or in kind who are in any kind of need, financial or otherwise:
2. Start an information centre for student's career guidance in the rural areas of the country.
3. Sponsorship: to support the most deserving tribal students, economically poor, in the Brothers' schools, preferably the girl students in the hostels thru annual financial support either as a group or by individuals.

Creation of a database of relevant information needed to evolve a sustainable stable action plan thru discussion. Also needed a Funding Mechanism

4. Support other Social initiatives - Financial or in kind
5. Partnership Ventures under the Umbrella of MGA -in the field of education, youth formation, training and guidance centre/s
6. Collaborate with Congregation in Spiritual, Cultural movements and Business activities, etc. on the lines the Jesuits and the Salesians who engage their ex-religious in their respective institutions
7. Plan MGA visit to NE Region in India to explore avenues of Collaboration
8. MGA Project-“Total Literacy of India 2047” (2047 being the centenary year of Independence)
9. Setting up MGA Home on Commercial Basis : Setting up a MGA home for all in Kerala, near Cochin Airport, with family accommodation, common prayer room, dining hall, recreation facilities, with supportive staff, vehicle and even medical support, as and when required. Any member can avail the facilities with a minimum payment. Members from abroad can avail this during their holidays. Brothers those who are in the congregation or anybody who will be recommended by the group members could be provided the accommodation on nominal charges. The expenses to maintain the property can be managed by renting it out for retreats and conferences etc. as and when available.
10. MGA Membership - Presently all ex-Brothers are Members. Role of former candidates, teachers, students to be explored.
11. MGA Finances - Suggestions made were - Need based contribution, Annual Contribution such as 15 day's earnings every year by all members etc

More Action Plan may be identified and added from the suggestions made during the launch of the MGA Website www.mga.life on 8 May, 2021.

Key Take Aways of MGA Website Launch- 8 May 2021

Members may like to explore and interact to identify areas of activities which the MGAs could undertake in future.

1. Peter Arokiadas set the right tone and pitch for the MGA Website launch with his rendering the Montfortian Hymn.

2. The warm welcome by George Nellamattam infused energy and endearment among the participants
3. The launch of the MGA website would enable communication among the MGAs and Brothers and would remain as the focal point of reference for interaction and as a digital storage and library in future.

4. Thomas Kappen as the MC and Compere rocked the event with apt comments on persons and events that transposed the participants to their nostalgic period from the teens in the Congregation. He made the event possible by enabling the exodus of memories from the past into a pilgrim journey in quest of avenues for the fulfillment of the Montfortian spirit in action in the fast changing world today.

5. A small step into the Journey towards universal fraternity thru being one for all and all for one through share and care was the core message of the Presidential Address by Chairman PD Wilson:

**** MGA Global Meet in Dec 2019 in Muvattupuzha Kerala India marked a significant milestone in this endeavour.**

**** Formal registration of MGAs as MGA NFT ie Montfort Global Associates- Not For Profit demonstrates this intent.**

6. Choice of May 8 for the inauguration of MGA Website www.mga.life is significant as this date is dear Brothers and MGAs- day when all of began to follow the Montfortian Way and the relationship began- till the divergent call led to the MGA way for some while the rest continued the Montfortian road.
7. MGAs has grown significantly in membership, reach out and its activities, meetings, newsletters etc.
8. Special expression of appreciation and joy poured in for Jo Pathyil- his mentorship and writings
9. *It is a joy to see how the Congregation nurtured the MGAs into what they are today while grateful to acknowledge the contribution of MGAs to the Congregation till their divergent call happened. Looking forward to greater synergy between the MGAs and the Congregation.*
10. Montfortian values still relevant- Scope exists for partnership with laity and MGA could be an integral part in the process of pursuing the Montfortian Spirituality alongside the Congregation thru a private commitment- as elucidated in the MGA Charter.
11. MGA invited to plan visit to NE Region and other areas to experience and explore avenues of collaboration.

Link www.fsgpartnership.org, www.meinet.org and www.stgarielinst.org with www.mga.life for better integration of thought and action.

12. Meeting between the then Superior General Rev Br Romain Landry and Jo Pathyil prior to the latter's second calling on 31, January, 1967 cemented the foundation for bonding and Mutual Gratitude between the Congregation and the Ex-Brothers. It has taken more than 50 years for this to be accepted, acknowledged and percolated.

