

SOREN KIERKEGAARD

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NEWS

AAR KIERKEGAARD SEMINAR

The Kierkegaard Seminar at the American Academy of Religion meeting in Chicago, November 19-22, 1988 will discuss papers by David Gouwens, Vincent McCarthy, Wanda Berry, and Bradley Dewey on *Either/Or* vol. 1. Respondents include Robert Perkins, Stephen Evans, Sylvia Walsh, and Stephen Dunning. The following is a precis of the papers:

Four papers on SK's *Either/Or* vol. 1 are to be discussed. The first one, by David J. Gouwens, is a survey of different patterns of interpretation of the text, spanning the last thirty years. The second, by Vincent A. McCarthy, examines "A" self-portrait in the *Diapsalmata* and other self-revealing writings in its discussion of this self-concealing pseudonym in the light of Freud's essay on Narcissism. It shows that SK was equally acute as Freud on narcissism. The third paper, by Wanda Berry, purports to represent an advancement over Nordentoft on sexual differentiation. It argues that the presentation of female figures in the volume suggests that the controlling model is that of heterosexuality *per se* rather than its corollary in the male mind: stereotypical femininity, and discusses evidence that heterosexuality is employed as a metaphor for the aesthetic will. The final paper, by Bradley Dewey, analyzes the *Diary of the Seducer*, in such a way that various passages are shown to be organically related to the demonic presence lurking below the surface of the erotic plot. The *Diary's* skillful blending of the demonic and erotic results in a disturbing effect on its reader and is another instance of SK's indirect communication.

Papers are circulated in advance of the seminar. To obtain a set of copies kindly submit \$8 to Abraham H. Kahn, Trinity College, University of Toronto, Toronto, Ontario M5S 1H8, Canada.

Next year's discussion will be on Either/Or, vol. 2. Proposals from members of the seminar should be submitted to Abraham H. Khan by the end of February.

Publication of papers in the International Kierkegaard Commentary Series. Papers presented in the seminar will be considered for publication by IKC. Others who have papers on topics occurring in Either/Or I are requested to submit copies directly to Professor Robert L. Perkins, Editor of the IKC Series, Department of Philosophy, Stetson University, Deland, Florida 32724 as soon as possible.

KIERKEGAARD CONFERENCE: CALL FOR PAPERS. Soren Kierkegaard: Unconcluding Septucentennial Postscript, February 9 - 11, 1989; University of San Diego

This year 1988 marks the 175th anniversary of the birth of Soren Kierkegaard. The conference is designed to explore and scrutinize various facets of Kierkegaard's authorship. Papers dealing with any aspect (philosophical, theological, historical, political, literary, etc.) of Kierkegaard's writings are eligible for consideration.

In addition to the general call for papers, the conference plans to have some sessions devoted to "Author Meets Critics," wherein recent books on Kierkegaard will be analyzed by speakers and, in turn, responded to by the author of the book under discussion. Also planned is a Workshop dealing with methods of teaching Kierkegaard to undergraduates, as well as a Workshop on the pedagogical use of Kierkegaard's parables. It is also hoped that there will be a session devoted to Computer Mapping of Kierkegaard texts.

Papers should have a reading time of 30 - 40 minutes and not exceed 30 pages (double spaced) in length. However, briefer submissions are also welcome. Papers submitted by junior scholars and advanced graduate students are especially encouraged.

Completed papers are preferred, but detailed abstracts will also be considered. Colleagues proposing a detailed abstract only are requested to send them by October 7, 1988. The due date for papers is November 1, 1988.

All correspondence and paper submissions should be addressed to:

Professor John Donnelly
Department of Philosophy
University of San Diego
Alcala Park; San Diego, CA 92110

Alastair McKinnon has just re-issued, with minor corrections, Gregor Malantschuk's classic study Kierkegaard's Way to Truth. Students and orders of 10 or more: \$3 per copy plus postage. Others: \$5 per copy plus postage. Copies may be obtained from Inter Editions, 3005 Barat Road, Montreal H3Y 2H4, Canada.

The Kierkegaard Newsletter invites papers and reviews of works dealing with Kierkegaard's thought. If you want to be considered for a book review, please write the editor of the Newsletter. All submissions and inquiries should be sent to the Editor, Louis P. Pojman, Department of Philosophy and Religion, University of Mississippi, University, MS 38677.

Soren Kierkegaard Society at Eastern Division, APA, in Washington, D. C., December 27-30, 1988.

