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ABSTRACTS

Is there a Good Life where Others are in Chains? Camus and Kierkegaard

Mélissa FOX-MURATON

Is it possible to lead a good life, if life itself is not good; that is, if the systems and structures of our social existence involve conditions of oppression, violence, and destitution? This article examines the question from the perspectives of Albert Camus and Søren Kierkegaard's writings. Both thinkers uncompromisingly force us to acknowledge the inherent suffering or absurdity of the human condition, and to ask the question of the possibility of value and meaningfulness. Whereas Kierkegaard focuses on inner or spiritual transformation, rejecting the worldly, however, Camus invites us to examine the outward, social dimensions of oppression and to revolt against injustice. Exploring the relations between Camus and Kierkegaard, and their pertinence for our contemporary context, we argue that despite their differences, the works of these thinkers can help to develop an existential ethics of concern or compassion based on the recognition of the fact that there is no good life where others are in chains.

Keywords: Camus, Kierkegaard, Good Life, Existential Ethics, Oppression, Freedom, Responsibility, Human Condition, Inequality.

Language and Anxiety and Despair in Kierkegaard

Jacob BØGGILD

This essay explores the possible relationship between anxiety and despair in Kierkegaard. This means that two works of Kierkegaard are in focus: *The Concept of Anxiety* (1844) by the alleged pseudonym Vigilius Haufniensis and *The Sickness unto Death* (1849) by the alleged pseudonym Anti-Climacus – arguably Kierkegaard's two most anthropological works. My main argument is that language as something fundamentally ambiguous is absolutely central to Kierkegaard's understanding of the human being and therefore also to his conceptions of

anxiety and despair. But as a writer, Kierkegaard is, consequently, facing a problematic which is linked to his use of pseudonyms: If language as something fundamentally ambiguous is the defining aspect of the human being, there is no way of escaping it and therefore, in a sense, no kind of metalanguage one can turn to. I explore how this fact is reflected in the two works in focus and how it affects the relationship between the two pseudonyms. This relationship turns out to be a volatile one in a way which challenges the idea, promoted by Kierkegaard himself, that Anti-Climacus, when compared to a pseudonym like Haufniensis, represents a higher kind of pseudonymity.

Keywords: Kierkegaard, anxiety, despair, language, metalanguage, ambiguity, sin.

Anxiety and Kierkegaard's Angest

Adrian ARSINEVICI

This is a translator's inquiry into what one may call the untranslatability, or near-untranslatability, of a Kierkegaardian concept. The article consists of five sections. Section I (Translating *Angest*) presents my personal reasons for embarking on this article. Since Kierkegaard employs *Angest* both colloquially and as a concept, Section II (Colloquial *Angest*) is a brief presentation of the general definition and uses of this word in everyday Danish, and Section III (Kierkegaard's *Angest*) is an analysis and panoramic view of *Angest* as concept, based on quotations extracted mainly from *Begrebet Angest*. Section IV (German *Angst*, English 'anxiety', Danish *Angest*) is a short semi-historical presentation of some previous attempts to find and establish a suitable equivalent for *Angest*. Section V (The Conceptual Inheritance of Søren Kierkegaard) reiterates the idea that *Angest*, as a Kierkegaardian, Nordic concept, is not suitable for rendering into another language because too many of its connotations and original meanings would be lost in translation.

Keywords: *Angest*, anxiety, angoasă, hereditary sin, dogma, psychology, translatability.

Kierkegaard's Heritage on Philosophical Personalism

Catalina Elena DOBRE

Rafael García PAVÓN

In this article we aim to demonstrate the importance of Kierkegaard's thought reflected in some philosophers who represent what we know as philosophical personalism. Among them, we have chosen Martin Buber, whose reading of Kierkegaard's work is reflected in his dialogical philosophy; also, Emmanuel Mounier, who mentions in his work the clear influence of the Danish philosopher in the way of thinking the concept of the human person, which represents the foundation of philosophical personalism. In the same way, Karol Wojtyła's relationship with Kierkegaard is explored from the concept of inner auto-teleology. It is a new approach that reflects the reading of Kierkegaard that the Polish philosopher – later Pope John Paul II – has kept in mind. Finally, we close with a reflection on the influence of Kierkegaard on the Swiss philosopher Max Picard, related to the concept of silence.

Keywords: personalism, human person, dialogic philosophy, the movement of personalization, auto-teleology, silence.

Why Love Entails Suffering: Kierkegaard on the Logical Consequences of Needing God

Rick Anthony FURTAK

By virtue of love's world-affirming influence, each human being is drawn into a meaningful realm of experience. The acceptance and endorsement of love as a sacred power is linked with a belief in the goodness of existence. At the very least, if God is love, then the value of life is not in question. However, this is not because the sum of all pleasures and pains shows us that it is mostly delightful to exist. On the contrary, there is a non-accidental connection between love's ontological status and the vulnerability which it induces in the person who loves. In this

paper, the inexorable connection between love and suffering is explained, with reference to a wide range of Kierkegaard's religious writings.

Keywords: love, suffering, Kierkegaard, emotion, religion, affirmation

Reception and Renewal in the Kierkegaard Literature

Zoltán GYENGE

This essay will try to define the beginnings and contemporary events of Hungarian Kierkegaard research, but it must be made clear that we can only examine the most significant works written about Kierkegaard. Before the Second World War, Hungarian culture and intellectual life were closely linked to German intellectual life. Therefore, the reception of Kierkegaard's philosophy in Hungary can only be discussed regarding the period coming after the publication of his works in German. Moreover, it is an important fact that Kierkegaard became known to European culture through his German reception. It must be said that studies on Kierkegaard before the Second World War were probably deeper and more detailed than they were after the war. The 1980's and 90's saw a rebirth of the reception of Kierkegaard, mainly due to political changes going on in Hungary.

