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From Mirpur to Bethkundu Suklalpur: Reflections
of Cultural Transformation of Portuguese Settlers
over a Period of Six Decades

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Abstract

Mirpur, a Christian village, situated in Mahishadal Police Station, near Geonkhali, Purba Midnapore District of West Bengal is not too far from Kolkata (the state capital). At the end of the eighteenth century, this village was donated to a few Portuguese people by the Queen of Mahishadal due to their bravery and devotional work with the Mahishadal Rajbari in making it free from the hands of the Bargis. As a result, ultimately, they worked as protectors and drove away the Bargis (Maratha plunderers) from that area. Gradually, with time, they established their rights as citizens of the locality. Side by side, social researchers from different branches have been interested in knowing their socio- political, economic, and cultural adjustment to the existing local population. This study is purely based on field views to observe their changing lifestyles after sixty years, as this village was studied sixty years ago. It focuses on three major issues: infrastructural changes, changing relations in their everyday lives, and newly developed attitudes and socio-political identity over this period.

Key words: *Christian village, Cultural Adjustment, Field Views, Changing Lifestyles, Socio-Political Identities*

Introduction

Mirpur, a Christian village near Geonkhali, Purba Midnapore, is well known to the neighboring people which is 100 kilometers away from Kolkata. The village was settled by the Portuguese people who came to this area during the reign of King Anandalal Upadhyay of Mahishadal in the later part of the eighteenth century. Mirpur is not only the Portuguese population's settlement in the district of undivided Midnapur because in mid-16th century in different parts of Bengal, various settlements of the Portuguese population were developed as they had skilled knowledge about fighting both sea and land. Nearly three hundred years before a few Portuguese (gunners) were brought by the Queen of Mahishadal (O'Malley 1911, Compos 1919, Basu 1939, Ghosh

1957, Karan 1958).

‘They were identified as protector heroes and brave fighters... During the Pan-Indian movement in 1942, and in earlier anti-British movements, the Christians fought alongside the Hindus against British rule. The Muslims in the district allied themselves with the British, hoping that such an alliance would ensure the creation of Pakistan (Chakrabarty 1992)’.

They were transported here only to protect the kingdom of Mahishadal and its neighboring areas from the hands of the ‘Bargis’, the Maratha plunderers. Finally, they were successful and made Mahishadal free from the ‘Bargis’. After that long battle and their love for the place, they wanted not to leave it. For rendering their service devotionally, the then Queen donated 200 acres of land to them and named the village Mirpur for their habitation. After getting lands from the Mahishadal Rajbari, they settled there. Since then, this place has been popular and acknowledged as a Portuguese Christian village in this district.

At the end of 1960s, the borders of the Midnapore district were restructured as a measure to help the national integration of India. The village of Mirpur became extinct and gave way to two new villages: Bethkundu and Suklалpur. The Christian community settlement is located exactly south of Suklалpur and north of Bethkundu. This place is known as Christianpalli (literally the Christian village), though, at the beginning of the 19th century, it was known by the same religious groups as Feringui 7 Para (Campos 1919). Today, Mirpur is the name used in cartography, in the works of Basu, and in O’Malley’s census. Mirpur is also used in a very particular and friendly way by the Christian self-style’ upper class ‘with Portuguese surnames’ (Caixeiro2000).

Objectives

The major objectives of the study is to find out the cultural transformations of the Portuguese settlers over a period of six decades. The earlier study done by Bhowmick in the 1960s has been considered a point of reference to highlight the following changes over these periods. These are as follows:

1. Infrastructural changes taken place in their locality;
2. Changing relations in their everyday lives;
3. Newly developed attitudes and socio-political identity with the passage of time.

Mirpur village was studied by Bhowmick, an anthropologist, in the year 1960 (Bhowmick 1961). As an anthropologist, he studied the village through field views. His study gave the researcher an informative idea about this group. After that again the present researcher in the

years 2022-2023 has made the study to observe the relevant changes that occurred during this period.

Sample

100 sample families have been selected for this study. Out of these families, 25 are converted Christians. Among these 25 families, five have converted within five to ten years and the rest were settled here about 200 to 250 years ago. There are many causes for their settlement. Many of them settled here due to migration, love for Christianity, to get rid of poor socio- economic status, and establish marital relations, etc.