Chair: John Donnelly, University of San Diego

1. Speaker: Steven M. Emmanuel, University of California at Riverside: "Kierkegaard on Knowledge and Faith"

Commentator: David Wisdo, Yale University

2. Speaker: T. F. Morris, American University: "Kierkegaard's Teleological Suspension of the Ethical"

Commentator: Earl McLane, College of William and Mary

3. Business Meeting

The date for the meeting is December 29, from 2:15 - 4:15 p.m. in the Colorado Room at the Sheraton-Washington Hotel.

"Alastair McKinnon and Computer Mapping Kierkegaard"

In October 1985, a conference on "Kierkegaard and Contemporary Philosophy" was held at St. Olaf College. One of my three tasks there was to serve as commentator on a paper by Alastair McKinnon on "Sandhed in the writings of Johannes Climacus: Mapping a Concept."

Surprisingly, I received many requests for a copy of my remarks delivered at St. Olaf, so I thought it not inappropriate to include them here.

Kierkegaard scholars are doubtlessly well aware that Professor McKinnon has devoted considerable time and talent to his unique project of providing computer mappings of various Kierkegaard texts. I much admire McKinnon's philosophical work, but I have several misgivings about his current project.

While my comments herein are centered on his St. Olaf paper, I believe that my criticisms, if forceful, would apply mutatis mutandis, to any number of his many other papers that also involve a computer mapping of Kierkegaard.

McKinnon admits that he is not particularly interested in philosophical questions about whether computers are persons or persons are some sort of Turing machine. However, he does contend that, irregardless of whether computers can think or engage in various conscious states, they do provide insightful results for (human) philosophers to think about. And, he clearly believes his computer-mapping enables us to better understand the

logic of Sandhed in Philosophical Fragments and Concluding Unscientific Postscript. But McKinnon's quasi-Hegelian enterprise and its attendant results strike me as so unkiekegaardianly devoid of spirit, i.e. "without subjectivity, truncated, obtuse objectivities, specimens" (JP, #3587), as to verge on the comic.

In a nutshell, McKinnon's computer-methodology seeks (1) to identify those words that co-occur with various forms of Sandhed in some 16 sections of PF and CUP. This mini-text version of associated terms is then compared to a similar frequency count of the entire corpus as found in Samlede Vaerker. (2) Equipped with such a frequency count, he then plots the standard deviations of such a list from the corpus norm. Finally (3), he does a correspondence and cluster analysis of all the above, offering a barrage of statistical data and assorted technical exotica (e.g., eigenvalues and eigenvectors, etc.).

With all due respect to McKinnon, I do find an element of the comic in all of this computer mapping. Ironically, his methodology is decidedly un-Kierkegaardian. It represents a model of seemingly disinterested, objective inquiry into the logic of Sandhed and its variants. However inadvertently, the end result is a personalizing of an instrument. McKinnon apparently finds considerable practical wisdom in the adages "one good spatial mapping of a text is worth a thousand words", or "one should never read a good book for the first time." Unfortunately, he is far less impressed with the forceful "you can't always judge a book by its word count".

I am further puzzled as to why the results of his St. Olaf paper should surprise McKinnon. It is hardly novel to find that the concept of Sandhed operates uniformly in PF and CUP. And it is hardly surprising to learn that the phrase "the Socratic" or "the condition" occur more frequently in PF than in CUP.

Since McKinnon tells a story about Ernest Nagel's book reviewing prowess, especially in light of his rumored forte of information-processing, perhaps I might be permitted a story of my own.

Recently I heard from some colleagues, the apparently widely-circulated saga of a famous academician, who seemingly cannot control his typical speech-patterns, which are filled with vulgarities and assorted "four-letter" words. Either with editorial assistance or by sheer volitional determination, such obscenities do get eradicated in his many publications. But in oral communications, such is not the case.

Now, suppose our distinguished professor had a Kripke-like idiosyncrasy--i.e., an aversion to writing or typing--and his

various speeches were transcribed by his faithful followers. And, suppose the cult around him was so recalcitrant in its adulation that the transcription was faithful to his speech. Indeed, it was a verbatim transcript.

Presumably a McKinnon-like methodology of computer mapping--armed with various key search words--would generate a correspondence and cluster analysis of frequency words more suited to subway graffiti than scholarly grandiloquence. So much for standard deviation and aberrant frequency words, with a vengeance!

If, as McKinnon writes: "we do not ordinarily aim at writing sentences. Rather, we aim at transferring visions, imparting concepts, urging actions, etc.", then we might infer that our coarse-speeched professor was intent on showing that "salaciousness is truth."

Or, suppose a McKinnon-like procedure was used to analyze Copi's Introduction to Logic. The end result might show that the words "truth" and "value" cluster together with much more than the normal frequency. But, would it not be rash to conclude that, for Copi, truth and value are so intimately associated that the true is the good, and the good is the true?!

