

Cutting Through Perplexity Among the Youth: Tough Task for the Missions of Today – an Indian Perspective

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In an age when truth is relative, and when appeals to emotion shape the truth, we are left to wonder what is there that the youth of today are seeking in life! Are they seeking truth, love, beauty, meaning, wealth, name and fame and happiness? The speed of life thrills everybody. Expertise and perfection in every department have multiplied. Material resources have grown manifold. Natural resources have been plundered at will, and the world is devastated brutally. Mountains are flattened, plains are scooped, rivers are ruined. Still the search for more material wealth is rising unceasingly.

Does one look for an answer to the questions that are arising everyday? When questions themselves are so realistic, artistic, and beautiful, why must one go for an answer after all? It looks as if dwelling in the ambiguity of questions itself is the satisfaction that people are looking for. Getting something that is more humane or beneficial for everybody is out of the question.

There are a number of questions that pop up to disturb minds: “Is the other person and the other community essentially a part of humanity?” “Are the material world and Nature allies for the happiness of humanity?” “Are the poor and the marginalized integral parts of this glittering world?” “Are religion, community, family, and social systems of any significance in the present world?”

The subject matter that I have chosen for this paper is a result of reality based on studies of India East Province of the SVD, and therefore it has involved more field-study than academic research. Here, I have tried to present my findings of interaction with the youth of five Parishes where the SVD missionaries are working. Out of these five parishes, three are rurally based, whereas the other two are a combination of rural and urban.

For the collection of data, two methods were used. The first was analysis based on my collection of written responses from the youth who completed the questionnaire that was circulated. Over three hundred responses were received. And, the second is analysis based on my collection of responses through direct discussion with youth groups, based on the questionnaire given. The respondents of both groups could be divided into three distinct categories: current college students studying for graduation and post-graduation, the college-educated but unemployed, and third, less educated youth staying at home and working some sustenance jobs in their villages or towns.

THE BACKGROUND OF THE AREA UNDER STUDY

Before we begin to consider the perplexity of the youth of this area, let us consider their existential background, so that we can understand the situation that brought them to this state. The area of study was geographically contained because to make a comprehensive study on any given topic related to India is vast and complex. Therefore, the area I researched is India East Province of SVD, which includes the States of Odisha, West Bengal and Jharkhand. The Mission in this province is significant among the tribal people, though the dominant Hindu community surrounds them. There is also a significant presence of the Dalit community, i.e., those who belong to the lowest and most oppressed strata of the Hindu society. However, the SVD has been primarily working with the tribal people who form an overwhelming majority in the mission.

India has no less than 437 tribes (groups of Indigenous People) who are subdivided into 705 groups. Odisha, the State in concern here, has 62 tribes. But the SVD is working with basically six tribes – Oraon, Munda, Khadia, Kisan, Ho, and Santhal. The majority of the mission centers in the India East Province are in the rural areas, though there are Parishes and Institutions in big cities too. Though the mission is predominantly among the tribal people, it cannot be termed as a tribal mission because of the powerful influence of various other groups with whom there is regular interaction.

The Christian mission entered this region towards the end of the nineteenth century, and by the first decade of the twentieth century it was firmly established. Though initially both Catholic and Protestant missions were active in the area, the Catholic mission gained prominence as the years went by. Belgian Jesuits had their first establishment in 1908, and by the Independence of India in 1947, they built a huge mission territory with five large parishes. It was a time of feudal rulers, and the Jesuits had carved out their mission territory in three of these feudal states – Gangpur, Bonai, and Bamda.

The Jesuits found it hard to maintain the mission due to the fallout of the Second World War (1939-1945) as they were hard-hit by paucity of personnel and financial aid. As a result, they handed over this huge mission territory to the SVD in 1948. Thus, the SVD obtained a truly large mission territory spreading over three feudal states with a Catholic population of about 65,000 (Soreng, 2008: 360). The SVD developed this mission into a still larger mission territory with the addition of another feudatory state, i.e. Sambalpur. They also opened more mission stations in the other three feudal states.