13. MGAs, like the Brothers, are called to holiness by following the Montfortian Spirituality and one doesn't need the benchmark of vows- To do good, all that one needs is a good and generous heart.
14. *MGAs still have unfinished task in life because they had imbibed the charism of St. Montfort and want to do something more* - there are some living empirical evidences of this observation in the likes of George Nellamatta, Cyriac Lukose and others.
15. Partnership of MGAs and the Congregation is a growing need of the times in order to realize the Montfortian vision to be Socially and Politically relevant by imbibing the four Montfortian traits in one's thought word and deed:-
 - Pursue the Quest for God
 - Prophesy the sign of the times thru retaining the ability to criticize because we love to and engage people to foster Hope
 - Be a Pioneer by responding to the needs of times and by never being mere copy cats
 - Be Scandalous by stirring those living in comforts to move from hierarchy to mutuality, conformity to risk and uniformity to plurality or diversity from right from the thought process to completion of tasks.
16. MGAs better equipped to enlighten on the ways of the world which can help the Brothers in their mission, brainstorming by MGAs and Brothers being one of the steps in this direction.
17. • Grounding in sound religious and academic formation through value based holistic education helped most of the MGAs to carry with them the values, principles and ethos of the Congregation when they responded to their second calling:-
 - Many of MGAs are engaged in caring for the less fortunate or provide quality education to those who cannot afford or engage in the works of the Church in giving the Gospel Values.
 - Most of the MGAs are leading and living family life which is showing Gospel Values to the children and the community around them.
18. Joining hands to work for the youth today who are the future of tomorrow- taking into account the dynamic realities of their evolving and changing values- is the need of the hour and pressing mandate to both MGAs and the Congregation.
19. A reflective poser to all: *If Jesus Christ of St Montfort were to visit us today, would they be staying in our houses, schools or would they be going out to the streets to the people who are dying because they cannot breathe?*
20. Suggestion was made for opening up the schools boarding houses to Covid patients and Covid affected people and provide oxygen for them to breathe and live. It was also suggested that local RSS/BJP leaders may be roped in through local councillor or panchayath member to don the role of interlocutor so that the Congregation could provide the facility against request (**It may be mentioned that at the time of writing this, MSI Hyderabad opened its doors for this charitable and humani-**

tarian task by involving the local influencers.

21. The presence of the Superior General along with the Two Assistant Generals Br TK James and Br Pratap Reddy along with a number of Provincials, other Brothers and MGAs set the ambience for an unforgettable event.

The MGA Action Plan Process

1. Identify Areas of Operations by MGAs as a Body.
2. Identify Areas of Operations of MGAs as individual entrepreneurs.
3. Identify Areas of Collaboration with the Congregation - (MGA invited to visit to NE Region, for example).
4. Identify Areas of Collaboration with the Congregation for development of the Youth in specific.
5. Identify Areas of Operations to be Socially and Politically relevant.
6. Segregate the list into those involving financial inputs, non-financial inputs and other resource inputs.
7. Resource Mapping of the MGAs to the identified areas of operations
8. Creation of database of relevant information for the above listed areas to evolve a sustainable stable action plan thru discussions and deliberations.
9. Setting up a Funding Mechanism.
10. Identify Resource Persons to work these out.

More Action Plans may be identified through further interactions and meets.

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International Days Of Events ...

Why do we mark International Days?

International days are occasions to educate the public on issues of concern, to mobilize political will and resources to address global problems, and to celebrate and reinforce achievements of humanity.

The existence of international days predates the establishment of the United Nations, but the UN has embraced them as a powerful advocacy tool. We also mark other UN observances.

Several events are celebrated around the world.

These are listed to invite the interest of the readers and stimulate their cerebral prowesses.

3 July (first Saturday of July) International Day of Cooperatives (A/RES/47/90)

11 July World Population Day (UNDP decision 89/46 15, A/RES/45/216)

15 July World Youth Skills Day (A/RES/69/145)

18 July Nelson Mandela International Day (A/RES/64/13)

20 July World Chess Day (A/RES/74/22)

28 July World Hepatitis Day [WHO]

30 July International Day of Friendship (A/RES/65/275)

30 July World Day against Trafficking in Persons (A/RES/68/192)

9 Aug International Day of the World's Indigenous Peoples (A/RES/49/214)

12 Aug International Youth Day (A/RES/54/120)

19 Aug World Humanitarian Day (A/RES/63/139)

21 Aug International Day of Remembrance and Tribute to the Victims of Terrorism (A/RES/72/165)

22 Aug International Day Commemorating the Victims of Acts of Violence Based on Religion or Belief (A/RES/73/296)

23 Aug International Day for the Remembrance of the Slave Trade and Its Abolition [UNESCO] (29 C/Resolution 40)

29 Aug International Day against Nuclear Tests (A/RES/64/35)

30 Aug International Day of the Victims of Enforced Disappearances (A/RES/65/209)

31 Aug International Day for People of African Descent (A/RES/75/170, draft A/75/476)

MGAs may like to write on any of the above to demonstrate how these events have benefited human kind. Such writings would inspire others to nurture the humanity around us to demonstrate the Divinity that drives us on.

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"Memories die hard" - BO Sebastian. . .

"Memories die hard" - Glimpses of Coonoor Juniorate-
BO Sebastian writes

Four years at Coonoor still lingering in my mind are more vivid than four decades of my married life. In 1958, a teen at thirteen, innocent and ignorant, joined the bandwagon at Always station.



BO Sebastian on Juniorate Days. . .

