

KIERKEGAARD RESEARCH:
SOURCES, RECEPTION AND RESOURCES

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LITERATURE

TOME IV:
FINNISH, FRENCH, GALICIAN, AND GERMAN

EDITED BY
JON STEWART

KIERKEGAARD SECONDARY LITERATURE

TOME IV: FINNISH, FRENCH,
GALICIAN, AND GERMAN

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Volume 18, Tome IV

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Kierkegaard Secondary Literature

Tome IV: Finnish, French, Galician, and German

Edited by
JON STEWART

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List of Abbreviations

Danish Abbreviations

- B&A* *Breve og Aktstykker vedrørende Søren Kierkegaard*, vols. 1–2, ed. by Niels Thulstrup, Copenhagen: Munksgaard 1953–54.
- Bl.art.* *S. Kierkegaard's Bladartikler, med Bilag samlede efter Forfatterens Død, udgivne som Supplement til hans øvrige Skrifter*, ed. by Rasmus Nielsen, Copenhagen: C.A. Reitzel 1857.
- EP* *Af Søren Kierkegaards Efterladte Papirer*, vols. 1–9, ed. by H.P. Barfod and Hermann Gottsched, Copenhagen: C.A. Reitzel 1869–81.
- Pap.* *Søren Kierkegaards Papirer*, vols. I to XI–3, ed. by Peter Andreas Heiberg, Victor Kuhr and Einer Torsting, Copenhagen: Gyldendalske Boghandel, Nordisk Forlag, 1909–48; second, expanded ed., vols. I to XI–3, by Niels Thulstrup, vols. XII to XIII supplementary volumes, ed. by Niels Thulstrup, vols. XIV to XVI index by Niels Jørgen Cappelørn, Copenhagen: Gyldendal 1968–78.
- SKS* *Søren Kierkegaards Skrifter*, vols. 1–28, vols. K1–K28, ed. by Niels Jørgen Cappelørn, Joakim Garff, Jette Knudsen, Johnny Kondrup, Alastair McKinnon and Finn Hauberg Mortensen, Copenhagen: Gads Forlag 1997–2013.
- SVI* *Samlede Værker*, vols. I–XIV, ed. by A.B. Drachmann, Johan Ludvig Heiberg and H.O. Lange, Copenhagen: Gyldendalske Boghandels Forlag 1901–06.

English Abbreviations

- AN* *Armed Neutrality*, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1998.
- AR* *On Authority and Revelation, The Book on Adler*, trans. by Walter Lowrie, Princeton: Princeton University Press 1955.
- ASKB* *The Auctioneer's Sales Record of the Library of Søren Kierkegaard*, ed. by H.P. Rohde, Copenhagen: The Royal Library 1967.
- BA* *The Book on Adler*, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1998.

- C* *The Crisis and a Crisis in the Life of an Actress*, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1997.
- CA* *The Concept of Anxiety*, trans. by Reidar Thomte in collaboration with Albert B. Anderson, Princeton: Princeton University Press 1980.
- CD* *Christian Discourses*, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1997.
- CI* *The Concept of Irony*, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1989.
- CIC* *The Concept of Irony*, trans. with an Introduction and Notes by Lee M. Capel, London: Collins 1966.
- COR* *The Corsair Affair; Articles Related to the Writings*, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1982.
- CUP1* *Concluding Unscientific Postscript*, vol. 1, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1982.
- CUP2* *Concluding Unscientific Postscript*, vol. 2, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1982.
- CUPH* *Concluding Unscientific Postscript*, trans. by Alastair Hannay, Cambridge and New York: Cambridge University Press 2009.
- EO1* *Either/Or*, Part I, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1987.
- EO2* *Either/Or*, Part II, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1987.
- EOP* *Either/Or*, trans. by Alastair Hannay, Harmondsworth: Penguin Books 1992.
- EPW* *Early Polemical Writings*, including *From the Papers of One Still Living; Articles from Student Days; The Battle Between the Old and the New Soap-Cellars*, trans. by Julia Watkin, Princeton: Princeton University Press 1990.
- EUD* *Eighteen Upbuilding Discourses*, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1990.
- FSE* *For Self-Examination*, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1990.
- FT* *Fear and Trembling*, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1983.