The SVD mission in the State of Odisha alone spreads over districts full of rich mineral resources, and this has propelled the establishment of over a hundred industrial units, including factories, mines, and dams. Consequently, a significant area of this tribal region saw the emergence of industrial towns and cities where a mosaic of ethnic communities lived. In a region where mostly the tribal communities lived, there were heterogeneous communities consisting of many groups of people.

At the moment, Sundargarh district of the State of Odisha alone, where the SVD presence is the highest and most influential, has no less than sixty-two large and small factories (Ministry of MSME, 2017-2018:10-13), fifteen mines and fourteen dams. These three industrial components – factories, mines and dams have firmly established the industrial movement in the district. Now the industrial impact is felt in all parts of the district – urban and rural.

Sundargarh district is mineral-rich, having huge deposits of iron-ore, coal, limestone, zinc, and dolomite. The region is composed of a number of small and big mines-towns that have heterogeneous communities. The mineral materials are partly used by the industries in the district while the rest are transported to all parts of the country or are exported overseas via seaports in Odisha. Industrial towns like Rajgangpur and Rourkela dominate the economic and social life of the district. Decent development of roads meant for industrial transport of exports allow for access to all the latest fronts of technological advancements in all areas – urban as well as rural.

Day by day, the tribal population diminished in the area due to the in-migration of industrial employees from different parts of the country. Due to clever manipulation of the acquisition of land, land grabbing, displacement and rehabilitation, industrial towns have become a new home for industrial settlers. Meanwhile, the original inhabitants of the place, i.e. the tribal people, have become settlers in the peripheral villages or settlement-colonies on the fringes of the industrial towns. There has been gruesome violence against the local or original inhabitants, and while some of them are adequately compensated and rehabilitated, some are only compensated partially. Other injustices are just brushed aside, for which, the perpetrators use dubious reasons.

The economic standards of the people have generally improved. People have money at hand for their sustenance. The prudent and clever people have benefited to some extent, but many have been impoverished due to the mishandling of hard cash. The tribal and the marginal people have in general failed to adjust to the monetary economy, and many households have gone to ruins.

Industrial evil of various forms planted itself with firm footing around the industries. Industrial towns like Rourkela, Rajgangpur, Bisra, Kuarmunda, Birmitrapur, Lanjiberna etc., and the bus-stands and railway stations became hubs of hooliganism. Land alienation and land grabbing in the name of industries and industrial settlements have become rampant. Social destabilization and cultural degradation has unsettled the social and cultural life of the district. Life in rural areas is normally based on family, society and culture, whereas life in the towns and cities is more individualized. The traditional values are missing.

Modern education entered the region mainly through missionary endeavors. Prior to this, there were just those that were run by the kings in the capital of the kingdom. At the moment, there are 224 educational institutions run by the diocese as well as various religious congregations in the diocese of Rourkela alone (Directory, 2017-2018:

3). There was a joyful urgency behind the educational movement that was created by the mission, because these schools were not just educational institutions; they were critical platforms for the all-round development of the tribal people. Fr. Marian Zelazek SVD, who was in charge of the school of the diocese for many years, recounts:

“New schools were constantly opened, and to tell the truth, no one knew how many there were. When in the year 1962 we took the exact stock of our primary schools, we found that there were 171 of them. I loved these little primary schools in the jungle. Being the secretary of the Catholic Schools Committee, I visited them all. They were the sign of our Lord Jesus Christ, present for 24 hours in the village. You could feel it. They also laid foundation for the careers of many adivasis (indigenous people), who later became skilled workers, teachers, doctors, lawyers, engineers, administrative officers, priests, brothers, sisters an even bishops.”

Due to massive industrialization, nature has been ruined ruthlessly. “The green canopy over revenue forest areas is being erased with impunity as the Forest Department has no say over them. River banks, hillocks to other vacant areas under the Revenue Department are ‘mysteriously’ slipping into the possession of business houses with official connivance”. This description laments the alarming situation of green erasure in the district of Sundargarh. Due to massive industrialization of the district and the mindset of the industrialists, the forest cover in the district is depleting fast. This has created a massive impact on the social and economic life of the people. This also has created tremendous change in the attitude of the people who live here.