I boarded the train with a small iron trunk along with forty others. Bros. Donald, Paul of Jesus a few gentlemen accompanied us I presume. Did I cry or say adieu to my parents who stood with joined hands to bid good bye to their youngest son? Tears role down my eyes, thinking of

the sacrifice they had made

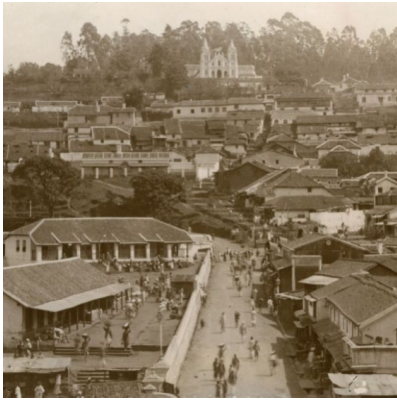
The journey was on and who remembers the route, the stations except the horns, the hissing sound of the steam, whistles, bells, huffing engine, smoke, the rhythmic clackety-clack as wheels rolled on roaring rails. Why was I selected? No thoughts of vocation or mission. I watched in awe for the first time, the hills and valleys and experienced the chilling weather of the hills as the train dragged us to Coonoor station.

The tarred winding roads that led to the upper Coonoor was panoramic. From the gate, I admired the grotto, the high fence on the left, tile roofed buildings, beautiful gardens, and a fountain. I was like Alice in wonder land. The seniors welcomed us and the place was found to be blissful, heavenly with a serene climate and a sprawling campus.

Luggage was taken to the cloak room. We were led to the study hall, dormitory, dining hall and the school. Everything was new and strange for a villager who lived without even the minimum facilities. We were provided with all we needed. After a day or two, we were taught Tamil alphabet, Aa to Ka, sa, ta, tha, pa, ra, Aama, nanry, theriyuma and all of us picked up Tamil like ducks to water.

Our mentors Bros. Charles Garnier, Eugenius (Bro. Joe Pathiyil, our head Master), Donald, Antony of Padua, Raphael, Benedict and Sebastian Joseph are the few I recall. All had their role in shaping my character. They were with us in turn in the study hall, refectory, chapel, school, playfield, the activities and the dormitory. Bro. Charles Garnier was an embodiment of all virtues, a multifaceted personality, a jack of all trades. I picked the rudiments of singing, politeness, Palmer method of handwriting and English. His affectionate paternal hug melted all my woes. My Headmaster was fair, tall and well built. He looked serious while in school. I had a respectful yet brotherly fear when he passed around. He was my English teacher. The Room on the roof, Round the world in eighty days he taught are still alive. He was my Head master for the four years. I am extremely happy to get in touch with him almost after 60 years. I learned English from Bros. Charles, Joe Pathiyil and Raphael.

The daily routine began singing, 'Yesu Mari Susai enru cholli thinam. . .' the morning prayer, mass, breakfast, the classes, games and days flew faster than we could think of. The long walks on Sundays up and down the hills, through the Sim's Park, tea estates, led by profusely sweating Brother Charles was refreshing. The picnic to Thodapetta a visit to Ooty and return by train were memorable. The large football field with fence on two sides, smaller play grounds for football and volley ball was a blessing. Playing or watching football matches was of great exhilaration. The Sports day and other functions can never be forgotten. Weekly bath with warm water was welcome. Basking in the sun on the meadows was enjoyed on holidays.



Coonoor Juniorate Days...

On some Sundays, walking in line down the hill by the side of the Ritz hotel, along a steep narrow road, climbing down the flight of steps that led to the parish church below was a pleasure. Some were tempted to watch St. Joseph's Convent girls in their skirts, jackets, shoes and stockings marching in line. Competitions indoor and outdoor were conducted every year. Prizes for all winner or loser was a lesson I learned. We learned what we lived by praying, helping, sharing, working, playing, studying, washing, cleaning and what not? Bro. John Kallarakkal joined us in 1961. Years rolled by and after the SSLC exams in 1962 we had to move to Eachinkadu. We bade farewell to all assuring that we will meet some time somewhere singing 'Must we part for ever more.' 'God be with you till we meet again.' All of us who were in different juniorates will have a lot to share.

B.O. Sebastian

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Glimpses of South Africa- Sebastian Vattakunnel...

I found some time to write a few lines about South Africa. Since I am the only MGA here in South Africa I feel that some of the members of MGA may not be aware of South Africa. When I used to visit the USA many friends used to ask me "where is South Africa" because most people know about South America and compare it with South Africa.

Why write on South Africa- Most Indian people in the USA do not read much. When I was visiting the USA I made a comment "War is a God-given opportunity for Americans to learn Geography" I made that statement when I was visiting the USA during the Iraq war, then there was much talk, temperatures, and pictures about Iraq and the Middle Eastern countries..I thought of writing a few lines about South Africa.

You might have heard that South Africa is the cradle of human evolution. Around Johannesburg, which is the business capital of South Africa, archeologists found fossils of human evolution much older than anywhere in the world. Modern humans lived at the southern tip of Africa for more than 100 000 years and their ancestors for some

3.3 million years ago. Let me give you a very very short history of South Africa.



Coonoor Juniorate Days...