- FTP* *Fear and Trembling*, trans. by Alastair Hannay, Harmondsworth: Penguin Books 1985.
- JC* *Johannes Climacus, or De omnibus dubitandum est*, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1985.
- JFY* *Judge for Yourself!*, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1990.
- JP* *Søren Kierkegaard's Journals and Papers*, vols. 1–6, ed. and trans. by Howard V. Hong and Edna H. Hong, assisted by Gregor Malantschuk (vol. 7, Index and Composite Collation), Bloomington and London: Indiana University Press 1967–78.
- KAC* *Kierkegaard's Attack upon "Christendom," 1854–1855*, trans. by Walter Lowrie, Princeton: Princeton University Press 1944.
- KJN* *Kierkegaard's Journals and Notebooks*, vols. 1–11, ed. by Niels Jørgen Cappelørn, Alastair Hannay, David Kangas, Bruce H. Kirmmse, George Pattison, Vanessa Rumble, and K. Brian Söderquist, Princeton and Oxford: Princeton University Press 2007ff.
- LD* *Letters and Documents*, trans. by Henrik Rosenmeier, Princeton: Princeton University Press 1978.
- LR* *A Literary Review*, trans. by Alastair Hannay, Harmondsworth: Penguin Books 2001.
- M* *The Moment and Late Writings*, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1998.
- P* *Prefaces / Writing Sampler*, trans. by Todd W. Nichol, Princeton: Princeton University Press 1997.
- PC* *Practice in Christianity*, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1991.
- PF* *Philosophical Fragments*, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1985.
- PJ* *Papers and Journals: A Selection*, trans. by Alastair Hannay, Harmondsworth: Penguin Books 1996.
- PLR* *Prefaces: Light Reading for Certain Classes as the Occasion May Require*, trans. by William McDonald, Tallahassee: Florida State University Press 1989.

- PLS* *Concluding Unscientific Postscript*, trans. by David F. Swenson and Walter Lowrie, Princeton: Princeton University Press 1941.
- PV* *The Point of View* including *On My Work as an Author*, *The Point of View for My Work as an Author*, and *Armed Neutrality*, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1998.
- PVL* *The Point of View for My Work as an Author* including *On My Work as an Author*, trans. by Walter Lowrie, New York and London: Oxford University Press 1939.
- R* *Repetition*, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1983.
- SBL* *Notes of Schelling's Berlin Lectures*, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1989.
- SLW* *Stages on Life's Way*, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1988.
- SUD* *The Sickness unto Death*, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1980.
- SUDP* *The Sickness unto Death*, trans. by Alastair Hannay, London and New York: Penguin Books 1989.
- TA* *Two Ages: The Age of Revolution and the Present Age. A Literary Review*, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1978.
- TD* *Three Discourses on Imagined Occasions*, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1993.
- UD* *Upbuilding Discourses in Various Spirits*, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1993.
- WA* *Without Authority* including *The Lily in the Field and the Bird of the Air*, *Two Ethical-Religious Essays*, *Three Discourses at the Communion on Fridays*, *An Upbuilding Discourse*, *Two Discourses at the Communion on Fridays*, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1997.
- WL* *Works of Love*, trans. by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press 1995.
- WS* *Writing Sampler*, trans. by Todd W. Nichol, Princeton: Princeton University Press 1997.

I. Secondary Literature in Finnish



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Anxiety and Humor],

Helsinki: Kirjapaja 1990, 200 pp.

Torsti Lehtinen's study, *Søren Kierkegaard, intohimon, ahdistuksen ja huumorin filosofi* (Søren Kierkegaard, a Philosopher of Passion, Anxiety and Humor), was, when published in 1990, the first general introduction in Finnish to Søren Kierkegaard's life and philosophy. The second edition of this book was published in 2000 (Kauniainen: Mattina), the third edition in 2008 (Helsinki: Arktinen banaani) and the fourth in 2013 (Helsinki: Arktinen banaani).

Lehtinen has been a productive Kierkegaard researcher both before and after this work and has published mainly translations of Kierkegaard's texts but has also translated international works on Kierkegaard: *Diapsalmata* (1988),¹ *Concluding Unscientific Postscript* (1992),² *In vino veritas* (1996),³ and *Fear and Trembling* (2001).⁴ He has also made Kierkegaard more popular in Finland with his translations of Kierkegaard biographies such as Peter Thielst's *Livet forstås baglæns, men må leves forlæns* (1999)⁵ and, together with Tytti Träff, Ben Alex's *Søren Kierkegaard: An Authentic Life* (1998)⁶ and also with a comprehensive overview on existentialism with special emphasis on Kierkegaard (2002).⁷

¹ Søren Kierkegaard, *Välisoiittoa* [Diapsalmata], trans. by Torsti Lehtinen, Helsinki: Kirjapaja 1988.

