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Søren Kierkegaard, Danish philosopher
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KIERKEGAARD RESEARCH: SOURCES, RECEPTION AND RESOURCES

Series Editor: Jon Stewart, The Søren Kierkegaard Research Centre Foundation, University of Copenhagen, Denmark

‘The editing is of the highest academic standards. The bibliographies are also an important contribution to Kierkegaard research in their own right. It is a very helpful feature that they include page references to the works in Kierkegaard’s own library that discuss the writer at hand. For instance, if you want to know what other views on Shakespeare Kierkegaard would have known about through his own book collection, you can find the references here. The bibliographies also include excellent references to secondary literature. The general editor Jon Stewart together with his co-editors must be thanked for orchestrating such a vast undertaking. Their work is nothing less than a largesse to the future of Kierkegaard scholarship.’

Søren Kierkegaard Newsletter

The Kierkegaard Research series is a multi-volume series dedicated to a systematic coverage of all aspects of Kierkegaard Studies. Interdisciplinary in nature, the series combines articles on philosophy, theology, literature, psychology and history written by the leading international Kierkegaard scholars arranged into thematically organised volumes. Each volume contains a detailed introduction, written by the editors, which traces the history of the given theme in Kierkegaard studies and an extensive index making it easy to find where the specific themes, works and persons are treated.

Under the editorial supervision and organisation of the Søren Kierkegaard Research Centre at The University of Copenhagen, this series serves as both a reference work for Kierkegaard students and as a forum for new research. The series is divided into three main parts; ‘Kierkegaard’s Sources’ includes articles which perform source-work research in order to discover and document the numerous sources of Kierkegaard’s thought; ‘Kierkegaard’s Reception’ includes articles treating the countless aspects of the reception of Kierkegaard’s thought and writings in the different research traditions and the third section is for reference works including an extensive bibliography of works on Kierkegaard and a volume containing a list of the books Kierkegaard owned as they appear in the auction catalogue of his library.

The Kierkegaard Research series is the most important, significant and comprehensive publishing treatment in English of the work and impact of Søren Kierkegaard.

For more information on this series please visit www.ashgate.com/krssr
While Kierkegaard is primarily known as a philosopher or religious thinker, his writings have also been used extensively by literary writers, critics and artists. This use can be traced in the work of major cultural figures not just in Denmark and Scandinavia but also in the wider world. They have been attracted to his creative mixing of genres, his complex use of pseudonyms, his rhetoric and literary style, and his rich images, parables, and allegories. The present volume documents this influence in the different language groups and traditions.

Tome I: The Germanophone World
Tome II: Denmark
Tome III: Sweden and Norway
Tome IV: The Anglophone World
Tome V: The Romance Languages, Central and Eastern Europe

Tome I explores Kierkegaard’s influence on literature and art in the Germanophone world. He was an important source of inspiration for German writers such as Theodor Fontane, Thomas Mann, Rainer Maria Rilke, Alfred Andersch, and Martin Walser. Kierkegaard’s influence was particularly strong in Austria during the generation of modernist authors such as Rudolf Kassner, Karl Kraus, Robert Musil, and Hermann Broch. Due presumably in part to the German translations of Kierkegaard in the Austrian cultural journal Der Brenner, Kierkegaard continued to be used by later figures such as the novelist and playwright, Thomas Bernhard. His thought was also appropriated in Switzerland through the works of Max Frisch and Friedrich Dürrenmatt. The famous Czech author Franz Kafka identified personally with Kierkegaard’s love story with Regine Olsen and made use of his reflections on this and other topics.


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Tome II is dedicated to the use of Kierkegaard by later Danish writers. Almost from the beginning Kierkegaard’s works were standard reading for these authors. Danish novelists and critics from the Modern Breakthrough movement in the 1870s were among the first to make extensive use of his writings. These included the theoretical leader of the movement, the critic Georg Brandes, who wrote an entire book on Kierkegaard, and the novelists Jens Peter Jacobsen and Henrik Pontoppidan. The next generation of writers from the turn of the century and through the First World War also saw in Kierkegaard important points of inspiration. These included Ernesto Dalgas and Harald Kidde, who used elements of Kierkegaard’s thought in their novels. Modern Danish writers such as Karen Blixen, Martin A. Hansen, and Villy Sørensen have continued to incorporate Kierkegaard into their works. There can be no doubt that Kierkegaard has indelibly stamped his name on Danish literature.

CONTRIBUTORS: Søren Landkildehus, Julie K. Allen, Esben Lindemann, William Banks, Poul Houe, Peter Tundvad and Steen Tullberg.