THE MARVEL OF THE OPEN WORLD THAT ALLURES THE YOUTH

The complexity of the situation confuses the youth badly. In addition to their existential situation, the powerful trends of the present world impact their life and behavior tremendously. Let us cast a glance at various elements that cause confusion and perplexity. Though the area in concern is dominated by local tribes, people living there are not ignorant of the happenings in the world. The region dominated by tribes is not apart from the impact of progress that is sweeping the towns and cities and villages. Modern education, industrialization and cross-current waves of socio-political or religious realities are not distant from the people at all. There is an industrial vibe all across the region. Hence the people, particularly the youth are true participants in the formidable trends of the time.

Industrialization, open society and culture, and monetary economy have flowed into the area over the last five to six decades. Rural based people have been exposed to the open society and culture during this time, and even now the process is going on. Rural minds have failed to adjust to the fast pace of life and quick change of things. And for the youth, it is all overwhelming and unbelievable.

Smartphones have penetrated rural areas considerably. No areas in the district are so remote that the mobile network is unavailable. Thus, direct as well as indirect impacts of smartphones are massive on the rural youth. The surge of smartphones among the youth of the towns has created waves in the semi-urban or rural areas too. The youth are swayed by these things without considering their benefits or drawbacks, and thus this impact is more emotional than rational.

Online classes during the Covid-19 period gave further boost to the already existing surge of smartphones. Besides the necessities in the field of education and career, mental and sensual satisfactions delivered through smartphones are irresistible attractions for them. Smartphones offer young minds their world of dreams, which the youth have neither the power nor desire to deny and resist. They have choices galore. For them, everything looks good and satisfying. The powerful and captivating display of material goods, and the new values and principles of life presented through smartphones are just marvelous for them.

Smartphone-wielding youth think themselves intelligent, capable and self-sufficient. For them, smartphones and other gadgets have become a necessity. These gadgets give them the joy of knowing, feeling, being, having and doing. It gives them a domain where they can really dwell for a long time. The virtual reality and the virtual world give them a taste of immensity and infinity. Thus, their life is vibrant though fraught with concerns and dissipation.

Love and friendship is another aspect that is so openly available in audio visual media platforms through the internet. The rural and tribal mind, which was trained in traditional or religious restraint and caution is plunged into free and open love and friendship through these platforms. Social norms and community restraints are bypassed at will, and inter-caste marriage and live-in relationships have become fads in towns as well as in villages. This is where the youth are more aggressive, rebellious and unrestrained, causing great concern for society.

Fast food is tasty and irresistible for the youth. It is fashionable and exciting without any formality of hotels or restaurants. Fast food centers look new and stylish, with roadside views where people can enjoy watching traffic. Who cares about the dubious and cheap ingredients, oil and spices that are used in it! Who cares about the obesity that it causes! Elders, doctors and parents keep telling the youth about fast food's evils or health-hazards, but its attraction and emotional appeal are just too much for the youth to resist.

Fashionable dresses, beauty treatment in beauty parlors, use of cosmetics and other trends have become the craze of the youth of towns and cities. Because of this, the town-youth are the object of admiration as well as envy of the village-youth. Money is the ultimate need, and in order to have it, having no means is unacceptable. For the youth, advertisements, promotions and allurements are more believable. On this ground, community norms and social sanctions are not strong enough to check the thrust.

Within barely three decades, tribal music and dance have changed drastically. Innovation in tribal music with the use of the digital audio-visual system has brought in a total upheaval in the field of music and dance. Tribal music arranged through electronic keyboard and octapad rhythm has captured the imagination of the tribal youth. This music has spread in tribal areas like wildfire, and the traditional instruments are relegated totally. New dance-steps are discovered to accompany these songs. These dance-steps look similar to the traditional *tribal* dance, but they are not, because they lack the properties and characteristics of tribal dance.

