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Nota di contenuto	Cover -- Table of Contents -- Acknowledgments -- A Note on the Transliteration of Indian Words and on the Translation from Czech -- Introduction -- How Do Europeans Approach the Otherness of Indian Traditions? -- Paradigms and Theories in the Study of Indian Culture -- The Problematic Concept of Religion -- The Research Questions and Steps -- Europeans' Search for Religion in India -- The Czech Understanding of Indian Traditions -- Definition Problems in "Endless" Discussions about Hinduism -- Was Buddhism a Protest against the Brahminical Orthodoxy and the Castes? -- Intermezzo: Language Usage, Theories, and Metastructure of Ideas -- Orientalists Continue with Theological Questions -- Theories and Observations -- Search for the "Primitive" Monotheism in India and Its Consequences -- Religion, Historiography, and Indian Past -- The Legacy of Christian Thought in Historiography -- History of India Written by Europeans -- The Truth of History Versus the Truth of Stories -- Changing Interpretations of the Aryans -- What Did Archaeology Prove? -- Physical Anthropology and the Racial Theory -- From the "Brahminical Invasion" to the Aryans -- Did Ram Mohan Roy Understand Western Religion? -- Problems in the Debate about Roy's Ideas of Religion -- Western Monotheistic

Framework Accepted . . . -- . . . but not Understood: "Good Idolatry" and "Evil in the Name of God" -- The Traditional Indian Framework of Roy's Thoughts -- Conclusions -- Bibliography -- Index.

Sommario/riassunto

A re-examination of Western interpretations--and distortions--of Indian religious traditions. In *India in the Eyes of Europeans*, Martin Farek argues that when Western scholars interpret Indian traditions, they actually present distorted reflections of their own European culture, despite their attempts at unbiased objectivity. This distortion is clearest in the way India is viewed primarily through a religious lens--a lens fashioned from an implicitly Christian design. While discussing the current international dialogue on the topic and the work of such scholars as S. N. Balagangadhara, Farek's study presents the results of original research on several key topics: the problems in assigning religious significance to the Indian traditions that gave rise to Hinduism and Buddhism; Europeans' questioning of Indians' historical consciousness; the current debate surrounding the arrival of the Aryans in India; and controversial interpretations of the work of the reformer Rammohan Raj. The result is a provocative study that should prove fascinating to Indologists, theologians, anthropologists, and anyone interested in the history of thought.