During the time of the survey 2022-23, the total number of Christian families were 125. They are distributed in two villages- Village Bethkundu and village Suklalpur. In villages Bethkundu and Suklalpur there were other families like Hindus and Muslims. But only Christian families were selected for this study. The families are divided into two groups-Protestants and Catholics. All available families are interviewed through a complete enumeration.

Table 1 – Sample Distribution

Name of the Village	Protestant	Catholic	Total
Bethkundu	15(15.00)	39(39.00)	54 (54.00)
Suklalpur	15(15.00)	31(39.00)	46 (46.00)
Total	30 (30.00)	70 (70.00)	100 (100.00)

Figures in the Parentheses (brackets) indicate percentages

Table-1 describes the distribution of the sample population in village Mirpur. In 1960s the Mirpur village was in the border of two villages- Bethkundu (54) and Suklalpur (46).

Data have been collected through interview techniques and observation. Case studies and depth interviews are also used to collect detailed information from the respondents. At the entry point of the villages, the Muslim communities live there. Now the Christian population are not at all isolated. They maintain good social relationships with all religious groups but the date of their arrival, they were isolated and separated and considered untouchable due to their vulgarity.

Socio – economic Characteristics of the Mirpur village

Table 2– Family Types

Name of the Village	Family Types		Total
	Nuclear	Joint	
Bethkundu	29(29.00)	25(25.00)	54 (54.00)
Suklalpur	28(28.00)	18(18.00)	46 (46.00)
Total	57 (57.00)	43 (43.00)	100 (100.00)

Figures in the Parentheses (brackets) indicate percentages

Table 3– Number of Family Members

Name of the Village	Family Members			Total
	1 – 3	4 - 6	Above 6	
Bethkundu	17(17.00)	27(27.00)	10(10.00)	54(54.00)
Suklalpur	16(16.00)	28(28.00)	2(2.00)	46(46.00)
Total	33(33.00)	55(55.00)	12(12.00)	100(100.00)

Figures in the Parentheses (brackets) indicate percentages

Table-2 and 3 describe the number of families and family types in two villages.

Nuclear families are predominant there, though joint families are not very few. The majority of the families consist of 4 to 6 members. Both the villages show the same trend.

Table 4– House Types

Name of the Village	House Types			Total
	Pakka	Kachha	Mixed	
Bethkundu	32(32.00)	16(16.00)	6(6.00)	54(54.00)
Suklalpur	29(29.00)	13(13.00)	4(4.00)	46(46.00)
Total	61(61.00)	29(29.00)	10(10.00)	100(100.00)

Figures in the Parentheses (brackets) indicate percentages

Table 5– Family Income

Name of the Village	MonthlyFamily Income (Rs.)					Total
	1001 - 5000	5001 – 10000	10001 - 15000	15001 - 20000	Above 20000	
Bethkundu	09(9.00)	17(17.00)	12(12.00)	02(2.00)	14(14.00)	54(54.00)
Suklalpur	04(4.00)	15(15.00)	11(11.00)	08(08.00)	08(08.00)	46(46.00)
Total	13(13.00)	32(32.00)	23(23.00)	10(10.00)	22(22.00)	100(100.00)

Figures in the Parentheses (brackets) indicate percentages

Table 6– Electricity Facility in House

Name of the Village	Electricity		Total
	Have	Have Not	
Bethkundu	54(54.00)	-	54(54.00)
Suklалpur	45(45.00)	01(1.00)	46(46.00)
Total	99(99.00)	01(1.00)	100.00(100.00)

Figures in the Parentheses (brackets) indicate percentages

Table 7– Drinking Water Facility

Name of the Village	Drinking Water Facility		Total
	Tube well	Tap Water	
Bethkundu	21(21.00)	33(33.00)	54(54.00)
Suklалpur	13(13.00)	33(33.00)	46(46.00)
Total	34(34.00)	66 (66.00)	100.00(100.00)

Figures in the Parentheses (brackets) indicate percentages

Brick built (*pakka*) houses dominate in the villages. But this scenario has been very common since 2010. Avas Jogona scheme implemented by the central government as well as the state government replaces the Mud- built (*kachcha*) houses with brick- built (*pakka*) houses. Before that only three or four families have two story *pakka* buildings as they had been engaged jobs in navy. 99% families have electric facilities since 2000. Due to *sajaldharaprakalpa*, 2014, 66% houses had got tap water facilities and 34% families till today are availing of tubewell facilities. 13% families' monthly income is within Rs.5000.00 and above Rs.20,000.00 earn monthly 22% families. So, except a few maximum families' family income is not very few (Table- 4, Table- 5, Table- 6 and Table- 7).