Modern era

Some 2000 years ago three different, distinct types of humans lived here. (we find the descendants of those people now):

- 1.The Hottentots (also called the Khoekhoen) were pastoralists who had settled mostly along the coast.
2. The Bush Men who were hunters also lived and spread across the region.
3. Bantu speaking people who were agropastoralists arrived here from the North. They spread from the low land to the high land.

texts! By the way, South Africa is an independent republic, situated at the tip of Africa surrounded by the Atlantic Ocean and the Indian Ocean. If you stand on top of a hill in Cape Town you can see the merging of two oceans. It is very interesting to see the merger. The Atlantic ocean looks a bit greenish and the Indian Ocean bluish in appearance but there is no color difference in the water.

At several archaeological sites, there is evidence of sophisticated political and material cultures.

The arrival of Europeans.

They were the Portuguese, the Dutch, and the British. The colonisation of South Africa by Portugal, Holland and the British is a very interesting history to read.

There was regular sea travel between Europe and India. They were traveling around the tip of Africa. In 1487 a Portuguese explorer called Bartolomeu Dias landed at the tip of Africa. He planted a stone cross and renamed Cape Point to Cape of Good Hope. In 1652 the Dutch East India Company came into Table Bay (Cape Town). Every ship, either from Portugal, Holland or Britain wanted fresh supply of vegetables, fruits, and meat and so they at various times started stations to supply passing ships with fresh produce and meat. The colony grew rapidly as Dutch farmers settled to grow crops. Shortly after the establishment of the colony; slaves were imported from East Africa, Madagascar, and the East Indies.

The first organised British Settlers called 1820 Settlers,

arrived at Algoa Bay (now known as Nelson Mandela Bay) on board 21 ships. arrived, the first being called Chapman (in Cape Town one of the important landmarks is called Chapman's Peak) They were around 4500 and included artisans, tradesmen, religious leaders, merchants, teachers, bookbinders, blacksmiths, ex-soldiers and sailors, professional men, and farmers.

The Dutch and the British colonists grew in numbers and they occupied more and more territories and developed the place the way they used to in Holland or England. They moved upward, now called the High land, and came in contact with Bantu-speaking people and their chiefdoms about 800 km east of Cape Town. When the Europeans met with the local people (Bantu Speaking), conflict aroused between them. From 1770 onwards intermittent warfare ensued during which the colonists gained ascendancy over isiXhosa speaking chiefdoms. In 1785 the British occupied the Cape as a strategic base against the French who were controlling the sea route to the East.

There are two major ethnic groups in South Africa namely the isiXhosa and the Zulus. Nelson Mandela comes from the isiXhosa group and there are no well-known world leaders from the Zulus now. The former President Zuma is from Zulu group

In my next part, I will try to explain the occupation, mineral revolution, the rise of apartheid, struggle days, reforms etc..

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Celebrations and Events

Birthday Wishes to and Prayers for

Jul 3 Augustine MM Mecheril
 Jul 3 Tomy V Joseph
 Jul 4 Rozario R Rajkumar
 Jul 10 Brice DungDung
 Jul 11 Raju John
 Jul 14 Suresh Reddy Singareddy
 Jul 15 George KT
 Jul 23 Emmanuel Pathil
 Jul 26 Kennedy I
 Aug 5 PiusThomasThiruthanathil
 Aug 7 Paul Kullu
 Aug 9 Cherian Panikulam
 Aug 10 ThomasMP Madathiparambil
 Aug 12 MathewJob
 Aug 14 James Thadathil
 Aug 18 Augustine Mathalikkunneel
 Aug 18 George/SomyKJoseph
 Aug 22 JosephVJ
 Aug 26 Jayamani
 Aug 26 SimonPA

aug 30 JamesUralil to

Aug 30 Thomas Mathew Kandarappallil

Aug 30 Jacob Philip

Remembrances of and Prayers for

Jul 04 Br Paul Chalil (2013/85) Hyderabad
 Jul 07 Br John of the Cross (2009/90) Ex Provincial Anakara -Y
 Jul 11 Br Baptist (1998/89) – 1928-1970 IND FRA
 Jul 12 Br John de Montfort (1938/51)- 1932-38 IND FRA
 Jul 12 Br John de Breboeuf (1974/58)- 1940-49 IND CAN
 Jul 19 Br Amos Kandulna (2012/60) Ranchi-Kanke
 Jul 22 Br Rosius (1935/54) – 1919-35 IND Yercaud
 Jul 24 Br France Nather (1959/76) Coonoor
 Jul 29 Br Philip (1933/34) Coonoor
 Aug 01 Br Felician Joseph (1990/77) Salem-Y
 Aug 06 Br John of God (1968/62) Chennai-Tindivanam
 Aug 09 Br Bonin (1917/53) – 1904-17 IND Pondicherry
 Aug 10 Br Basilo Maria (1995/87)- 1927-95 IND Yercaud
 Aug 14 Br Louis Bureau (Eleazar) 1926-95 IND Yercaud
 Aug 15 Br Felician (1929/22) 1928-29 IND Bangalore
 Aug 22 Br Gabriel Mary(1982/68) Chennai-Tindivanam
 Aug 21 Br Aloysius (1967/68) Yercaud

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TIT BITS...



