

**COURSE DATA****DATA SUBJECT**

Code: 46502
Name: Philosophical analysis of religion
Cycle: Master's Degree
ECTS Credits: 6
Academic year: 2025-26

STUDY (S)

| Degree | Center | Acad. year | Period |
|--|--|------------|---------------|
| 2256 - Master's Degree in Contemporary Philosophical Thought | Facultat de Filosofia i Ciències de l'Educació | 1 | First quarter |

SUBJECT-MATTER

| Degree | Subject-matter | Character |
|--|------------------------------------|-----------|
| 2256 - Master's Degree in Contemporary Philosophical Thought | Philosophical analysis of religion | ELECTIVES |

COORDINATION

SANCHEZ DURA NICOLAS

TEJEDOR PALAU MARIA ASUNCION

SUMMARY

The aim of this course is to show a religious point of view that ultimately seeks to critique the ecclesiastical institutionalisation of religious belief. At the same time, the course aims to dissociate the critique of religion from notions of "illusion", "superstition" or "irrationality". For there is room for a religious point of view that conceives of religious belief as a system of symbols from which we can expressively address questions about the meaning of life and the good life. Such assumptions will be developed mainly through the study of Wittgenstein's philosophy as it relates to these issues.

The course will begin by presenting an overview of Wittgenstein's conception of philosophy and the changes in his approach to religion. It will continue by examining the influence of A. Schopenhauer on Wittgenstein's ethico-religious remarks in the *Notebooks 1914-1916*. This will be followed by an exposition of the point of view of L. Tolstoy who, without forgetting the Enlightenment movement, developed in his mature years both a critique of Christianity and a vindication of the religious point of view in thinking about the meaning of life and criticising the social order based on the related notions of progress and civilisation. Tolstoy, together with Dostoevsky (also James), as fundamental strands of the young Wittgenstein's religious conception, will constitute a way into the latter's first existential conceptions of religious experience, which crystallise in the *Tractatus* and the *Lecture on Ethics*. We will then move on to his



meditations on Christianity and conclude with his comparative cross-cultural view of ritual beliefs. Finally, through a particular reading of *On Certainty*, we will consider his analysis of the logic of religious belief on the assumption that the logic of belief depends on the grammar of that which is believed. This makes it possible to dissociate religious statements from the concept of truth and the rational/irrational opposition, which, in turn, yields a powerful critique of the notion of true religion, the ecclesiastical manifestation of the religious and its effects of socio-political domination.

PREVIOUS KNOWLEDGE

RELATIONSHIP TO OTHER SUBJECTS OF THE SAME DEGREE

There are no specified enrollment restrictions with other subjects of the curriculum.

OTHER REQUIREMENTS

No specific knowledge is required.

COMPETENCES / LEARNING OUTCOMES

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Students should apply acquired knowledge to solve problems in unfamiliar contexts within their field of study, including multidisciplinary scenarios.

Students should be able to integrate knowledge and address the complexity of making informed judgments based on incomplete or limited information, including reflections on the social and ethical responsibilities associated with the application of their knowledge and judgments.

Students should communicate conclusions and underlying knowledge clearly and unambiguously to both specialized and non-specialized audiences.

Students should demonstrate self-directed learning skills for continued academic growth.

DESCRIPTION OF CONTENTS

1. Notes on Wittgenstein's conception of philosophy and periodisation of his religious point of view.

2. Solipsism, suffering and the ethico-religious attitude in Wittgenstein's Notebooks 1914-1916.



- 3. Death and the meaning of life: the Tolstoyan matrix of Wittgenstein's religiosity.
- 4. Logic, meaninglessness and the ethico-religious attitude in Wittgenstein's Tractatus.
- 5. The literary expression of the ineffable.
- 6. The religious expression of the experiences that delimit the ethical realm.
- 7. Science, reason and ritual belief: a critique of the evolutionary viewpoint of Frazer's Golden Bough.
- 8. Religion and aspect perception: the world as a miracle.
- 9. Are religious statements hinges that form part of a world picture?

WORKLOAD

PRESENCIAL ACTIVITIES

| Activity | Hours |
|---------------------|--------------|
| Theory | 40,00 |
| Classroom practices | 20,00 |
| Total hours | 60,00 |

NON PRESENCIAL ACTIVITIES

| Activity | Hours |
|--------------------------------|-------|
| Attendance at other activities | 0,00 |
| Individual or group project | 52,50 |
| Independent study and work | 15,00 |



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|---------------------------------------|--------------|
| Preparation of lessons | 30,00 |
| Preparation for assessment activities | 0,00 |
| Resolution of case studies | 0,00 |
| Total hours | 97,50 |

TEACHING METHODOLOGY

- Theoretical classes: participative lectures.
- Reading seminars: guided interpretation and discussion of philosophical texts.
- Tutorials.

EVALUATION

Assessment of the work (essay and/or "Memoria") written by the student, in accordance with the general specifications of the Master's Degree for optional subjects.

Fraudulent conduct in assessment tests and plagiarism in assessment work will be considered in accordance with the UV Assessment and Grading Regulations (ACGUV 108/2017) and the Protocol for Action against Fraudulent Practices (ACGUV 123/2020).

The use of technologies (including AI) to create assessment materials without prior and express authorization from the teaching staff will prevent them from being considered as self-authored and will be treated according to current regulations and the UV Code of Coexistence and Good Practices (ACGUV 300/2023, DOGV, no. 9747/18.12.2023).

REFERENCES

- Kierkegaard, S. La enfermedad mortal. Trotta, Madrid, 2008
- Tolstoi, L., La muerte de Ivan Ilich (varias ediciones)
- Tolstoi, L., Confesión (varias ediciones). Acantilado, Barcelona
- Tolstoi, L., Religión y Moral (se proporcionará acceso a textos on line de las ediciones agotadas)
- Tolstoi, L., Mi religión (¿Cuál es mi fe?) (se proporcionará acceso a textos on line de las ediciones agotadas)
- Tolstoi, L., El evangelio abreviado. KRK, 2006
- Wittgenstein, L., Diarios Secretos. Alianza Editorial, Madrid. 1991
- Wittgenstein, L., Cuadernos de notas (1914-1916). Síntesis, Madrid. 1998
- Wittgenstein, L., Tractatus logico-philosophicus. Alianza. Madrid
- Wittgenstein, L., Movimientos del Pensar. Pretextos, Valencia. 2000
- Wittgenstein-Engelman, Cartas, Encuentros, Recuerdos. Pretextos, Valencia. 2009
- Wittgenstein, L. Aforismos Cultura y Valor. Espasa Calpe. Madrid. 1995
- Wittgenstein, L. Observaciones sobre la Rama Dorada de Frazer. Tecnos



- Wittgenstein, L. Lecciones y conversaciones sobre estética, psicología y creencia religiosa. Barcelona, Paidós, 1992
- Wittgenstein, L., Conferencia sobre ética, Paidós, Barcelona, 1989
- Wittgenstein, L., Luz y Sombra, Pre-Textos, Valencia, 2006
- Wittgenstein, L., Sobre la certeza, Gedisa, Barcelona, 1988