Table 8– Fuel Facility

Name of the Village	Fuel Facility		Total
	Wood+ Gas	Gas	
Bethkundu	31(31.00)	23(23.00)	54(54.00)
Suklалpur	25(25.00)	21(21.00)	46(46.00)
Total	56(56.00)	44(44.00)	100(100.00)

Figures in the Parentheses (brackets) indicate percentages

Table 9– Toilet Facility

Name of the Village	Toilet Facility		Total
	Open Field	Toilet	
Bethkundu	-	54(54.00)	54(54.00)
Suklалpur	-	46(46.00)	46(46.00)
Total	-	100(100.00)	100(100.00)

Figures in the Parentheses (brackets) indicate percentages

Table 10– Kitchen Place

Name of the Village	Kitchen Place			Total
	Kitchen	Open Place	Varanda	
Bethkundu	30(30.00)	4(4.00)	20(20.00)	54(54.00)
Suklалpur	22(22.00)	8(8.00)	16(16.00)	46(46.00)
Total	52(52.00)	12(12.00)	36(36.00)	100(100.00)

Figures in the Parentheses (brackets) indicate percentages

Parentheses indicate percentages

Many changes have been observed in their daily livelihoods. For cooking purpose they use gas (provided by the government project-ujjala jojona) and wood. Now after getting a pakka house they have also made a separate kitchen (52%). Open fields are not used for excreta. All families of the village have their own toilets since 2017-2018 year (Table- 8, Table- 9 and Table- 10).

Table 11– Occupations of the Head of the Family

Name of the Village	Occupation							Total
	No Occupation	Service	Business	Agriculture	Labour	House Wife	Other	
Bethkundu	Male 8 female3 =11	4 (4.00)	4 (4.00)	11 (11.00)	22 (22.00)	1 (1.00)	1 (1.00)	54 (54.00)
Suklалpur	Male 4 female4 =8	2 (2.00)	2 (2.00)	5 (5.00)	25 (25.00)	1 (1.00)	3 (3.00)	46 (46.00)
Total	19 (19.00)	6 (6.00)	6 (6.00)	16 (16.00)	47 (47.00)	2 (2.00)	4 (4.00)	100 (100.00)

Figures in the Parentheses (brackets) indicate percentages

Table 12–Educational Qualification

Name of the Village	Educational Qualification of the head of the family							Total
	Can not Read and Write	Read and Write	I – IV	V - IX	Madhyamik	Higher Secondary	Graduation	
Bethkundu	1(1.00)	02(2.00)	12(12.00)	26(26.00)	9(9.00)	3(3.00)	1(1.00)	54(54.00)
Suklalpur	1(1.00)	3(3.00)	09(9.00)	25(25.00)	3(3.00)	3(3.00)	2(2.00)	46(46.00)
Total	2(2.00)	5(5.00)	21(21.00)	51(51.00)	12(12.00)	6(6.00)	3(3.00)	100(100.00)

Figures in the Parentheses (brackets) indicate percentages

Table 13– Quantity of Land

Name of the Village	No Land	Quantity of Land (Katha)				
		1 - 20	21 - 40	40 - 60	60+	Total
Bethkundu	0	47(47.00)	5(5.00)	1(1.00)	01 (120 Katha)	Due to scarecity54
Suklalpur	0	42(42.00)	3(3.00)	1(1.00)	0	46(46.00)
Total	0	89(89.00)	8(8.00)	2(2.00)	1(1.00)	100(100.00)

Figures in the Parentheses (brackets) indicate percentages

The majority of the households (89.00%) have less land (1-20) katha as they are not agriculturists. They always love to do work in non- agricultural fields, like hotel workers, porter, workers in ship, industrial workers and sometimes in times of jobs they work in agricultural fields (16%).The likeness of their jobs easily indicates that they are not the local rural people. They had migrated and settled here. Their educational qualification is very poor. Madhyamik and above are 21%. Even among the youth, this trend is seen. Only now do the young generation's boys and girls go to school after getting incentives from the government (Table – 11, Table – 12 and Table – 13). 96% families have no cow, only 8 families have ducks, not a single family likes to keep goat, only a few families have cocks and hens (25%).