English Grammar

There are eight parts of speech in the English language: noun, pronoun, verb, adjective, adverb, preposition, conjunction, and interjection.

	Function or Job	Examples	Sentences
Noun	Thing or person	Pencil, cat, work, notebook	This is my cat .
Verb	Action or state	Get, come, cut, open, like	I like apple.
Adverb	Describe a verb, adjective or adverb	Silently, badly, really	My cat eats quickly .
Adjective	Describes a noun	Small, big, good, well, blue	We like big cake.
Pronoun	Replaces a noun	I, you, he, she, it	He is very clever.
Preposition	Links a noun to another word	At, in, of, on, after, under	She was hiding under the table.
Conjunction	Joins clauses or sentences	But, and, while, when	I am very hungry, but the fridge is empty.
Interjection	Short exclamation	Oh!, hi!, ouch!, Wow!	Wow! What a beautiful car!

www.englishgrammarhere.com

The Grammar... .

I'm sure you will enjoy this.

One word in the English language that could be a noun, verb, adj, adv, prep is "UP".

Read until the end... you'll have a good laugh !!!

This two-letter word in English has more meanings than any other two-letter word. That word is, 'UP'. It is listed in the dictionary as an [adv], [prep], [adj], [n] or [v].

It's easy to understand UP, meaning toward the sky or at the top of the list, but when we awaken in the morning, why do we wake UP?

At a meeting, why does a topic come UP? Why do we speak 'UP', and why are the officers UP for election, if there is a tie, it is a toss UP, and why is it UP to the secretary to write UP a report ?

We call UP our friends, brighten UP a room, polish UP the silver, warm UP the leftovers and clean UP the kitchen. We lock UP the house and fix UP the old car.

At other times, this little word has real special meaning. People stir UP trouble, line UP for tickets, work UP an appetite, and think UP excuses.

To be dressed is one thing, but to be dressed UP is special.

And this UP can be confusing. A drain must be opened UP because it is blocked UP !!!

We open UP a store in the morning, but we close it UP at night. We seem to be pretty mixed UP about UP !!!

To be knowledgeable about the proper uses of UP, look UP the word UP in the dictionary. In a desk-sized dictionary, it takes UP almost 1/4 of the page and can add UP to about thirty definitions !!!

If you are UP to it, you might try building UP a list of the many ways UP is used. It will take UP a lot of your time, but if you don't give UP, you may wind UP with, UP to, a hundred or more.

When it threatens to rain, we say it is clouding UP. When the sun comes out, we say it is clearing UP. When it rains, it soaks UP the earth. When it does not rain for awhile, things dry UP.

One could go on and on, but I'll wrap it UP, for now..... my time is UP!

So, did this whole thing, crack you UP? Send this on to someone you look UP in your address book.... or not... it's UP to you.

Tit Bit From the Archives...

This is a very interesting batch of Montfort School Boys ...Batch of 1950...I was not even born and I am 70 now.

Some of them I can name - Extreme left Mathew Joseph Kurivinakunal...of the Casino group Palai

Next to him.Paul Abroa ...

Then in the middle my famous Brother Thomas Abraham Next to the Brother, in Shorts Thomas cousin Alex George Pallivathukal and extreme right MJ Louis from Palai...imagine in 1950 two of these guys ...my cousin Alex and MJ Louis hated boarding they climbed over the gate caught a NS bus to Salem ..but at the Bus Stand was Bro Zeph...caught them by their collars brought them back and Expelled them...its a hilarious story.

Posting by George Pallivathukkal (brother of Paul Abraham) Vice President of Montfort Old Boys Association

(Karnataka Chapter Bangalore)...



Montfort Students Yercaud 1950 . . .

Joe Pathyil writes

Joe Pathyil::I think I remember most of them. I was posted to Montfort School during the long summer vacation while studying in Loyola College, Madras.I was in Montfort School in 1953,54,55, and 56- usually from March to end of June. One of my many tasks was to teach Malayalam to the few Malayalee youngsters.

I think the two Brothers in the photo are Bro. Antony Francesco (third from left) and Bro. Rudolph (4th from right, uncle of Bro. Bosco), the only Malayalee Brothers in Montfort during those years.The photograph must be that of the Malayalees in Montfort School in 1950.

Tit Bit of An Enlightenment

Between Enlightenment and Observation
Stood time .

The passage of the conscious to unconscious
Understanding of the journey

From the past to the present and future .

A mind unchained by concepts

In a state of harmony

Without conflict observes .

At once forward without having to move

The beginning of the journey and the end

Now no longer different .

Here the latent tendencies

Exist no more as time is traversed

And the truth is observed

Now not in plains of existence

But in the universe of the mind.

Duality ends

Enlightenment dawns.

(A poem by Shaji KN Alumni)

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The Religious Life of Indians - By Pratap Bhanu Mehta . . .

2 July 2021: Pratap Bhanu Mehta writes in the New Indian Express: Indians are committed to religious diversity, but exclusionary and segmented in toleration, and tempted by authoritarianism.



Symbol of Religions . . .