² Søren Kierkegaard, *Päättävä epätieteellinen jälkikirjoitus* [Concluding Unscientific Postscript], trans. by Torsti Lehtinen, Helsinki: WSOY 1992.

³ Søren Kierkegaard, *In vino veritas*, trans. by Torsti Lehtinen, Helsinki: WSOY 1996.

⁴ Søren Kierkegaard, *Pelko ja vavistus: dialektista lyriikkaa* [Fear and Trembling], trans. by Torsti Lehtinen, Helsinki: WSOY 2001.

⁵ Peter Thielst, *Elämä ymmärretään taaksepäin, mutta se täytyy elää eteenpäin: kertomus Søren Kierkegaardista* [Livet forstås baglæns, men må leves forlæns], trans. by Torsti Lehtinen, Helsinki: WSOY 1999.

⁶ Ben Alex, *Søren Kierkegaard: ajattelijan elämä* [Søren Kierkegaard: An Authentic Life], trans. by Torsti Lehtinen and Tytti Träff, Helsinki: Kirjapaja 1998.

⁷ Torsti Lehtinen, *Eksistentialismi: vapauden filosofia* [Existentialism: The Philosophy of Freedom], Helsinki: Kirjapaja 2002.

In his work, *Søren Kierkegaard, a Philosopher of Passion, Anxiety and Humor*, Lehtinen chose a biographical point of view as a starting point, a view typical for earlier Kierkegaard research. Lehtinen reads Kierkegaard's works and papers, rich biographical and historical literature,⁸ and different source material dealing with Kierkegaard and his time, bringing in the cultural, religious, and academic life in Copenhagen and local history side-by-side. Lehtinen seems to know the risks he takes when he interprets Kierkegaard's works as reflections of the author's life and is well aware of the game Kierkegaard was playing. Lehtinen is also a novelist himself and knows the minefields of biographical fallacy. New Criticism still had a firm hold of the literary research when this study was prepared and published in 1990.

The author includes references at the end of the text (in an appendix), and so the style of the research is, strictly speaking, academic writing—the style of the genre of the work is, however, popular science. The author has interpreted Kierkegaard's inaccessible philosophy and theology as well as the aesthetic works for a general audience; the text is fluent and captivating. Lehtinen has also added a list of sources used and an overview of the course of Kierkegaard's life, a bibliography of Kierkegaard's works, a list of all his pseudonyms, and a register of translated works of Kierkegaard into Finnish as well as the most important Kierkegaard research carried out in Finland.

Torsti Lehtinen is also a theologian, and this is clearly evident in his text, which is fascinating and full of illustrative examples and metaphors. He knows how to use different rhetorical and stylistic devices, such as irony and humor, and here his expression, also the theoretical articulation, is very similar to that of Kierkegaard. Both the scholar and the subject of the inquiry have the same background.

The research follows strictly the course of Kierkegaard's life. It has been necessary, however, to cut down and condense considerably: the body text is only 200 pages long. Lehtinen uses the main events in Kierkegaard's life (the great earthquake, the engagement) as explanatory factors for changes in the philosopher's career—this biographical reading is customary but reader-friendly. Cause and effect is, however, a dangerous way to put two and two together.

Hunchbacked Don Juan was one of the images that the weekly satirical and political magazine the *Corsair* used to make fun of Kierkegaard. Lehtinen named one of the chapters in his book "Hunchbacked Don Juan,"⁹ and there he interprets and explains Kierkegaard's relation to women. Lehtinen's viewpoint on this subject is interesting. He begins with a quotation from the "Diapsalmata" where Victor Eremita states that women do not please him. After that Lehtinen lets all the heroes of "In Vino Veritas" tell what they think is the essence of the woman—and the episode ends when the ensemble sees at the end Judge William and his wife in their idyllic domesticity. Observed from this point of view, Kierkegaard's image of women is

⁸ For example, Niels Thulstrup, *Kierkegaards Forhold til Hegel og til den spekulative Idealisme indtil 1846*, Copenhagen: Gyldendal 1967; Niels Thulstrup, *Kierkegaard og Kirken i Danmark*, Copenhagen: C.A. Reitzel 1985; Niels Thulstrup, *Kierkegaards København*, Copenhagen: C.A. Reitzel 1987.