Keywords: Hungarian culture, Kierkegaard reception, Germanism, Brandes, Lukács

Kierkegaard's Spatial Politics. Nations and Nationalism, Irony and the Demonic

Anne-Christine HABBARD

Kierkegaard is not usually considered a political thinker. However, many of the concepts and themes he develops have distinct political import. In particular, I will show that his thought functions as a counterpoint, and a counterweight, to the nation-state as constructed in European modernity. Indeed, the modern State is founded on a specific notion of space – the national territory –, which in turn has important consequences on the creation of nationhood, and on the relation to foreigners. Kierkegaard allows us to view the fallacious underpinnings of such a construct, thanks to his ingenious use and concept of space, but also to his distinctly ironic stance as an author. His analyses of irony, freedom and anxiety (and in particular, anxiety before the good, the demonic) give us insight into the defects of the nation-state, and some of its worst elements, such as nationalism. Kierkegaard offers us an alternative conception of space.

Keywords: Kierkegaard, spatial politics, nation-state, space, borders, foreigners, irony, demonic, walking.

Den Enkelte as Socio-Political in Kierkegaard Texts

Abraham H. KHAN

This study examines whether there is lexical evidence in Kierkegaard's writings to support the view that *den Enkelte* is far removed from a conceptual mistaking of his thought as individualistic, in that it leads to a withdrawal from the social and political milieu to becoming a lonely rebel. It considers six selected texts from the Kierkegaard Corpus, for its linguistic and literary approach that employs computer applications to establish a conceptual-linguistic map of *den Enkelte*. Interpreting numerical data and analysing the map, the study offers an answer to the research question as to whether there is lexical evidence and considers the implication of the evidence for understanding related questions in Kierkegaard studies. In brief, it identifies 12 terms and provides another perspective from which to augment our grasp of a concept that Kierkegaard considers to be principal in Christianity as "existence-communication".

Keywords: universal, establishment, collision, crowd, confession, conscience, upbuilding, good, eternity, extraordinary.

The Problem of the Intermediary: On the Compatibility of Psychoanalytic Theory and Religion
M. G. PIETY

Psychoanalytic theory appears to suggest that neurotic individuals need the assistance of a psychoanalyst to achieve psychological wholeness. Religion also posits the necessity of an external force if the individual is to achieve psychological wholeness. According to religion, however, this force is God. Attempts to make psychoanalytic theory compatible with religion appear to suggest that the psychoanalyst serves as a kind of intermediary between the patient, or analysand, and God. According to Kierkegaard, however, this would amount to making one human being “a god in relation to another human being.” But this, on his view, is precisely what religion denies. No human being can be a god in relation to another human being. This essay argues that the apparent opposition between the fundamental assumptions of psychoanalytic theory and religion is merely that: *apparent*. Psychoanalysis, properly understood, I argue, does not claim god-like significance for the psychoanalyst, and religion, properly understood, allows individuals to play significant roles in helping one another to achieve psychological wholeness.

Keywords: psychoanalysis, Christianity, witch doctors, neuroses, wholeness.

The Indestructible Repetition of Desire – Kierkegaard near Lacan
Flaviu-Victor CÂMPEAN

This essay explores the narratives of desire in Kierkegaard, in the psychoanalytic approach of Jacques Lacan’s formulation of the object a, cause of desire. The indestructible desire, as Freud put it, forms the core of the uniqueness of the subject and its constitution. Consequently, the repetition of desire in existence becomes itself indestructible and, furthermore, pertains to the impossibility of satisfaction. In psychoanalysis, the symbolic phallus as a significant of lack mediates the relation between the subject and its lack, which is a lack of the Other. In Kierkegaard, desire deploys itself existentially in seduction, in accordance with his sacramental relation to Regine and also to the dialectic of his literary characters, especially with respect to the erotic stages. The paper closely follows Kierkegaard’s own psychoanalytic intuitions, ranging from the repetition of lack and the psychoanalytic relevance of the erotic stages to a desire of repeating the new and an ultimate desire that goes beyond the limits of a desiring subject.

Keywords: desire, repetition, anxiety, psychoanalysis, object a, Other.

Suffering in Mental Illnesses. Contemporary Philosophical Perspectives upon Subjectivity, Corporality and the Abatements of Personal Autonomy

Codruța Liana CUCEU
Horațiu Traian CRIȘAN

Within this paper we will offer a short overview of the conceptual distinctions offered by three different contemporary philosophical perspectives, namely phenomenology, embodied cognition and applied medical ethics which prove to be useful in approaching the issue of suffering involved in mental illnesses. The aim of this article is to argue that the suffering experienced in mental illnesses can be expressed firstly as a “pathology” of subjectivity or as a difficulty occurred in structuring the subjective mundane experience. Secondly, we will attempt to explain how suffering in mental illnesses can be conceived as dysfunctionalities in the experience of the lived body’s intermediation of the subject being-in-the-world. Finally, the purpose of this article is to demonstrate that suffering in mental illnesses also employs a social component, by affecting personal autonomy and by distorting the decision-making process of the sufferer.

Keywords: phenomenology, psychopathology, suffering, subjectivity, corporality, personal autonomy.