The religious life of Indians, according to a recent survey published in June 2021 and analysed by in the New Indian Express :- Indians are committed to religious diversity, but exclusionary and segmented in toleration, and tempted by authoritarianism.

This survey confirms the staggeringly high degree of religiosity that seems not to decline with education or class. The just released Pew Research Centre Report, Religion in India: Tolerance and Segregation, based on serious survey data with almost 30,000 respondents, is a one-of-a-kind glimpse into the complex interplay of religion, identity and politics in India. All surveys have significant limitations. But this is the only major, relatively credible survey we have of Indian religious attitudes, and so it is worth reflecting on its findings, with all caveats in mind.

India emerges from the survey as an overwhelmingly religious country, across all religions. But this is also true of every dimension of religion from ritual observance to social identity, belief and practice. In his last book, Religion's Sudden Decline, the doyen of value surveys, Ronald Inglehart had argued based on survey data that between 2007 and 2019, the world had generally become less religious; 43 out of the 49 countries studied showed a marked decline in religion. The big exception to this story was India, where religiosity increased. This survey confirms the staggeringly high degree of religiosity that seems not to decline with education or class.

The second stark fact is that the ideology of respect for religion is very high, nearly identical across all religious groups. For instance, 80 per cent of Hindus and 79 per cent of Muslims say that respecting other religions is a very important part of their religious identity; and 78 per cent of Muslims and 85 per cent of Hindus think it is important to being truly Indian. Twenty-four per cent of both Hindus and Muslims think religious diversity harms the country. Interestingly, there is little belief in reincarnation. But the numbers of those believing in the doctrine of karma is identical amongst Hindus and Muslims. The religious sensibilities are similar.

But then things get a bit more complicated. Religious sensibilities are similar, but they eschew anything common. Religious groups claim to know less about each other's practices. As the title of the report indicates, Indian religious identities are segregated.

India is committed to an ideology of toleration but practices what I elsewhere called segmented toleration: Each community has its place so long as each stays in its place. The drawing of boundaries is quite sharp.

Stopping religious intermarriage for both men and women is a very high priority for almost 70 per cent Hindus and Muslims. While 45 per cent Hindus are fine with having a neighbour from any religion, 45 per cent do not want a member of another religion as a neighbour. Incidentally, 61 per cent of Jains would exclude Muslims, Sikhs and Christians from being their neighbour.

The rate of inter-religious conversion is very low, less than one per cent, though Hindus gain as much as they lose. There is regional variation, with Christianity being a small net gainer in south India.

Food practices remain the strongest marker of religious observance: Eating beef or eating pork is just about the only thing that two-thirds of your co-religionists believe will disqualify you from that religion.

The segmentation continues in terms of caste. Opposition to caste intermarriage is only slightly less than religious intermarriage, but declines more with college education. It is higher amongst Muslims, 70 per cent of whom oppose inter-caste marriage for men, compared to 63 per cent Hindus. Thirty-five per cent Indians self-identify as Other Backward Castes. But the puzzle the data might throw up is on discrimination. In aggregate only 20 per cent Indians say caste discrimination exists; even amongst SCs, this number is only 27 per cent, and amongst OBCs 18 per cent. It is highest in the Northeast, and reported discrimination by Dalits is highest in the south at 30 per cent.



Pratap Bhanu Mehta- The Author . . . -End

But the numbers on religious discrimination are even more interesting. Only 24 per cent of Muslims say there is a lot of discrimination against Muslims; but 16 per cent of Muslims say there is discrimination against Hindus. Seven-

teen per cent of Hindus say there is a lot of discrimination against Muslims, but 20 per cent perceive discrimination against Hindus. So, on this basis, India does not come out as a hugely discriminatory society. But this finding could also be consistent with another interpretation — it might turn on how norms of discrimination are understood.

In segmented societies, discrimination is not a category since exclusion is taken as an acceptable norm. The possibility of discrimination requires inhabiting same spaces, competing for same things, sharing social worlds. It is quite possible for an exclusionary society to think it is not discriminating. We have not even progressed from exclusion to discrimination.

Nationalism is very strong in India, across all communities. Eighty per cent of Muslims support all markers of national loyalty, and only on the national anthem is the gap between them and Hindus 11 points.

More Muslims than Hindus think that the Partition of India was on balance bad, though this number is the highest for Sikhs, 66 per cent of whom think it was bad. A majority of

Muslims are against triple talaq, though two-thirds would prefer their own courts in matters of personal law.

About half of all Indians support authoritarian rule, but across communities. But the survey finds very strong evidence for Hindu nationalism. Sixty-four per cent Hindus think being a Hindu/or identification with Hindi is necessary for being a good Indian; this number rises with support for the BJP and is lowest in south India. But even there it is 42 per cent.

What implications this has for politics is an open question, but the potent combination of exclusionary benchmarks of nationalism and authoritarianism are present. In terms of issues that matter most to people, unemployment, corruption crime, and, very importantly, violence against women rank as the top issues of concern, but 65 per cent also name communal violence as a major issue of concern. And concern with communal violence seems to rise if the area has just experienced a riot.

