

Contents

<i>Foreword</i>	xi
<i>Acknowledgement</i>	xiii
<i>Abbreviation</i>	xv
<i>General Introduction</i>	xvii
1. The Santals and Their World	1
1.1. Introduction	1
1.2. The Tribal People in Indian History	2
1.2.1. The Situation of the Tribal People	3
1.2.2. Criteria of Tribalness	4
1.2.3. The Santals in the Tribal (Indian) Context	5
1.2.4. The Santals: A General Description	6
1.3. The Santal Creation Myth	7
1.3.1. The Santal Creation Myth: The Genesis	7
1.3.2. Creation of the Earth	8
1.3.3. Creation of the First Human Beings	9
1.3.4. The Children and their Marriage	10
1.3.5. Sin and Punishment	11
1.3.6. The Clans and Their Professions	11
1.3.7. Conflict with the Non-Santal	12
1.3.8. Departure from the Homeland, Champa	13
1.3.9. Arrival in Santal Parganas	13
1.3.10. Understanding the Myth	14
1.4. Santals' Legend and History about their Origin	15
1.4.1. The Fascinating Land of Legend and Tradition	16
1.4.2. People with Oral Tradition and History	17
1.4.3. Santals and Their New Home	18
1.5. The Important Historical Event: Santal <i>Hul</i> (Rebellion)	19
1.5.1. Reasons for the <i>Hul</i> : Colonisers, <i>Mahajans</i> and <i>Zamindars</i>	19
1.5.2. The Tragic Conclusion of the <i>Hul</i>	23

1.6.	The Socio-Political Structure and Administration of Santal Society	23
1.6.1.	The Social Structure	24
1.6.2.	Religious (Cultural) Heritage	34
1.6.3.	Economic Structure: Heritage and Deprivation	43
	Conclusion	50
2.	History and Spread of the Church Among the Santals	53
2.1.	Introduction	53
2.2.	Christianity among the Tribals of North India	55
2.2.1.	The Advent of Christianity in Chotanagpur	55
2.3.	The Advent of Christianity among the Santals	57
2.3.1.	Initial Missionary Attempts in Santal Parganas	57
2.3.2.	Fr. Leopold Knockaert: Leader and Champion	59
2.3.3.	Sicilian Jesuit Province: The New Missionaries	60
2.3.4.	Further Missionary Advancement	68
2.3.5.	A Brief Report of the Mission	71
2.3.6.	The Mission Stations – Reaching Out to Mongalpara, Torai	72
2.4.	The Second World War and After: The Effect on the Mission	77
2.4.1.	The New Situation in Mission Stations	78
2.4.2.	Administrative Changes: Formation of Dioceses	79
2.4.3.	Formation Centres: Schools	92
2.4.4.	Formation Centres for Priests and Sisters	96
2.4.5.	Formation Centres for Catechists	98
2.4.6.	Social Service Centres	98
2.4.7.	Press and Publications	102
2.4.8.	Alterantive Health Care Clinic, Kalidanga	103
2.4.9.	Establishment of Dumka-Raiganj Jesuit Province	105
2.4.10.	Formation of Purnea Diocese	105
2.5.	The Statistics of the Dioceses	106
	Conclusion	107
3.	Inculturation as a Revolutionary Theme for the Santals	111
3.1.	Introduction	111
3.2.	Culture: Its Meaning	111
3.2.1.	Culture as Dynamic Reality	112
3.2.2.	Highbrow Culture vs. Lowbrow Culture	113
3.2.3.	Culture and Human Growth	114
3.2.4.	Culture as Resistance to Oppression	115
3.2.5.	Culture and Historicity	117
3.2.6.	Culture and Modernity	118
3.2.7.	Culture and the Task of Scholars	118
3.3.	Inculturation: Meaning and Background	119
3.3.1.	Purpose of Inculturation	120

3.4.	Inculturation and its Biblical Basis	123
3.4.1.	Inculturation in the Old Testament	124
3.4.2.	Jesus and the Incarnation	124
3.4.3.	Revolutionary Message of Paul and the Early Church	126
3.5.	Inculturation and the Church Documents	128
3.5.1.	Vatican II	129
3.5.2.	Evangelii Praecone	131
3.5.3.	Pacem in Terris	131
3.5.4.	Evangelii Nuntiandi	132
3.5.5.	Slavorum Apostoli	133
3.5.6.	Redemptoris Missio	134
3.5.7.	Oriente Lumen	136
3.5.8.	Ecclesia in Asia	136
3.6.	Methods of Inculturation	138
3.6.1.	Dialogical Process of Inculturation	139
3.6.2.	Dealing with Life Situations of Asia	141
3.6.3.	Considering Great Religious Traditions of Asia	142
3.6.4.	Dynamic Equivalence in Inculturation	143
3.6.5.	Creative Assimilation in Inculturation	144
3.6.6.	Organic Progression in Inculturation	144
3.6.7.	Models of Inculturation	144
3.7.	Goal of Inculturation	148
3.7.1.	Inculturation as Unifying Factor	148
3.7.2.	Inculturation as Participation in the Paschal Mystery	148
3.7.3.	The Kingdom of God More than the Church	149
	Conclusion	150
4.	Contextual Theology: A New Way for the Santals	151
4.1.	Introduction	151
4.2.	Theology: Definition	153
4.2.1.	Classical Task of Theology	153
4.2.2.	Theology: Away from the Context	154
4.3.	Need for Contextual Theology	158
4.3.1.	Historical Development of Contextual Theologies	159
4.4.	Basic Principles of Liberation Theology	162
4.4.1.	Critical Reflection on Praxis	162
4.4.2.	Social Analysis and Hope of the Poor	163
4.5.	Asian Contextual Theology	165
4.5.1.	Indian Theologies	166
4.6.	Basic Principles of Asian Contextual Theology	167
4.6.1.	Third Worldness (Asian Character)	168
4.6.2.	Dialogue with Asian Cultures	168

4.6.3. Interreligious Dialogue and Popular Religiosity	169
4.6.4. Critical Introspective Contemplation	170
4.6.5. Dialectical Social Analysis	171
4.6.6. Commitment and Solidarity with the Poor	175
4.6.7. God Encounter	177
4.7. Basic Principles of Indian Theology	182
4.7.1. Religious in Dynamism (Inter-religious Character)	182
4.7.2. Liberative in Praxis	183
4.7.3. Inculturation and Role of Active Groups	183
4.8. Basic Principles of Santal Theology	185
4.8.1. The Context: Physical and Spiritual	186
4.8.2. Tribal Worldview	187
4.8.3. Tribal Community and Identity Crisis	189
4.8.4. Faith Commitment	190
4.8.5. Enriching Elements in Tribal Religion	191
4.9. Critical Function of Theology: Against Power and Idolatry	192
4.10. Credibility and Authenticity of Contextual (Santal) Theology	193
Conclusion	193
5. New Pastoral Vision in the Context of the Santals	197
5.1. Introduction	197
5.2. Need for A New Vision of Mission	198
5.2.1. Option for the Poor as our Motivation	199
5.2.2. Option for the Poor Vital for the Kingdom of God	204
5.3. Prophetic Role of the Church among the Santals	207
5.3.1. Pastoral Planning for the Santals	209
5.3.2. Basic Human Communities: Model of Kingdom Communities	217
5.3.3. Liturgical Inculturation in Praxis for the Santals	222
<i>Personal Epilogue</i>	229
<i>Bibliography</i>	233