Table 14–Nature of Savings

Name of the Village	Savings		Total
	Yes	No	
Bethkundu	18(18.00)	36(36.00)	54(54.00)
Suklulpur	13(13.00)	33(33.00)	46(46.00)
Total	31(31.00)	69(69.00)	100(100.00)

Figures in the Parentheses (brackets) indicate percentages

Table 15– Loan

Name of the Village	Loan		Total
	Yes	No	
Bethkundu	20(20.00)	34(34.00)	54(54.00)
Suklulpur	24(24.00)	22(22.00)	46(46.00)
Total	44(44.00)	56(56.00)	100(100.00)

Figures in the Parentheses (brackets) indicate percentages

The majority of them have no savings but, 44% have taken loans from bank or SHGs for home or business. Other purposes are very nominal (Table-14 and Table-15).

After 60 years

Many changes have been made since the 1960s. Due to the settlement of the Portuguese in this area, the place is historically very famous; social researchers and the outsiders open their minds to studying and visiting the place accordingly. Over time, they became the citizens of this particular area. They have earned voting rights. Only one of them, named Madhabi Rozario 20 years ago, elected as a panchayet member. They are very honest and dutiful. All of them are Christians and believe in Christianity with the core of their hearts.

Infrastructural Changes

The village itself has its original beauty. Each and every house has its own pond. The mud roads are replaced by moram or pakka roads (2011dhalai). All the main roads are now dhalai. All the houses of this area have been properly electrified since 2000. This is one of the major criteria for development. The children are attending school. A few womenfolk of the village are also engaged in different programmes arranged by SHGs to empower the rural women: training schools for sewing, courses for beautification, through which they may open schools. Portuguese Smriti Sangha Club is also there. Naridanga, a NGO established 2016 for knitting. At present,

there are one Christian woman, five Muslim women and, fourteen Hindu women. The home delivery has totally stopped, since 2005. Rural health centers as well as rural hospitals play the major roles in making the area free from maternity deaths and infant mortality (also see Basu et al 1980). In the last five years, there have been no such deaths among the respondents related to prenatal and postnatal. Open fields are not used for toilets. Since 2017-18 toilet facilities have been available for all. Sajal Dhara has been in operation since 2014. Regarding educational progress, there are a few schools. In 1947 Bethkundu village established a Prathamik Vidyalaya and again in 1980 there was a new Prathamik Vidyalaya. On the other hand, Suklalpur Prathamik Vidyalaya was also seen in 1957.



Figure-3 Village Road



Figure-4 A big pond



Figure-5 Mixed House



Figure-6 Brick-built House (Sorbindu Rozario)

There are two Churches: one is Catholic and the other is Protestant. Earlier at Mirpur, there was no Church, but all the Portuguese families belonged to protestant faiths. Probably at the end of

19th century (1824), Protestant priest visited the village, and converted the Portuguese population into Protestantism. After 12 years again, in 1836 near Protestant Church another Catholic church was built up. In the 1940s, a Roman-Catholic priest from Holland went to the village and a major part of them reverted to Catholicism. Initially, the two churches were made by mud-built walls and corrugated iron sheet roofs, but now they are newly constructed with a modern look since the 1970s onward.



Figure-7 Protestant Church (restructured-1981)



Figure-8 Catholic Church (restructured-20th April, 1975)

Though there are two Churches, no such distinguishable features are observed among the two sections of the population. The Christian people in this area are very popular, and there is no conflict. All the families belonging to different castes and communities, and even the other religious groups make good conversions among them. But on the other hand, the Christian rules are very rigid to convert the non- Christians to Christians. If any non- Christian person wants to establish marital relationship with them, then a long religious procedure would become necessary, and after completion of this procedure, only the marital relationship would be possible.

At present, this Christian community is very firm regarding the restoration of their cultural elements. They regularly attend the Church. All rituals and ceremonies related to birth, death, and marriage are highly associated with their religion, especially the father of the Church takes on the responsibility of doing all sacred jobs. No one is exceptional. Regularly, they read the Bible in their houses, and the individuals also are motivated to do so. As a result, all the Christian communities in Mirpur village (now under the two villages: village Bethkundu and Suklalpur) are very obedient, and reliable. Honesty and trustworthiness are the basic components of their lives. Once, this Portuguese population was stigmatized by their unlawful acts, but in this area, they were reidentified as their new roles. Henceforth, they were identified as Mirpurians with many positive traits. Over periods of time, they restore it.