⁹ Torsti Lehtinen, *Søren Kierkegaard, intohimon, ahdistuksen ja huumorin filosofi* [Søren Kierkegaard, a Philosopher of Passion, Anxiety and Humor], Helsinki: Kirjapaja 1990, pp. 80–95.

quite male chauvinist, and Lehtinen finds many arguments for this standpoint both from the spirit of the time and Kierkegaard's life experiences, the most important of which, during the writing of *Either/Or*, was Regine Olsen's engagement to Frederik Schlegel. Lehtinen ends the chapter by describing the episode where Kierkegaard and Fredrika Bremer corresponded.¹⁰ Lehtinen's conclusion is that in spite of his feebleness and kyphosis Kierkegaard never suspected his charm among women.¹¹ Lehtinen refers to Kierkegaard's heroes, for instance Don Juan, and Johannes the Seducer, whom Lehtinen sees as Kierkegaard's alter ego. According to Lehtinen, Kierkegaard was confident of his success as a ladies' man; he regarded his intelligence or intellectual capacity to be beyond comparison.

It is true that Kierkegaard had many chauvinist opinions; however, sexual equality was not a general custom at the beginning of the nineteenth century. Fredrika Bremer, one of the pioneers of the women's movement, was an exception.

Lehtinen goes meticulously through the key concepts and themes in Kierkegaard's philosophy (the stages, despair, choice, the leap, irony, humor, and so on) and presents the original excerpts from Kierkegaard's works that are linked to these concepts. Lehtinen has also translated many of the passages from Danish into Finnish.

Lehtinen is well aware of the great influence of G.W.F. Hegel's philosophy and German Idealism in general on Kierkegaard's philosophico-literary development.¹² However, he does not deal much with the impact of Hegelianism on Kierkegaard's language, jargon, and argumentation, or with the love-hate relationship he had with the great German philosopher.

The back cover of Lehtinen's book advertises the work as an essay collection consisting of 14 essays and mentions names such as Henrik Ibsen, Karl Barth, and Jean-Paul Sartre. Lehtinen's work is not, however, a discontinuous essay collection but a harmonious overview of Kierkegaard's life, his way of thinking and his works. Lehtinen is not interested in outlining the influences Kierkegaard had on his own time (Georg Brandes, for example) or the philosophy and literature of the twentieth century, for example, Sartre, Camus, Husserl, Heidegger and the whole existentialist movement. This oversight was, however, later corrected in Lehtinen's work *Eksistentialismi: vapauden filosofia* (Existentialism: The Philosophy of Freedom) in 2002.

Olli Mäkinen

¹⁰ Ibid., pp. 93–5.

¹¹ Ibid., p. 95.

¹² Ibid., pp. 40–1.

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Liljanto, Kaarina, "Tro, hob og Kierkegaard," *Berlingske Tidende*, October 10, 1991.

Kalle Sandelin (Sorainen),
Søren Kierkegaardin
persoonallisuusaatteen kehittyminen
Tanskan filosofisten virtausten yhteydessä
viime vuosisadan alkupuolella
[The Development of Søren Kierkegaard's
Idea of Personality in Connection with the
Danish Philosophical Currents of the
Early Nineteenth Century],

Pori: Satakunnan kirjateollisuus 1927, 279 pp.

Kalle Sandelin's work is the first Finnish dissertation on Søren Kierkegaard's philosophy. In 1936 Sandelin (1893–1983) changed his last name—as did many other Finns—to Sorainen. He studied Kierkegaard's influence in Finland (for example, in the lyrics of Juhani Siljo) and also the idea of personality in other connections.

It is likely that Sandelin received a lot of inspiration from the Danish philosopher Harald Høffding.¹ Obviously the theory of the idea of personality came from Høffding, whom Sandelin corresponded with and also met. Sandelin quotes Høffding frequently in his thesis.

According to Sandelin, the idea of personality means the primacy of the individual experience and knowledge instead of influence from different kinds of authorities and abstract systems supported by these authorities. In his thesis Sandelin follows the development of the idea of personality in Denmark during the first half of the nineteenth century and also studies how the idea of personality manifests itself in Kierkegaard's philosophy and theology.

