Theology as History. Divine Images, Imagination, and Rituals in India

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Abstract: There is in India a widespread theological view according to which the limitations of human beings make it necessary for them to practise image worship in order to approach the divine. Such an assertion, however, is not confined to theology. It often pretends to "explain" actual practices in relation to society, and has spilled over into both art history and that part of general historiography that seeks to reconstruct the early developments of image worship on the subcontinent. Ethnographic evidence, on the contrary, suggests that observable practices provide a markedly different picture from the one that could be expected to follow from the "theological view" when it is applied to society. Moreover, today's observations impose on any theory of the past a set of empirical constraints that it should have to meet. The paper argues in favour of a thorough reconsideration of some frequently made assumptions about the sociology and the early history of image worship, suggesting eventually a few perspectives that could orient further research and discussion.

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EXSPORTER
First, there are many different theologies (explorations of divine and human realities). Some write about god/s/ess and spirituality; others write about religion, engage tradition or sacred texts; others might reject or bend the term “theology” altogether. Some theologies deal with religious beliefs directly – such as exploring the effects of divine metaphors like “Father God” – others might use theological tools to explore specific areas of study – for example, religious ecofeminist ethics. Third, feminist theology spans world religions and time. It is not only Christians or Jewish scholars who do this kind of work. Feminist theological work happens in virtually all faith traditions. Postcolonial Imagination and Feminist Theology. Louisville, KY: Westminster John Knox Press, 2005. Calvin Theological Seminary- J Bolt Learn with flashcards, games and more — for free. 2. The magnificence and order of NATURE, providential governance of HISTORY, and the testimony of the human CONSCIENCE are the key elements of general revelation. 3. The response of humans to this is called NATURAL RELIGION. 4. Even apart from Scripture, human beings are inclined to and capable of producing a limited set of CORRECT CLAIMS concerning God, notably that he EXISTS. It is also very human to pass on these claims in narrative or mythic form. imagination and revelation. 1. imagination: the ABILITY of the mind to be creative or resourceful 2. revelation: the divine or supernatural DISC