Father Bower visited the village in 1830, and described the inhabitants of Mirpur as 'nominal

Christians' with scarcely any sign of Christianity except a few images of the Virgin Mary and saints. The other communities did not have a good impression of them, as they were Portuguese and descendants of pirates. But on the other hand,' they were protector heroes, a symbol of courage and strength, a positive identity, versus pirates, rapists and murderers, a symbol of destruction and immorality, a negative identity can be solved on the level of social reality: outlaws became protectors and allies of the Raja of Mahisadal, a symbol of power and prestige' cited from (Caixeiro 2000).

Socio-cultural Syncretism

Due to the interaction of the three religious groups in the villages of Bethkundu, and Suklulpur, the Portuguese Christians have adopted many local traits, mainly those of the Hindus rather than Muslims. On the other hand, a good number of Hindus also converted to Christians. In their everyday life as well as in the important life events, i.e., rites de passage, they have gradually assimilated with the culture of the Hindus.

The birth of a new baby is a joyous event, but they do not adopt any pollution period like the Hindus. Every child has to be baptised within one to three months by the hand of the father. The children have to be renamed with Christian names. The first rice eating ceremony is also arranged, and the number of guests and the father are invited without any ritual. For girls, seven months and for boys, six months are to be considered for them like the local Bengali cultures.

During the time of marriage, there is no dowry system. On the day of marriage, the groom and his relatives come to the house of the bride. The marriage ceremony is done by exchanging the ring in the presence of the father in a Church. After that, the bride is given *sindur* (Vermilion) by the hands of the groom on her forehead and the bride puts bangle made of conch shell, and polla another red coloured bangle as the sign of marriage. But on that same date the groom leaves his parent's house. After the death of the deceased, the dead body was kept in front of a Church. All the members of the community sang *Kirtan* (devotional song) taking the story from the Bible with *Khol* and *Kartal* (musical instruments). This pattern of celebration is purely formed by the syncretism of Bengali -Baishnava culture. The Father sprinkled the dead body with sacred water and put the dead body in a coffin, and finally it was buried. After forty days, they arrange a feast for all the persons those who were associated with the activities of the deceased, and the other guests and relatives, and the presence of the father is also necessary. In this way, these Mirpurians are not total Christians or true Portuguese. A new identity emerges for their survival. As per Indian Constitution they are known as 'other backward community' but Bêteille referred to them as aggregates of groups not any class or race. In truth, they are not classes but aggregated groups of very similar social status (Bêteille1991).

New Identity in New Setting- Strategies for Survival

In earlier years when they came, none of them had a family. As a result, they got sexual satisfaction from mixing illegally or secretly with the females of the poor families of the locality, which sometimes disturbed the peace and sanctity of the place as they had no female members with them. As a result, for the protection of the poor women of that village from their hands, and also to form their families, the local Christian father arranged their marriage with the female members of the local Mahisya families. Thus, initially they all formed their families with the association of the Mahisya caste as this area was dominated by the Mahisyas.

Even in recent times, a few Portuguese Christian boys and girls have also established their marital relations to a few other caste groups and communities. Pinki Bala (Ratha) was a Portuguese girl married 10 years before with a Hindu boy, but after marriage the members of the groom's family did not receive her. At last, Badal, the husband of Pinki, converted to Christianity before 2 years.

In this way, there are also a few Christian families whose daughters have selected their husbands from Hindu religious group, but ultimately, they have to form separate families converting themselves into Christian. But the numbers of these families are very insufficient. Now a days, in the majority of cases, the boys and girls of Christianpalli establish their marital relations with the Christians. Portuguese Christians have lost their cultural identities, except for their religiosity.

In the same way, Nandan Mallick, 45 years old, belongs to a converted Christian family who lives in a Bethkundu village and works in a hotel in Kolkata and survived with two daughters. Three generations before Mallick's family's boy married a Christian girl. Since then, they have been Christian.

Ranjit Das, 32 years old, is a toto driver, Christian by religion. 250 years ago, his ancestors settled here. Dipa Das is his mother, 60 year old pension holder widow. They were originally Tesra, but 45 years ago, they changed their title to Das (SC) for getting a job.