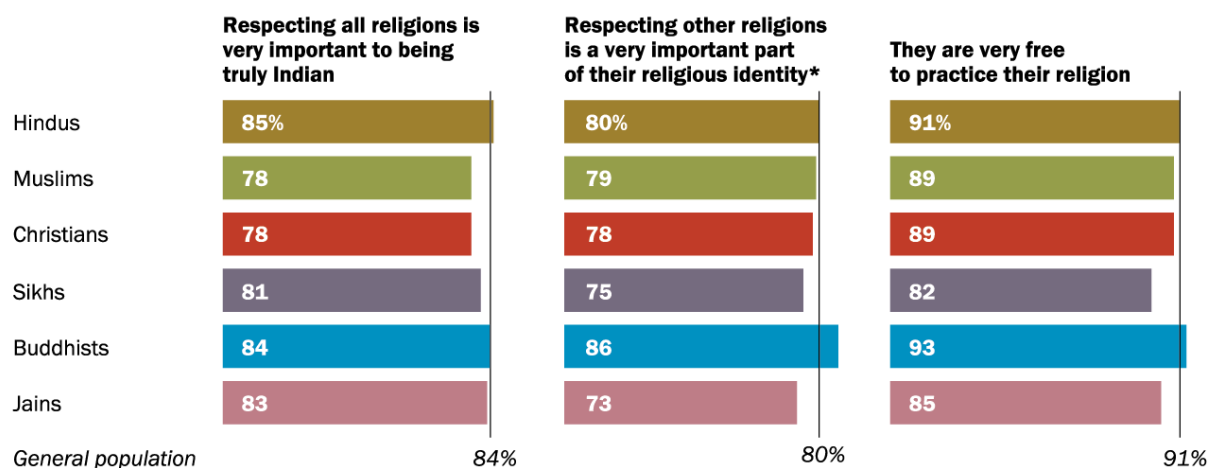
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Religion in India:Tolerance & Segregation Survey- Overview ...

Survey by Pew Research Centre conducted a survey in India on Religion and India: Tolerance and segregation result of which was published in June 2021.

Indians feel they have religious freedom, see respecting all religions as a core value

% of Indian adults who say ...



* Respondents were asked, "Is respecting other religions a very important, somewhat important, not too important or not at all important part of what being [Hindu/Muslim/etc.] means to you?" The very small share of respondents who do not identify with a religion were not asked this question.

Source: Survey conducted Nov. 17, 2019-March 23, 2020, among adults in India. See Methodology for details.

"Religion in India: Tolerance and Segregation"

PEW RESEARCH CENTER

Findings ...

The Survey covered the following :

1. Religious freedom, discrimination and communal relations
2. Diversity and pluralism
3. Religious segregation
4. Attitudes about caste
5. Religious identity
6. Nationalism and politics
7. Religious practices
9. Religious clothing and personal appearance
10. Religion and food
11. Religious beliefs
12. Beliefs about God

Appendix A: Methodology

The forthcoming MGA News Letters will have the details of the findings of the entire survey.

In this edition, the Overall Findings are listed

Overview – RELIGION IN INDIA – TOLERANCE AND SEGREGATION

1. Indians feel they have religious freedom, see respecting all religions as a core value
2. India's religious groups generally see themselves as very different from each other
3. Stopping religious intermarriage is a high priority for Hindus, Muslims and others in India
4. Substantial minorities would not accept followers of other religions as neighbors
5. Most Hindus in India say being Hindu, being able to speak Hindi are very important to be “truly” India.
6. Support for BJP higher among Hindu voters who link being Hindu, speaking Hindi with Indian identity
7. Among Hindus, large regional divides on views of national identity and politics -
8. 64% of Indian Hindus ... being Hindu is very important to be truly Indian
9. 59% of Indian Hindus ... being able to speak Hindi is truly Indian
10. 49% of Indian Hindus ... voted for BJP in 2019 election
11. 30% of Indian Hindus ... voted for BJP and it is important to be Hindu and speak Hindi to be truly Indian
12. Among Hindu voters in India, religious nationalism is accompanied by heightened desire for religious segregation, greater religious observance.
13. Hindus who see Hindu and Indian identity as closely tied express positive views about diversity – 53 % of population feels it benefits the country, 24% harms the nation, others being neutral
14. Vast majority of India's Muslims say Indian culture is superior
15. Overall, one-in-five Muslims say they have personally faced religious discrimination recently, but views vary by region
16. Muslims in India support having access to their own religious courts
17. More Muslims than Hindus in India see partition of the subcontinent as a bad thing for communal relations

CASTE IS ANOTHER DIVIDING LINE IN THE INDIAN SOCIETY AND NOT JUST AMONG THE HINDUS

18. Most Indians say they belong to a Scheduled Caste, Scheduled Tribe or Other Backward Class
19. Relatively few in India see widespread caste discrimination; perceptions vary by region
20. In the South and Northeast, many Dalits say they have faced caste discrimination
21. Most Indians say it is very important to stop people from marrying outside their caste