What McKinnon leaves out of his account is how we should philosophically assess the statistical data the computer cranks out. Clearly none of us (including McKinnon) would be happy concluding that Copi is some sort of platonic mystic, or that a cluster analysis of Copi's textbook is designed to show, say that virtue is knowledge.

The reason we don't draw such an infelicitous conclusion is that we already know what conclusions we are basically looking for in most instances based on a (human) philosophical reading of the text in question. So the computer-mapping of concepts is virtually superfluous at best, misleading at worst.

The conclusions McKinnon draws from his computer analysis are really, I'm afraid, quite banal. Any Kierkegaard neophyte knows that Kierkegaard held "Subjektiviteten er Sandheden." What they (or we) do not necessarily know is what this stock phrase precisely means. And, the danger in a McKinnon-like methodology is that any humanities interested in Kierkegaard might be so intimidated by this computer-mapping and its assorted technical jargon that they overlook the lack of any interesting substantive results therein and, mesmerized by the process, thereby neglect the more appropriate philosophical analysis of that principal shibboleth. Kierkegaard writes in PF, p. 123: It is the quantitative that gives to life its manifold variety, ever weaving its motley tapestry...But Thought is the other sister, whose task it is to cut the thread..."

McKinnon cautiously admits that he cannot "spell out the final consequences of many of these results." Moreover, he is reluctant to express any personal opinion on the logical contours of Sandhed. Quite unkierkegaardianly, he seems to feel that his personal opinion on the matter is "relatively worthless".

While I am mindful of the Kierkegaardian caveat that "literature should not be a nursing home for cripples," nonetheless McKinnon's project seems devoid of the upbuilding of personal engagement. Like the famous Wendy's commercial, one wants to ask "Where's the interpretation?" McKinnon seems to substitute statistical data and multi-dimensional plots for the "appropriate process." The end-result is, to burrow a Kierkegaardian image, flute-playing without a flute-player (CUP p. 50).

Furthermore, I am perplexed why such an outcome, if successful, would not be, pace McKinnon, Climacus' conception of truth, but only a "very accurate and detailed reflection of that conception"! For McKinnon also claims the computer has heuristically plotted the structure of Climacus' conception of truth, and that such a plotting is "of lasting and permanent value."

Despite McKinnon's gracious modesty, he claims the computer has produced a mapping of PF and CUP that provides "the standard by which all our future conclusions in this matter must be measured". I confess that I fail to see how such computer mapping is more productive than standard philosophical analysis.

I trust my remarks are not unduly harsh. I can think of some earlier published papers by McKinnon with considerable philosophic import for Kierkegaardian scholarship. I think here of McKinnon's labors to get at the author behind the authorship. And, in particular, how McKinnon nicely showed that while the pseudonymous works might glorify paradox and absurdity, such was not the case in the acknowledged works. Here his frequency-rate analysis delivered interesting philosophical results. It nicely showed, when properly analyzed, that the pseudonymous works were "deliberately contrived artifices" attempting to point an aesthetic people to the path of faith. Those works treated the transition to belief, and not the actual state of religious belief. Kierkegaard himself need not be an irrationalist.

However, one of McKinnon's earlier results has to do with the phenomenological description of the first form of despair in Sickness Unto Death where a person is not conscious of having a self. There (SUD, p. 176), Kierkegaard develops a parable of a person so immersed in aesthetic immediacy that he shuns the premier etage for the cellar: "the sorry and ludicrous condition of the majority of men, that in their own house they prefer to live in the cellar."

Commenting on this, McKinnon writes ("Kierkegaard's Irrationalism Revisited," International Philosophical Quarterly, 9, 1969, p. 169): "But no one could possibly suppose that he thought of men living in their own cellar." I must confess I know three families that do just this!

McKinnon goes on to claim that "neither...can we suppose that he {Kierkegaard} thought that men actually did or could live in any of the stages which the authorship describes." But if the analogy is somewhat instructive--and I have claimed that the first part of it does track reality--then McKinnon's conclusion is suspect.

A computer-mapping of the text of SUD might find Kierkegaard's remark also to be quite accidental (e.g., the search word "cellar"). But a strict philosophical reading of SUD would not likely agree. And McKinnon's ensuing philosophical assessment of the cellar-parable renders a quite serious point into insignificance.

Paradoxically, in a 1985 paper at the American Academy of Religion ("Fear and Trembling: Its Matter, Form and Motion"), McKinnon identifies a list of some 60 key abfreq. words, none of which are "teleological" and "suspension of"! Readers of ET are not likely to so easily dispose of "Problem I."