In the first two chapters Sandelin goes through the idea of personality, its birth and growth, both in Denmark and briefly in other Scandinavian countries. He also explores the relation of this idea to the Romantic movement. As an opposing

¹ Kalle Sandelin, *Søren Kierkegaardin persoonallisuusaatteen kehittyminen Tanskan filosofisten virtausten yhteydessä viime vuosisadan alkupuolella*, Pori: Satakunnan kirjateollisuus 1927, p. 4.

movement, both to himself and Kierkegaard, he sees Georg Wilhelm Friedrich Hegel's system.

As regards to the Danish tradition, Sandelin goes back to the eighteenth century and Ludvig Holberg (1684–1754), who was a playwright and the founder of Danish literature.² According to Sandelin, in his plays Holberg found the way of using dramatic characters—who represented certain characteristics, ideas and thought, maybe views of life. Holberg's goal is didactic. He tries to combine faith and knowledge, in contrast to Kierkegaard's endeavors, because, in Sandel's opinion, Kierkegaard's aim is to separate these two things.³

The Romantic movement stressed the individual, inwardness, and the genius who often fought against society and accepted conventions. Sandelin sees Romanticism as a forerunner of the idea of personality. In addition to German Romantic spokesmen (for example, Goethe, Schiller, and Novalis) he deals with Danish romanticists such as Henrik Steffens and Adam Oehlenschläger.⁴ Sandelin also discusses the Danish anti-Hegelians of Kierkegaard's era and mentions Poul Martin Møller, who stressed the impossibility of the Hegelian dialectics and mediation and outlined an either/or theory based on "dilemma."⁵ Hans Lassen Martensen was the first in Denmark to express the concept of the idea of personality (*Personlighedens Idee*), but for him this meant an absolute personality, which only belonged to Christ.⁶ Frederik Christian Sibbern was, according to Sandelin, the one who introduced a doctrine of evolution (sporadic evolution) to the idea of personality.⁷

Before Kierkegaard was able to outline his view that subjectivity is equivalent with the truth (*Subjektiviteten er Sandheden*), he was inspired by the Romantics who used great historical and biblical characters like Faust, Don Juan, Don Quixote, Christ, Socrates, Ahasverus, Abraham, and Job. Kierkegaard incorporated these characters or figures into his system of communication as paradigmatic examples.

In the third chapter of his study Sandelin follows chronologically Kierkegaard's literary production side-by-side with his journals and personal life. Kierkegaard's thesis (*The Concept of Irony*) was the beginning of the idea of personality in Kierkegaard's thought. Socrates provided the method (irony, maieutics), the role model (martyr, teacher, exception) and the idea of self-sacrifice that Kierkegaard was interested in.⁸

When analyzing Kierkegaard's first great work, *Either/Or*, Sandelin attends to the strategy of indirect communication, that is, the different pseudonyms and characters who represent different kinds of viewpoints. This, together with Kierkegaard's life history, gives reason to hypothesize that there is a close connection between Kierkegaard's personal life and the development of his idea of personality. Sandelin is, however, well aware of the difficulties of combining personal life and literature (sometimes called the biographical fallacy), and Kierkegaard's communication

² Ibid., pp. 8–13.

³ Ibid., p. 10.

⁴ Ibid., pp. 12–17.

⁵ Ibid., p. 30.

⁶ Ibid., p. 36.

⁷ Ibid., pp. 26–30; p. 238.

⁸ Ibid., p. 143.

strategy makes it more problematic. Sandelin also points out that Kierkegaard's philosophy is not only cryptic but compact, and it has many strata that influence one another.⁹

Sandelin interprets the latter part of *Either/Or* such that it already contains the main features of Kierkegaard's view of the idea of personality. Kierkegaard abandons Hegel's mediation and advocates negative qualities such as difference, contradiction, and paradox. According to Sandelin, Kierkegaard's idea of personality means the following: the individual has to make individual choices (one chooses oneself), and the idea of subjectivity and subjective action is ethically and morally good and correct.¹⁰

In his study Sandelin follows Kierkegaard's views and involvement in the discussion about the idea of personality and Hegelian idealism and its dialectics. Sandelin also points out that Kierkegaard was not fond of the natural sciences and their achievements. As to the idea of personality, the difficulties arise when the concepts of angst and guilt come in. The absolute religious truth and unquestionable relation to God replace the idea of personality. Sandelin says that when Kierkegaard emphasizes the relation between the individual and God, God means objectivity in this relation, and the relation to God is an absolute relation to the Absolute but nevertheless still quite personal and immediate.¹¹

Olli Mäkinen

⁹ Ibid., p. 137.