Drinks and drugs have powerfully entered the tribal and rural world. There are some professional peddlers of drugs who risk everything for instant satisfaction and high monetary gain. Youth and students have underground access to all these places and persons, and they indulge in drug substances as per their financial capabilities. For the youth and students, recreational drug use is a matter of adventure and games, because these take them out of the normal world and serve them instant pleasure.

Local liquor as well as foreign liquor are sold despite social bans and government restrictions. Although the sale of local liquor is banned, there are people who take risks to brew local liquor in the deep jungles or ravines or even in their houses. Due to large scale demand for this liquor, dubious and harmful ingredients are used for fast brewing. Many youths fall easy victims to this and face all sorts of evils and life-hazards.

Emotional manipulation of the pliant youth is perhaps the most disturbing concern in the area now. Rich political parties, industrialists and fundamentalist religious organizations capture the youth for their selfish gain by offering them money, cheap recognition, free food and drink, and joy-rides. These powerful groups make the youth pawns to perform dubious acts in various fields. Swayed by powerful allurements, the youth indulge in acts of crime and ruin their lives totally. Powerful brainwashing is behind all these temptations, and these youth grow up as tools of the rich and the powerful. Thus they become obedient arms of dangerous people in the society.

PERPLEXITY AMONG THE YOUTH

Standing in the open, the youth are perplexed knowing not what to be or what to do. Perplexity is an existence that has charmed the generation of today. Looking east, west, north and south, one is thrilled within the fast moving trends. And, with food and drink available at every station, why bother for anything lasting and storable. Who cares for truth, ethics and morality apart from themselves? And, who cares for what is good apart from the orthodox old-timers. The Gen-new are looking all around with awe and wonder, and are trying to choose what satisfies them for the time being.

Media has taken the side of the rich, powerful and the ruling class. It has a sweeping impact on everybody, and it shapes the mind of the people as well as the course of action of the area and the nation. Agendas of the rich and the mighty sweep the streets. There is a race to establish one's viewpoints over the cries of the poor, but the youth is searching for fulfillment in their cell phones and in the virtual world.

Monetary transaction of crony capitalists is seen in millions and billions, while the youth is trying to rouse itself out of shock.

The communications media has a lot to do with influencing the minds and establishing truths. But when the media is captured by the rulers, the rich and the powerful, it is ultimately the truth that suffers. News, views and reviews are all either bought or forced to support the line of the rich and the powerful. Truth is suppressed and untruth is established through print, audio and video, and with all propaganda machinery. So much so that, in India the media is termed as *Godi* media, or lapdog media, that always favors the Government and the corporates.

Today, it is an age of advertisement and promotion. Truths are created for monetary gain and gaining power, but the youth and the students believe what is told by the models and the icons on their screens. They are swayed by their emotional appeal and buy goods that bait attention through allurements. They also follow the truth and values that they see propagated before them with digital perfection. The appeals of the models and icons stick to the minds of the youth and students and influence their choices, leading them to drastic consequences.

The influence of social media is all-encompassing in the lives of the youth and children. Over the past two decades it has established itself as the center of their lives, presenting both new challenges and opportunities. Though the youth and students of this area are aware of various social media platforms like Instagram, YouTube, Facebook, WhatsApp, Twitter, TikTok, Pinterest and Snapchat, the most used ones are Facebook, WhatsApp and YouTube, and the types of social networking sites used more are image sharing, video sharing, chat, movie and porn sites.

Apart from educational and instruction sites that came up strongly in use for online classes during the Covid-19 period, and those required for employment preparations, the rest of the time the aforesaid sites and social media platforms are used for hours for sensual satisfaction. Due to regular use of these sites and social media platforms, the mindset, attitude and character of the youth and students are built up by these. There are no other sources of information, instruction and education that are more effective than these.

Agendas of the rich, powerful and ruling class dominate social media platforms and sites. For these magnates the youth and students constitute huge marketing targets as well as for planned perpetration of communalism so that their plans may be successful. Village youth are easy targets for such things as their allegiance is influenced by emotional appeal coupled with gainful allurements. Life in rural areas is dominated by local political leaders, village representatives, village leaders, and industrial agents. For them, the semi-educated and unemployed youth are easy to distract, because most of these youth would be happy for small gain in whatever way possible.