So, as matters stand, we are left with a computer-generated objective account of the concept Sandhed, devoid of any personal, passionate opinion about such results. Ironically, McKinnon's study seems to yield an objective certainly not held fast in the appropriation process of passionate inwardness. But, after all, that is not surprising--given that computers lack inwardness.

John Donnelly

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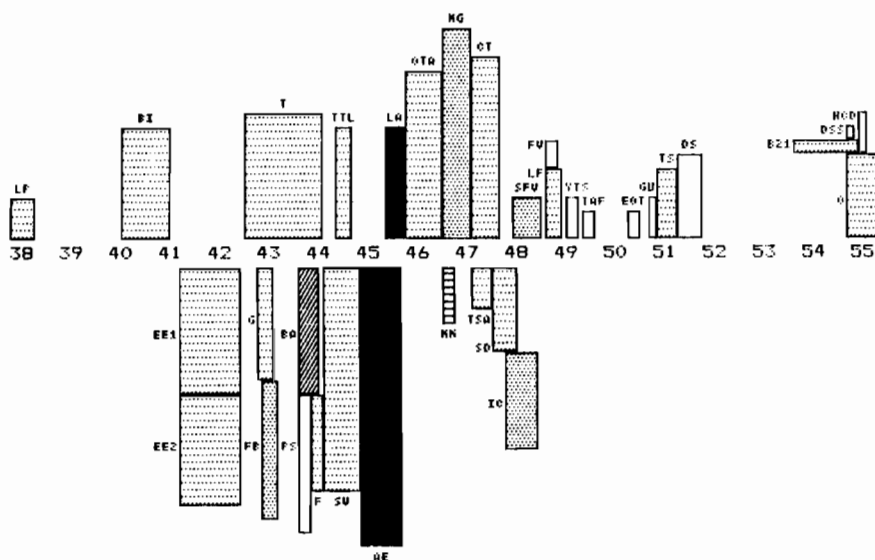
KIERKEGAARD, INWARDNESS AND THE COMPUTER

Some of the recent criticisms of my Kierkegaard computer work are very puzzling. It has been claimed that it must fail until I "can program inwardness into the computer", that computers lack inwardness, that my methods offer no results or conclusions, that I apparently have no opinions about what it produces and that the whole enterprise is decidedly "unkierkegaardian." It has even been suggested that I imagine a computer reading of the text might somehow replace our own. In these brief remarks I disregard unnecessary confusions, assume that the reader understands Kierkegaard's rejection of traditional "results" and, in a short space and perhaps asking too much of the reader, attempt to show how these methods can enhance the understanding of the text and, indeed, of inwardness.

This study has three parts: details about the relative frequencies of the four principal forms of inwardness (**Inderlighed**, **-en**, **-ens**, **-s**) in the various works; a "change point" study of this concept in the 15 works in which its relative frequency exceeds 1.00; and a correspondence analysis of this concept in AE, the work with which it is most often identified. This and other title codes used in this study are explained in Appendix A and the divisions of this text in Appendix B. Fuller accounts of the methods employed may be found in publications cited in the bibliography.

The relative frequencies of the forms of inwardness are derived by dividing the number of their occurrences by the total number of words in the relevant book itself divided by 10,000 to permit comparison between works of different sizes. These frequencies are shown in tabular form below with the title code of the book followed by the relative frequency and its rank in brackets. They are also shown in graphic or map form with the acknowledged works above and the pseudonymous works below the time line, with the period of composition of each work reflected in its "base line", its size in its area and the relative frequencies by the different shading levels. Note that BFF is absent from this map because its parts were written over a longer period of time.

LP	0.62	(1)	BI	0.75	(1)	EE1	0.39	(1)	EE2	0.90	(1)
G	1.24	(1)	FB	2.44	(2)	T	1.55	(1)	BA	7.33	(4)
PS	0.00	(0)	F	1.36	(1)	SV	1.16	(1)	TTL	0.62	(1)
AE	17.74	(8)	BFF	4.81	(3)	LA	17.69	(8)	OTA	2.09	(1)
KK	5.07	(3)	KG	2.46	(2)	TSA	0.58	(1)	CT	0.78	(1)
SD	1.15	(1)	IC	4.35	(2)	SFV	2.47	(2)	LF	0.65	(1)
FV	0.00	(0)	YTS	0.00	(0)	TAF	0.00	(0)	EOT	0.00	(0)
GU	0.00	(0)	TS	0.38	(1)	DS	0.00	(0)	B21	0.46	(1)
DSS	0.00	(0)	O	0.34	(1)	HCD	0.00	(0)			



e

Note that inwardness is clearly much more common in AE and LA than in any other work but entirely absent from PS, the former's alleged ancestor. It is also relatively common in SFV and BFF which are about the authorship and, as noted, AE which is its "turning point." By contrast, it is entirely absent from the "devotional" works YTS, TAF, EOT and GU and the "attack" works DS, DSS and HCD and tends to be less frequent toward the end of the authorship. Finally, note that unlike so much of Kierkegaard's distinctive vocabulary (for example, **absurd** and **paradox**) it is more or less evenly distributed between the acknowledged and the pseudonymous works.