¹⁰ Ibid., pp. 159–60.

¹¹ Ibid., p. 235.

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Grotenfelt, Arvi, *Valvoja-Aika*, Helsinki: Söderström & Co. 1927, pp. 521–4.

Helge Ukkola,
Eksistoiva Ihminen. Ihmisen ongelma
Søren Kierkegaardin ajattelussa
[Existing Man: The Problem of Man as
Presented in Søren Kierkegaard's Thought],

Helsinki: Suomalainen teologinen kirjallisuusseura 1961
(*Suomalaisen teologisen kirjallisuusseuran julkaisuja*,
vol. 71), 300 pp.

The first Finnish academic dissertation on Kierkegaard in the Faculty of Theology was Helge Ukkola's *Eksistoiva Ihminen*. By the 1960s, some of Kierkegaard's writings had already been translated into Finnish; there was some interest in Kierkegaard in theological circles, but the main academic interest was outside the discipline of theology in the humanities. Ukkola was thus the first Finnish theological authority on Kierkegaard.

In his dissertation, Ukkola argues that the conception of man is the essence of Kierkegaard's work. This means that nearly everything Kierkegaard wrote had something to do with the idea of becoming a person who exists in this process of becoming. The author summarizes the task of the study with the following questions: (1) How is man's existence and existing to be understood in Kierkegaard's thought as a whole? (2) What is Kierkegaard's conception of man's sin-consciousness (original sin and sin in general) and freedom, both of which are basic problems of the life of man? (3) How are the various stages of man's existence and existing expressed by Kierkegaard in the various spheres of existence?

The first main chapter analyzes the dialectical concepts of soul and body, time and eternity, possibility and necessity, and finitude and infinity from the point of view of the human being. The second chapter deals with the hamartiological aspects of Kierkegaard's work: original sin, freedom, sin in general, and the human being's status as sinner. The third chapter discusses the existential spheres, and the final chapter offers an overview of Christian existence.

For Ukkola, the problem of man is perceived as an emphatically theological problem. According to him, Kierkegaard is not interested in pure or abstract notions of the human being; instead, Kierkegaard's whole literary *oeuvre* is an exercise in theological anthropology since to be human means to be dependent on God. Also, Kierkegaard is not interested in theology in the sense that he would use his energies to examine the mere concept of God since his focus is on the lived and experienced

God-relationship. In contrast to anti-realist readings of Kierkegaard, Ukkola tries to defend a more realist line of interpretation. Subjectivity does mean subjectivism but the subjective attitude vis-à-vis something that is objective.

Ukkola acknowledges that there is a general existential-ethical level in Kierkegaard's writings, which is separate from his Christian thinking, yet they are in mutual relation so that Christian existence requires the elements of the lower spheres. There is no necessary ascension from the aesthetic and ethical spheres to the religious one, although it is *prima facie* possible for everyone. The central concepts like spirit, the moment, freedom, and conscience have their mundane meaning at the lower levels, yet they acquire new meanings when employed in the Christian form of life. For example, for a Christian "the leap" means a movement from the state of innocence to consciousness of guilt and sin, and it is only in this state where the forgiveness of sins can be understood.

The view of Christian life that culminates in Ukkola's work is summarized as follows: "Existing in the sphere of Christian existence thus means the striving of the Christian, which is a continuous struggle, to receive and preserve faith, to change according to Christ's will and to follow in his footsteps in serving one's neighbor."¹ Ukkola relates Kierkegaard's spirituality to the rigoristic medieval *imitatio Christi* literature, which also emphasizes the processual nature of Christian life. Ukkola's reading of Kierkegaard's Christian pilgrim depicts him or her as "a fighter and a striver."² The ecclesiology is construed as *ecclesia militans*, which constantly seeks to maintain its genuine identity and avoid the stagnation and "carefree rejoicing before Christ [which] has even won in the life of an individual..."³