The perplexity of the youth is seen in numerous aspects of their lives. In none of these do the youth feel comfortable to live or to act. To name a few, here are some

prominent spheres that impact youth significantly: religious, educational, cultural, emotional and social.

RELIGIOUS SPHERES

Religious forums occupy very significant space in social media platforms. The communally aligned ruling class invest great amounts of funds for brainwashing the gullible minds of the youth and students for their own political gain. Thus, hate campaigns against the opposition abound on social media platforms and sites. Anti-Christian, anti-tribal and anti-minority propaganda occupy a huge space in social media, obscuring the atmosphere with hate-speech.

As far as the anti-Christian brainwashing is concerned, this has taken a strong root in the country as individuals and parties with vested interests have avowed stands to diminish the Church at all levels. In the State of Odisha, the anti-conversion law (*The Orissa Freedom of Religion Act, 1967*) was enacted in 1967. After that, the anti-Christian propaganda increased significantly. The brutal burning of EMS missionary Graham Steins and his two sons Philip and Timothy in 1999, and the insane Kandhmal violence in 2007, 2008 that left trails of death, destruction and untold human misery, are two shattering events that shook the whole country.

Jesus Christ, Christianity, Christians, Church, Pope, Sacraments, Mary, and other doctrinal teachings are deliberately vilified through anti-propaganda using counter indoctrination, counter mobilization, planned activism and media manipulation. Due to the paucity of Catholic media platforms and abundance of other denominational platforms, the Catholic youth are indoctrinated by other denominational teachings, and consequently they drift away from the Catholic church. The Catholic youth are confused because they have powerful vilified versions of teachings on their media platforms.

As far as the non-Christian tribal youth are concerned, they are pretty well misled and convinced about Christians being anti-nationals, foreigners, and destroyers of religion and culture of the country. They are convinced that the Christians are to be protested on all fronts using all available means and methods. Consequently, catholic schools, colleges, training institutes, social service centers and activities, medical service, holy Eucharist, feasts and other celebrations are viewed as forums for conversion.

The youth and the students are the prime casualty of the hyped sentiments. Searching for knowledge, meaning, and purpose of everything, they are stranded in between messages because of partisan propaganda. Electronic media inflames the minds of youngsters with perplexity, confusion and uncertainty. The youth just cannot decide which religion is good or meaningful for them to follow, and what is the truth behind the multiple truths that are circulating in media platforms.

EDUCATIONAL SPHERES

Education fails to carry meaning for them. Values of equality, fraternity, justice, peace, charity, love, unity, liberty etc. appear just high ideals unsuitable for them at the moment. On the other hand violence, hatred, bigotry, communalism, hooliganism, propaganda etc. are attractive for them because they are well supported by powerful media, powerful political parties, the corporate sector, and religious institutions. These bear big promise for the future. Tribal youth are divided into groups with allegiance to the influential religions and political parties. Teachers who have no visible religious or political allegiance are seen as less influential.

Educational quality in public schools and colleges has gone down. Mission schools —which were once backbones of the church activities, and main institutions for value education, character formation and personality development — are targeted for systematic harassment. Unfair means of passing school and college exams have resulted in collapse of quality education. This has caused a big fall in the general quality of human persons and society. Thus, civil behavior, ethics, morality, manners and etiquette have dropped substantially.

Failed or dropout students and youth abound in the villages and towns. Thus, due to lack of employment, boys opt out to work as labor-class migrant workers, and girls opt out for domestic work in cities and towns all over the country. Most of the cities and towns of India abound with workers from our area. Back home, villages and towns are bereft of young boys and girls. Some of these youth have decent employment in their destinations, but most of them find themselves in a miserable state. This causes great misery to the tribal populace in the hometowns of these youth.

SOCIAL SPHERES

Perplexed youth and students view social systems, social norms, and cultural practices as rudimentary and orthodox having no benefit for them. Therefore, they bypass family, tribe, clan, and social administrative bodies as unnecessary burdens. On the contrary, they feel and experience free and liberated life in their own circle. Marriage norms and traditional social practices are flouted without any fear. Tribal cultural music and dances are spurned by them, and new music originating in Europe, Americas or Africa are more attractive to them.