RELIGIOUS CONVERSIONS IN INDIA

22. Religious groups show little change in size due to conversion
23. Hindus gain as many people as they lose through religious switching
24. Vast majority of Hindu converts to Christianity in India are concentrated in South

RELIGION IS VERY IMPORTANT ACROSS INDIA'S RELIGIOUS GROUPS

25. Most Indians have a strong connection to their religion -84% consider religion important to their life; 76% know a great deal about their religion and its practices; 59
26. Indians say life's milestones should be marked by religious ceremonies -76% have baptism or religious naming ceremony, 85% have religious wedding ceremony for them or children, 85
27. Near-universal belief in God, but wide variation in how God is perceived -79% believe in God with absolute certainty; 17% with less certainty, 3
28. One-third of Indian Buddhists do not believe in God
29. In India, most Hindus and some members of other groups say there is one God with many manifestations – 35% believe in only One God, 54% believe in only One God with many manifestations, 6% believe in many gods, 3% do not believe in God

30. many manifestations
31. Most Hindus feel close to multiple gods, but Shiva, Hanuman and Ganesha are most popular
32. More Hindus feel close to Shiva than any other deity
33. Sidebar: Despite economic advancement, few signs that importance of religion is declining
34. Indians show high levels of religious observance across socioeconomic levels -97% believe in God, 60% pray daily,84% believe religion very important in their lives
35. Overwhelming shares say religion was very important to their family growing up (88%) and is to them personally now (84%),
ACROSS INDIA'S RELIGIOUS GROUPS, THERE IS WIDESPREAD SHARING OF BELIEFS, PRACTICES, VALUES
36. Respecting elders a key shared religious (90%), national value in India (88%)
37. Some religious beliefs and practices shared across religious groups in India – 74% women wear bindi (except muslims, christians and sikhs) 76% believe in Karma, 40% in reincarnation,73% in fate, 84% believe Ganges water can purify,49% believe in angels or benevolent spirits.
38. Indians of many religions celebrate Diwali (85%), 17% Eid, 18% Christmas
RELIGIOUS IDENTITY IN INDIA – HINDUS DIVIDED ON WHETHER BELIEF IN GOD IS REQUIRED TO BE A HINDU, BUT MOST SAY BEEF EATING IS DISQUALIFYING
39. India's Hindus mostly say a person cannot be Hindu if they eat beef (73%), celebrate Eid (63%), do not celebrate Hindu festivals(56%), celebrate Christmas(52%), do not believe in God (49%), never go to Temple, never pray (48%)
40. In India, Hindus' views toward beef consumption linked with attitudes towards segregation, nationalism:
41. 49% among those who say that a person cannot be a hindu if they eat beef, are not willing to accept people of atleast one other religion as a neighbour
42. Sidebar: People in the South differ from rest of the country in their views of religion, national identity
43. Indian Muslims more likely to say eating pork is incompatible with Islam than not believing in God
44. Indian Muslims are as religious as Muslims in neighboring countries, but fewer say there is just one correct way to interpret Islam- 91% say religion is most important to them, 38% pray five times a week, 70% attend mosque once a week, 63% believe there is only one way to nterpret the teachings of islam
45. Overall, Indian Muslims' level of belief in heaven, angels resembles Indian Hindus more than other Muslims in South Asia – in Heaven (58% Muslims, 56% Hindus); in Angels (53% Muslims, 49% Hindus); in Fate (63% Muslims, 73 % Hindus); in Evil Eye (51% both Muslims and Hindus in India)
46. more than other Muslims in South Asia
47. Most Indian Muslims oppose triple talaq (44%)
48. Sikhs are proud to be Punjabi and Indian
49. Vast majority of Sikh adults in India say they keep their hair long (76%)
50. India's Sikhs are nearly universally proud of their national, state identities (93%)

Note:- It may be mentioned, the research by Pew Research Centre is the first of its kind done in recent times with a sample size of 30000 respondents across the states to gauge the opinion of the Indian Population. While the sample size taken for the survey may be perceived as to little to make findings significantly credible, this survey do indicate an overall trend that is seen to be emerging gradually.

The overall findings of the survey however presents certain perception of the people of our country and these perceptions as listed in the findings may turnout to be certain socio-economic-religious signals that call for a review our existence, survival and growth, our missionary endeavours and religious activities. The Church- the laity, clergy and religious now clearly need to wake up to the growing realities in the socio-economic-political-religious spheres that is taking place at a fast paced tempo.

One of the findings of the survey pertains to the seemingly growing support for authoritarian rule across communities and growing trend towards nationalism. This could spell doom for the healthy growth of democracy in the country.

Recently, China has celebrated its 100th year of its Communism and China's rise as a Super Economic World Power. While most of the nations of the world are worried about the growing clout of China, these nations would be looking at India as the buffer against the Chinese political, economic and social onslaught as India has demonstrated its resilient democracy election after election. However the survey findings could signal a growing dilution of the democracy in India over a period of time.

It remains to be seen whether the trends as per survey will stand the test of time and hard core realities of day to day living and the economics of rising prices, costs, inflation, growing unemployment,a depleting household income and the impact of the Covid 19 Pandemic.

.....End