October 2013 210 pages £55.00 £52.00
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Tome III: Sweden and Norway

Tome III investigates the works of Swedish and Norwegian writers and artists inspired by Kierkegaard. In Sweden the novelist Victoria Benedictsson made use of Kierkegaard during the period of the so-called Modern Breakthrough, as did the playwright August Strindberg. Later Swedish writers have continued to draw on his thought, such as Selma Lagerlof, Lars Ahlin, Lars Gyllensten, and Carl-Henning Wijkmark. The Norwegian reception of Kierkegaard also began remarkably early and was shaped by the leading names in Norwegian cultural life. Despite his coy responses to questions about his relation to Kierkegaard, Henrik Ibsen clearly seems to have been inspired by the Dane in works such as Brand. Norwegian writer and poet Bjornstjerne Bjornson, who was influenced by the Modern Breakthrough movement, was also deeply inspired by Kierkegaard. Finally, the celebrated Norwegian artist Edvard Munch (1863–1944) closely studied key Kierkegaardian concepts such as anxiety, and his influence is notable in his iconic paintings such as The Scream.


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Tome IV: The Anglophone World

Tome IV examines Kierkegaard's surprisingly extensive influence in the Anglophone world of literature and art, particularly in the United States. His thought appears in the work of the novelists Walker Percy, James Baldwin, Flannery O'Connor, William Styron, Don Delillo, and Louise Erdrich. He has also been used by the famous American literary critics, George Steiner and Harold Bloom. The American composer Samuel Barber made use of Kierkegaard in his musical works. Kierkegaard has also exercised an influence on British and Irish letters. W.H. Auden sought in Kierkegaard ideas for his poetic works, and the contemporary English novelist David Lodge has written a novel, Therapy, in which Kierkegaard plays an important role. Cryptic traces of Kierkegaard can also be found in the work of the famous Irish writer James Joyce.


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Tome V: The Romance Languages, Central and Eastern Europe

Tome V treats the work of a heterogeneous group of writers from the Romance languages and from Central and Eastern Europe. Kierkegaard has been particularly important for Spanish literature: the Argentine writers Jorge Luis Borges, Leonardo Castellani, and Ernesto Sábat, the Mexican writer Carlos Fuentes, and the Spanish essayist and philosopher María Zambrano were all inspired to varying degrees by him. The Dane also appears in the work of Romanian writer Max Blecher, while the Portuguese author Fernando Pessoa was almost certainly inspired by Kierkegaard’s use of pseudonyms. Kierkegaard has also influenced diverse literary figures from Central and Eastern Europe. His influence appears in the novels of the contemporary Hungarian authors Péter Nadas and Péter Esterházy, the work of the Russian writer and literary critic, Mikhail Bakhtin, the Polish writer Witold Gombrowicz and the Czech novelist Ivan Klíma. Tome V also examines how Kierkegaard’s treatment of the story of Abraham and Isaac in Fear and Trembling interested the Polish-born Israeli novelist Pinhas Sadeh.


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Kierkegaard’s relation to the field of philosophy is a particularly complex and disputed one. He rejected the model of philosophical inquiry that was mainstream in his day and was careful to have his pseudonymous authors repeatedly disassociate themselves from philosophy. But although it seems clear that Kierkegaard never regarded himself as a philosopher, there can be no doubt that his writings contain philosophical ideas and insights and have been profoundly influential in a number of different philosophical traditions.

Tome I: German and Scandinavian Philosophy

Tome II: Francophone Philosophy

Tome III: Anglophone Philosophy

Tome I is dedicated to exploring the reception of Kierkegaard in Germanophone and Scandinavian philosophy. Kierkegaard has been a major influence for such different philosophical projects as phenomenology, hermeneutics, dialogical thinking, critical theory, Marxism, logical positivism and ordinary language philosophy. Similarly, in Denmark and Norway Kierkegaard’s writings have been more or less constantly discussed by important philosophers, despite the later dominance of analytic philosophy in these countries. The present tome features articles on the leading Germanophone and Scandinavian philosophers influenced by Kierkegaard’s thought.

Contributors: Peter Šajda, Joseph Westfall, Alina Vaisfeld, Elisabetta Basso, Dustin Feddon, Patricia Stanley, Luiz Rohden, Jamie Turnbull, Noreen Khawaja, Stefan Egenberger, Thomas, Carl Henrik Koch and Roe Fremstadel.