Shouting and screaming on TV debates are being taken by youngsters as normal ways of expressing opinions. News and views presented with emotional tones and high decibel volume by partisan news anchors, debaters or presenters create sensation among young viewers. Gruesome violence and vengeance presented and justified in movies and TV serials are taken as normal imitable qualities for youngsters in order to achieve their goals.

Suppression of truth, creation of sensation and purposeful defamation of persons in media platforms in order to defend and protect the rich, the powerful, and the rulers

bewilder the youngsters. Huge funds allocated for misinformation and disinformation have caused the collapse of ethical values. The smartphone-wielding youth are aware of it through various sources. This knowledge forms their conscience, values, ethics and morals.

Dominant cultures have created fictitious narratives about the origin, migration and life of lesser cultures, and through the dissemination of such information they establish their views in the minds of the students and youth. They implant their own history, culture, religion and social behavior on all, and suppress all others. Even to this day they are rewriting fictitious history, myths, norms and practices which glorify themselves so they can dominate others. The minority cultures have no way to overturn them, or re-establish their own in the society.

The youth are perplexed as to what is the best, and what they have to choose in life to be happy and successful.

CULTURAL SPHERES

The youth are perplexed about which culture is their own and which is not, which culture is good and which is bad. Industrialization of the area, education, employment, mixed community and the media upsurge has destroyed the culture of the place. Many cultures of the communities are either destroyed, destabilized, changed or replaced. Birth, marriage and death rituals and practices are no more a particular focus of the tribes now. All of them are influenced by the culture of other tribes and other communities. Traditional practices and behavior patterns are compromised by all tribes irrespective of their religious allegiance.

Tribal myths and stories are distorted by fusion, alteration and adaptation. In the past, every tribe had its own myth of origin, migration and life. Now these myths are influenced by each-others' myths, folktales and stories, and altered or adapted according to convenience. For example, among the four tribes of the area who have lived together for a long time and adopted Christianity, their myths of origin, migration, life, feasts and festivals appear basically the same, and at this moment it is hard to tell which aspect is exactly whose.

PERSONAL AND EMOTIONAL SPHERES

As far as the practice of Christian faith is concerned, church attendance of the youngsters has dwindled greatly. Late rising due to late night viewing of exciting programs on the mobile phone, laptop or TV their shaky faith-life and absence of prayer keep the youth away from Holy Eucharist even on Sundays. A general church-disorientation prevalent among the youth-circle is the reason for this slackness of faith life. Due to the breakage of family and social system, the church circle too seems to be drawing to a standstill.

The youth find their negative moral strength from the loose faith-life of the educated and employed people in the church. Most of these educated and employed people are quite far from the church-life and faith-life, and their slack attitude slackens the wavering minds of the youth even further. The youth are also influenced by the other denominational teachings so abundantly available on the media platforms. The Catholic circle is normally less vociferous in matters of teaching, preaching and proclamation. Thus, most Catholic youths tilt towards wrong teachings about the Church, Pope, mother Mary, sacraments, icons etc.

THE MISSION AHEAD

The mission of the church spreads goodness and wellbeing without counting the cost. The church tries to reassess and redefine the relevance of social and spiritual values in concrete and parochial terms. Despite the devastation all around, she is committed to personal, family and community wellbeing in the present life and in the life after. Yet, the catholic mission seems to have entered a slow mode. The church itself seems to have lost much of the vibe due to the powerful onslaught of the relative truths and powerful attractions of the world.

The way ahead is not easy. The mission, too, is perplexed just as the generation is perplexed. The scripture is de-mythicized way beyond one's imagination. Most people of this generation think that they know the scripture well, and understand its standpoint sufficiently. They think that religion has nothing more to offer to them than some antiquated values and norms which are unsuitable for the present time. There are new human problems, new understanding of humanity, poverty, ethnicity and violence. Some trends infiltrating from the west sell dreams even in village pathways here.