Ukkola remarks that Kierkegaard's work should not be evaluated as a standard work on Christian dogmatics or by general dogmatic standards, although he occasionally relates Kierkegaard's thought to the theological thinking of his time. Here the reader can see how Ukkola tries to soften the audience for a better reception of Kierkegaard's thought. Instead of dogmatic analysis, Kierkegaard should be used in the context of pastoral care since, in Ukkola's opinion, Kierkegaard's thinking is "a storehouse of treasure."⁴

The first version of Ukkola's dissertation was rejected by the Faculty, and after resubmission it received only the second lowest passing grade.⁵ The work received substantial criticism from the Faculty. Ukkola had decided to introduce his own methodological approach, which was considered unorthodox by the contemporary academia, and for the uninitiated, the work was rather hard to approach. Ukkola

¹ Helge Ukkola, *Eksistoiva Ihminen. Ihmisen ongelma Søren Kierkegaardin ajattelussa*, Helsinki: Suomalainen teologinen kirjallisuusseura 1961 (*Suomalaisen teologisen kirjallisuusseuran julkaisuja*, vol. 71), p. 294.

² *Ibid.*, pp. 283–4.

³ *Ibid.*, p. 296.

⁴ *Ibid.*, p. 296.

⁵ Janne Kylliäinen, "Finland: The Reception of Kierkegaard in Finland" in *Kierkegaard's International Reception*, Tome 1, *Northern and Western Europe*, ed. by Jon Stewart, Aldershot: Ashgate 2009 (*Kierkegaard Research: Sources, Reception and Resources*, vol. 8), pp. 206–8.

continued his academic study of Kierkegaard in his second book *Lähimmäisenrakkaus Søren Kierkegaardin ajattelussa*, which appeared three years later and was meant to be a companion volume to his dissertation.⁶ These works by Ukkola did not, however, have a significant influence in academic circles. It took a long time before the next Kierkegaard dissertation was published by Heidi Liehu in 1990, and contemporary scholars rarely refer to his works, and for obvious linguistic reasons, it did not have any impact on international Kierkegaard scholarship. Ukkola's works appeared at a time when humanistic circles were already moving away from subjectivist and individualistic philosophies and embracing, on the one hand, communal forms of socialism and, on the other hand, the rise of analytic philosophy, and its emphasis on objectivity did not form a good basis for the interest in Kierkegaard.

Despite its deficits, Ukkola's work is a substantial overview of Kierkegaard's theological thinking. Ukkola demonstrates a mastery of a considerable amount of secondary literature, which at the time was mostly written in German or Scandinavian languages, although he was criticized by the Faculty for not always treating them fairly. The work contains a fifteen-page English summary and Ukkola also summarizes his views in a German article that appeared in 1968.⁷

Olli-Pekka Vainio

⁶ Helge Ukkola, *Lähimmäisenrakkaus Søren Kierkegaardin ajattelussa* [The Love of Neighbor in the Thought of Søren Kierkegaard], Helsinki: Suomalaisen Teologisen Kirjallisuuseuran julkaisu 75, 1964.

⁷ Helge Ukkola, "Die ethische Existenz des Menschen im Denken Søren Kierkegaards," *Neue Zeitschrift für Systematische Theologie und Religionsphilosophie*, vol. 10, no. 1, 1968, pp. 31–7.

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Kylliäinen, Janne, “Finland: The Reception of Kierkegaard in Finland,” in *Kierkegaard’s International Reception, Tome 1, Northern and Western Europe* (*Kierkegaard Research: Sources, Reception and Resources*, vol. 8), ed. by Jon Stewart, Aldershot: Ashgate 2009, pp. 197–217; see pp. 206–8.

Helge Ukkola,
*Lähimmäisenrakkaus Søren
Kierkegaardin ajattelussa,*
[The Love of the Neighbor in the Thought
of Søren Kierkegaard],

Helsinki: Suomalainen teologinen kirjallisuusseura 1964 (*Suomalaisen
teologisen kirjallisuusseuran julkaisuja*, vol. 75), 183 pp.

Ukkola's work on the love of the neighbor in Kierkegaard's thought continues the work he started three years earlier in his dissertation *Eksistoiva ihminen*. In the preface, he laments that he could not touch all the relevant topics in his previous work but now hopes to offer a more appropriate account of Kierkegaard's more communal and social thought. Ukkola acknowledges the common critique of Kierkegaard as a highly individualistic thinker who did not care much about the communal aspects of Christian spirituality, and attempts to prove that this is a misconception. Ukkola hopes that this work and his previous book should be read side-by-side to get a more accurate picture of Kierkegaard.