Tome II is dedicated to exploring Kierkegaard’s influence on Francophone philosophy. The French intellectual tradition squares well with Kierkegaard’s eclectic profile since its leading figures are often difficult to classify unambiguously as philosophers, theologians, literary critics or simply writers. Kierkegaard’s thinking has been highly influential for many generations of French philosophers up to the present. It was not just existentialism that tried to co-opt Kierkegaard for its own purposes; he has also been influential in the context of almost every modern school of French thought: phenomenology, feminism, structuralism, post-structuralism, semiotics and deconstruction.


Tome III is dedicated to exploring Kierkegaard’s influence on Anglophone philosophy. It has long been thought that Kierkegaard played no role in this tradition, which for years was dominated by analytic philosophy. In this environment it was common to dismiss Kierkegaard along with the then current European philosophers who were influenced by him. However, a closer look reveals that in fact there were several thinkers in the US, Canada and Great Britain who were inspired by Kierkegaard even during the heyday of analytic philosophy. Current thinking now suggests that Kierkegaard has made some serious inroads into mainstream Anglophone philosophy, with many authors seeking inspiration in his works for current discussions concerning ethics, personal identity, philosophy of religion, and philosophical anthropology.

Contributors: Ronald E. Hustwit Sr, Joseph Westfall, J.D. Mininger, Timothy J. Madigan, J. Michael Tilley, Andrew D. Spear, Anthony Rudd, Paul Martens, Jamie Turnbull, J. Aaron Simmons, Vincent Lloyd and Abrahim H. Khan.
Tome I: German Protestant Theology

*Tome I* is dedicated to the reception of Kierkegaard among German Protestant theologians and religious thinkers. The writings of some of these figures turned out to be instrumental for Kierkegaard’s breakthrough internationally shortly after the turn of the twentieth century. Leading figures of the movement of ‘dialectical theology’ such as Karl Barth, Emil Brunner, Paul Tillich and Rudolf Bultmann spawned a steadily growing awareness of and interest in Kierkegaard’s thought among generations of German theology students. Emanuel Hirsch was greatly influenced by Kierkegaard and proved instrumental in disseminating his thought by producing the first complete German edition of Kierkegaard’s published works. Both Barth and Hirsch established unique ways of reading and appropriating Kierkegaard, which to a certain degree determined the direction and course of Kierkegaard studies right up to our own times.

**CONTRIBUTORS:** Lee C. Barrett, Christiane Tietz, Curtis L. Thompson, Heiko Schulz, Derek R. Nelson, Matthias Wilke, David R. Law, Gerhard Schreiber, Kyle A. Roberts and Mark Chapman.

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Tome II: Anglophone and Scandinavian Protestant Theology

*Tome II* is dedicated to tracing Kierkegaard’s influence in Anglophone and Scandinavian Protestant religious thought. In Britain, before World War I, the few literati who were familiar with his work tended to assimilate Kierkegaard to the heroic individualism of Ibsen and Nietzsche. In the United States knowledge of Kierkegaard was introduced by Scandinavian immigrants who brought with them a picture of the Dane as much more sympathetic to traditional Christianity. The interpretation of Kierkegaard in Britain and America during the early and mid-twentieth century generally reflected the sensibilities of the particular theological interpreter. Anglican theologians tended to find Kierkegaard to be one-sided in his critique of reason and culture, while theologians hailing from the Reformed tradition often saw him as an insightful harbinger of neo-orthodoxy. The second part of *Tome II* is dedicated to the Kierkegaard reception in Scandinavian theology, featuring articles on Norwegian and Swedish theologians influenced by Kierkegaard.

**CONTRIBUTORS:** Silas Morgan, Paul Martens, David J. Gouwens, David R. Law, Kyle A. Roberts, Sarah Pike Cabral, Svein Aage Christoffersen and Carl S. Hughes.

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Tome III: Catholic and Jewish Theology

*Tome III* explores the reception of Kierkegaard’s thought in the Catholic and Jewish theological traditions. In the 1920s Kierkegaard’s intellectual and spiritual legacy became widely discussed in the Catholic Hochland Circle, whose members included Theodor Haecker, Romano Guardini, Alois Dempf and Peter Wust. Another key figure of the mid-war years was the prolific Jesuit author Erich Przywara. The second part of *Tome III* focuses on the reception of Kierkegaard’s thought in the Jewish theological tradition, introducing the reader to authors who significantly shaped Jewish religious thought both in the United States and in Israel.

**CONTRIBUTORS:** Joseph Ballan, Ulli Roth, Peter Šajda, David R. Law, Christopher B. Barnett, Erik M. Hanson, Jack Mulder Jr, Tamar Aylat-Yaguri and David D. Possen.

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