Often the mission endeavor sticks to the basics, all the while reinterpreting the call of Jesus and applying it to the time. Sometimes, the racing youth looks back and heeds the call. This effort may look too little, but in the given situation, this is the best that could happen. We plant the seed with hope, even in the dry or infertile land. We also keep abreast with them, giving them valuable support.

The youth need accompaniment in their digital journey. If the older generation does not follow the younger generation on their way, soon the gap is going to be unbridgeable. Despite their dislike for the company of the elderly, the youth need them. It is necessary that the two generations remain connected. And, it is necessary that the older generation make a conscious effort in this regard. It has to find a way to penetrate the private world of the youth, and create a space for themselves in order to accompany. It has to follow the way of science, technology and electronics, because these things are going to stay, or evolve into something newer, rather than go back to the state where they were not there.

Though the youth are swayed by the wave of postmodern post-truth trends, all are not carried away by it. There are many who have found steady feet on the

ground despite the powerful undercurrent of novelty. The poorer lot in the rural areas as well as those in the urban areas are influenced by the new trends, but they are not in a position to immerse in the stream totally. They are the ones who hold on to the old grittily. A clear example was seen in the following incident that took place at Sundargarh, a prominent town-center in the INE Province:

There was a critical evaluation of the present situation of the Deanery in the diocese of Rourkela on the occasion of the Synod on Synodality. On the question of the impact of the present trends on the youth and students, on how much they were affected by it, the report divided the affected persons into three groups; (a). *Highly affected*, (b). *Moderately affected*, and (c). *Less affected*. This clearly reflects the existing situation on the matter that we are discussing. Despite the powerful pull of the new trends, there are three categories of the affected; the impact is not universal. And, the category (b) and (c) are the ones who are either slow in their response to trends of the time due to their own personal attitude or ability. Education or lack of education, high social status or low, wealth or poverty, and various religious allegiances have nothing to do with it.

Normally, the categories (b) and (c) go slow despite the powerful and fast-paced trends of the time. Rather, they stick to traditional values, family, community, culture, social system, and religion. Society moves ahead with multiple mindsets together. None of the groups move totally alone. The mission has to nurture these groups first for a positive outcome before it chases the fast running groups and catches up.

The mission has to update itself from time to time on its basics as well as its progress. In an era when movement and speed are powerful determinants of progress, an immobile posture is going to be devastating. Its life has to grow richer and sharper on its basic content as well as the progressive dynamics of life. No one can live a steady life without living its basic content, and so also no one can grow in life without heeding its progressive dynamics. Human life is surrounded by resources of various kinds and qualities. One has to be clear as to what is basic, and what is progressive.

Faith, scripture, church, sacraments, family and community are the basis of the Christian life, and the creation, nature, ecology and climate are the supportive base of everything, whereas all organizations, institutions, activities, education and culture are its progressive dynamics. Despite storms and floods the foundation has to remain firm so that the upper edifice is erected again.

There has to be a way to fuse the present and the traditional media platforms, so that there is a continuity with innovation. When the generation has entered into a progressive mode, a look back on the traditional way will need clear conviction and strenuous effort; but for the sake of comprehensive growth this is necessary.

Nature, climate and ecology have to be the mother habitat that need to be treated with reverence and love. Material greed has to be curtailed with ethics, morality and spirituality. The divinity of human life and the world have to be re-established so that humanity does not end up being just a lump of matter or a horde of animals.

The youth are to be made an integral part of church life, administration and activities. Let there be more and more youth involvement in the church. There have to be more youth movements so that the youth come out with their dream and energy to create a space for themselves in the church. Let the youth be made missionaries of their own kind and caliber, so that they can dare all odds with their spirit of adventure.

The world needs a new narrative built up on the existing foundation. Let the youth be prompted to create this narrative and push it to the social, academic, administrative and cultural front so that it can draw the new generation of youth in the terms that they understand and are comfortable in. Let them enjoy being what they are, doing what they do, and becoming what they want, based on the foundation that has endured for ages. Let the youth be a generation that emerges from the debris of the old, not something that has emerged out of the blue.

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