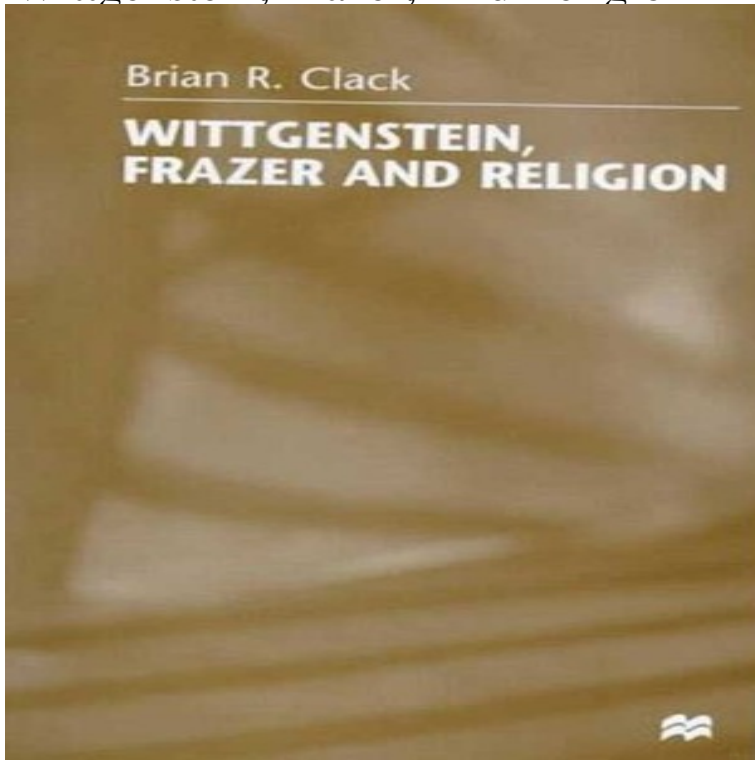


Wittgenstein, Frazer, And Religion



It is now almost platitudinous to state that there is a profound religious dimension to the work of Ludwig Wittgenstein. Nevertheless, this attribution of a religious.1. Wittgenstein, Frazer and. Religion. WITTGENSTEIN AND RELIGION. It is now almost Yet Wittgenstein' s work became associated with religion when.In his Remarks on Frazer's Golden Bough, Wittgenstein identifies at least two problems with Frazer's explanations for religious and magical practices. First.For better or worse, philosophers and other scholars of religions have been tempted to read Wittgenstein's Remarks on Frazer's Golden Bough as offering a . While previous commentators have tended to sideline the Remarks on Frazer, Clack shows how the key to Wittgenstein's thought on religion lies in these.As a first step, Wittgenstein rejects Frazer's notion that magico-religious practice is founded on a basic mistake in reasoning, essentially a kind.Wittgenstein, Frazer and Religion has 4 ratings and 2 reviews. Zedder said: A very down-to-earth analysis of Wittgenstein's comments on Frazer's Golden.Brian R. Clack Wittgenstein, Frazer and Religion. (London and. Basingstoke: Macmillan,). Pp. This is an astute account of Wittgenstein's two sets of .tragedy and Frazer's and Wittgenstein's contrasting views of religion. "Religion" here refers to the practices of ritual, myth, and magic. Wittgenstein's conception.The chapter argues for the centrality of action in religion and, hence, the to the topic of Wittgenstein's documented interest in William James and J.G. Frazer.Remarks on Frazer's Golden Bough is a collection of Ludwig Wittgenstein's thoughts on James George Frazer's The Golden Bough: A Study in Magic and Religion.called Ludwig Wittgenstein: Remarks on Frazer's Anthropology, edited and .. Frazer's presentation of the magical and religious views of.

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