

Editorial

Doing theology in context – a context wherein, on the one hand, there is the experience of rejection and suffering accompanied by mass poverty and on other hand, the vitality of the diverse faith traditions, those serve as the spiritual resources that sustain the masses in their daily struggle. These two foci serve as the vital points of theologising in the Asian and African contexts. This issue of the journal continues to explore such contexts and their contribution in our theologising efforts.

With increasing effects of globalisation in the less developed countries, and people continuing to migrate to cities in search of new job opportunities, there is rapid growth in the number of cities and city population. A corollary to this has been the experience of displacement from traditional moorings, customs and values, bringing with it associated problems that a migrant to the city environment faces. P.G George deals with such issues faced by a migrant community from the early history of Israel, and offers certain guidelines for doing theology in such a context.

Wati Longchar, dwells on the need for teaching third world contextual theologies from an ecumenical perspective, by focusing primarily on the importance of the local with examples drawn from the tribal/indigenous peoples' experience. Continuing on the role of tribal theology from a tribal worldview, K.P. Aleaz lays emphasis on the concept of Supreme Being, understanding of creation and the sense of place/land as the primary categories for any tribal perspective on theology. H. Chongloi shows us the various points at which primal traditions have influenced Hindu beliefs and practices as example of interaction and integration of Hindu Faith and Primal Faiths.

In the name of development when people are increasingly marginalised, being uprooted from their land and environment destroyed, Sunil M. Caleb's article attempts to provide us the basis for evolving an ethical criteria that should guide us in evaluating economic development and policy. Philip Peacock focuses on the relevance of St. Francis in an age of globalisation. He considers Francis' understanding of money and his emphasis on society being a web are very relevant concepts to be followed in such a context.

T. Johnson Chakkuvarackal provides an analysis of women in Indian religious traditions and society and offers the Indian Christian feminist theology, rooted in Christ, as an appropriate Indian model for theologising in India. Bed Singh's article is concerned with the Prajapita Brahma Kumaris Movement. He highlights the special teachings of this Movement especially focusing on its contribution in relation to the liberation of women.

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