Minati Ghosh is a widow of 60 years, and now she works as a labourer. Originally, she belongs to the Tesra family. But she married a boy from a Bengali Ghosh family who converted to Christianity. Subrata Mahapatra belongs to a Christian family, and he is 46 years old. He is a teacher and his forefathers came 250 years before. In this way, 25 to 30 Christian families like Ghorai, Acharya, Majhi, Jha (from Bihar), Mitra, Achariya (from Ranchi), Roy, Biswas, Mandal, Pramanick and others settled in the then Mirpur village.

Till today, the Portuguese Christians are only identified by their titles like Tesra, Nunis, Lobo, Rozario, Perreda, D’cruz, Ratha etc., but now they like to identify them as ‘Christian families’. Day by day, they are losing their Portuguese identity. Except for their Portuguese titles, they have totally absorbed the local cultural domain (Maity 2022). With the passage of time, they are mostly mixed with Bengali local culture, except for their religion i.e., Christianity. Gradually, Portuguese culture has been disappearing. Only during the time of interviews, they simply recall a few names of their earlier ancestors. No such Portuguese cultural elements are seen in their daily lives; only like their earlier ancestors they like to eat pork and beef and want to get addiction to liquor. The adult boys are always well dressed and carry the seeds of modernity.

“They are also positively differentiated from the neighbours because they do not have “regional linguistic traits”, dress better and are more disciplined than them » (Pari Bartan 1982: cited from Caixeiro 2000).

Recently, there has been a trend to preserve their Portuguese first names following the names of their earlier ancestors. For the last ten years, they have been showing their sincerity to preserve it with the help of the local church. Before 60 years, when Bhowmick studied this Christian *para*, he observed that Portuguese family developed a trend to keep Bengali names with their titles. A few examples of the names are seen during the survey (2022-23) like Ashok Ratha, 64 year old; Sushen Tesra, 62 year old; 53 year old Prakash Nuni; Niranjan, Jacob Tesra, 55, survives with his two daughters, Piu Tesra 24 year old and 17 year old Puja Tesra. But within 10 to fifteen years, they have developed a new thought to restore their identity not only by their title but also by their first name. Animesh Lobo, 50, lives with his ten son Stefen Lobo and 14 year old daughter Stanly Lobo. A few examples of these names are Allen Ratha, 4 year boy, four year girl is Maria Tesra, Philips Rozario, three months baby etc.



Figure-1 Sorbindu Rozario (A Portuguese Man) Figure-2 Usha Perera (A Portuguese Woman)

Conclusion

Mirpur village is now divided into two villages, village Bethkundu and village Suklalpur. The earlier settlement of the Portuguese people was in Mirpur village, where land was donated by the Queen of Mahishadal. Gradually, the young population of that are going to forget the history of the earlier settlement of the Portuguese families. Due to social crisis, they have gradually lost their cultural identity. Earlier, they were segregated by the Hindus and often considered untouchable by the upper Hindu castes. But at present, this Christian community is very close to other groups. In two villages, the three religious groups are living together. It was more than three hundred years before, they entered here but they are not at all the rural agriculturists. Most rural people practice agriculture with domestication of animals. But they are also not at all fond of domestication of animals and practice different rituals centered around the different activities of agricultural performances executed throughout the year and these Mirpurians are totally devoid of these activities. They were called partial Christians as from their very arrival, they had to accept the Hindu culture because initially there were no women. As Christian they have church and burial field. Since then, for about three hundred and twenty/thirty years, these Portuguese have become a part of Bengali society. All Hindu rituals are practiced by them at the major social events like birth, death, and marriage. But little variation is seen among them.

Infrastructural changes are seen everywhere, especially in their hygiene and health. Fresh drinking water and toilet facilities have brought a new light to the villagers. Home delivery and prenatal to postnatal care save women's primary rights. Different schemes launched by the state government empower women and also make society free from social distances and open to facing the challenges with dignity.

Changing relations in their everyday lives have improved. The Hindus, Muslims, and Christians are living together. They are more close to Hindus than the Muslims. Socio – cultural syncretism has created their new identity.

Finally, their newly developed attitudes from the perspective of a modern socio-political scenario, help them rethink and regenerate their identity as Christians in the macro level for protection and security.

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