The book is structured around *Works of Love*, which is the main work where Kierkegaard discusses the love of the neighbor, but the author extends his analysis to other relevant sources on this topic. The three main chapters discuss (1) the love of the neighbor in the works before *Works of Love*, (2) the love of the neighbor in *Works of Love*, and (3) the love of the neighbor in the works after *Works of Love*. The work also contains a ten-page English summary which offers a concise view of Ukkola's argument for non-Finns.

According to Ukkola, Kierkegaard's central understanding of the Christian love of the neighbor is marked by self-denial, which is required from us by God's law. The self-denial finds its motivation and source from an imitation of Christ's self-denial, which is not only an example to be imitated but a sign of God's own love towards humanity. According to Kierkegaard, there is a way of loving oneself purely without the perverted *amor sui*. The right kind of self-love rises from transparency before God: the acknowledgment of radical dependence on God and the confession of sins. Here the influence of Martin Luther's thought on Kierkegaard comes to the fore. Luther's concept of God's love is creative. Humans are nothing before God, but God's love focuses especially on nothingness and uses it to create something anew. Consequently, true agapistic human love is possible only in participation with the love of God. The human-divine relationship ultimately rests on this properly *theological* grounding.

This true love is set against natural, erotic loves that are in many ways impure. These loves in lower spheres go through a thorough transformation and cleansing in order to serve higher purposes. This is the topic that several of Kierkegaard's devotional discourses discuss. Kierkegaard also denies the validity of "universal" love, which does not have a concrete particular object. Works of love are always directed towards someone, and they benefit someone concretely. Claiming to love "universally" is a form of self-deception where a person uses an imagined "neighbor" to cultivate ultimately a distorted God-relationship. In addition to its proper object, love requires a pure inner disposition without which the love is only a form of selfishness.

The true love of neighbor is associated heavily with suffering (and with other virtues, such as truthfulness, charity, forbearance, and patience). The suffering should not be taken as a value as such but perceived as a crucial means in the service of others. For example, a lifestyle that does not cherish the accumulation of personal wealth is supposed to lead to generosity towards the poor and needy. In this way Ukkola seeks to demonstrate how the love of God and spirituality in the end always has a communal nature. God is loved by loving our neighbor. However, Ukkola criticizes Kierkegaard for not being able to extend the idea of neighborly love beyond an individual and spiritual context towards a genuinely social theory. Ukkola notes that Kierkegaard was a conservative who did not see much value in developing the structures of society. In addition to his growing antagonism towards Christendom, his implicit political views caused him not to invest in this particular topic. Nevertheless, Ukkola manages to highlight the social nature of Kierkegaard's spirituality and defend him against the most vocal critics.

One of Ukkola's goals is to trace the development in Kierkegaard's thought. The love of the neighbor appears somewhat differently in various sources. According to Ukkola's analysis, "Greek thought," by which he means the overlapping and non-exclusionary character of *eros* and *agape*, is prevalent up until *Works of Love*, but when the influence of *imitatio Christi* piety on Kierkegaard grows, they are more and more described as opposite and mutually exclusive. Ukkola concludes that the most fruitful accounts of love of neighbor can be found in *Works of Love* and the earlier sections of the *Papirer*. Kierkegaard's later writings instead develop in a direction where the earlier constructive aspects start to fall aside. Ukkola claims "as a result of what appears to be an at least partially morbid metamorphosis of his mind, Kierkegaard completely shuts himself out of a positive Christian understanding of life."¹ The late works pitch the requirements of being a Christian so high that in the end loving God entails even hatred of the world and its inhabitants. This trajectory leads Ukkola to conclude that it is not possible to systematize Kierkegaard's notion of the love of neighbor; instead, it can only be discussed by means of a chronological description, which accounts for the fluctuations in his thought.

Ukkola's two academic works are substantial in their scope, but the author's way of presenting his thesis is rather idiosyncratic, which makes the books relatively hard

¹ Helge Ukkola, *Lähimmäisenrakkaus Søren Kierkegaardin ajattelussa*, Helsinki: Suomalainen teologinen kirjallisuusseura 1964 (*Suomalaisen teologisen kirjallisuusseuran julkaisuja*, vol. 75), p. 177.