Our change point method is designed to identify the most significant changes in the history of a concept. In this study it is used on a matrix showing the frequencies of the first 60 aberrant frequency words (i.e. those most closely associated with the four forms of **Inderlighed**) in all sentences containing one or more of these forms in the 15 books in which these forms show a relative frequency greater than 1.00, BFF standing in this one case for the reply to Dr. Rudelbach from Jan. 1851. Briefly, it is a "moving window" chi-square test which compares the proportional frequency of each of these 60 words in the first book with this same frequency in the remaining 14, in the first 2 with the remaining 13, etc., sums the resulting chi-squares and thus identifies the most significant changes. For example, **established** accounts for 0.0% of all occurrences of all 60 words before the first cut but for 1.70% of all such occurrences thereafter and thus contributes a chi-square of 19.89 to the total chi-square of this cut. A graphic summary of the overall results of this test is shown below. It says that the first cut in the whole sequence occurs between AE and LA and has a chi-square of 252.79, that the second is in the sequence G to AE, is between SV and AE and has a chi-square of 221.75, etc. The dashed line indicates that the remaining cuts are not significant at the 1% or highest level.

Cut	G	FB	T	BA	F	SV	AE	LA	OTA	KK	KG	SD	IC	SFV	BFF	chi-sq.
1																252.79
2																221.75
3																89.20
4																61.95
5																53.78
6																54.95

Note that this brief summary suggests that AE contains the definitive account of this concept and that the earlier and later works show only relatively minor changes.

Though there are only two cuts which are significant at the 1% level (that is, so marked that they could be expected to occur by chance only 1 in 100 times), the proportional frequency of many of these 60 words changes significantly across the matrix. In fact, the first cut contains 11 word changes significant at the 1% and 8 more at the 5% level, the second 8 at the 1% and 3 more at the 5%, the third 4 at the 1% and 5 more at the 5% and both the fifth and sixth 3 changes at the 1% level. Though all merit study we here note only those significant at the 1% level in the first two cuts.

The words showing the most significant increases after the first cut, together with our own explanation, are as follows: **hidden** (**skjult**, not **skjulte**), chiefly toward the end of IC and mainly in its satirical protest that Christians are now content to be so "in hidden inwardness" (**i skjult Inderlighed**); **established** only in our sentences from IC where it is part of the phrase "established Christendom" and helps explain why inwardness is now viewed so unfavourably; **inwardness** (the indefinite form) mainly due to IC and its preference for this form, chiefly in the phrase quoted above; **infatuation** mainly in LA where it makes Claudine more mature in inwardness; **tension** in LA where it both marks her affair and the end of that affair; **quiet** mainly in LA where it describes the

inwardness of a woman in trouble and KG where as stillness it marks an essential feature of Christianity and inwardness, presented as virtual synonyms; and originality mainly in KK where it names a quality of both the celebrated actress and her admirer. Those showing the most significant decreases after this cut are the truth, the subjectivity, precisely and to exist, all virtually absent from Kierkegaard's "inwardness vocabulary" after AE but crucial to it in that work, the first and second to assert the identity of inwardness, truth and subjectivity, the third mainly to emphasise this identity and the last to assert the essential connection of inwardness and existence.

The words showing the most significant decreases after the second cut (i.e. those proportionately more frequent in our first six works than in AE) are: the prayer in T as in the wretched man who never learns to strive with God in prayer because he lacks true inwardness; certitude, absence and the inwardness in BA where the first is equated with inwardness, the second is used to deplore its absence from "modern times" and the third to assert that the inwardness which is lacking in "our time", in scriptural literalism, in incredulity and superstition, is indeed "the fountain which springeth up unto eternal life"; originality in BA as that which gives seriousness (Alvor) the edge over heartiness (Inderlighed) and in SV to attribute (literally) 'inner originality' to the Danish language; infatuation in G the ideality of which prompts the woman to renounce her lover which, according to the text, requires only seriousness (trs.) and love in SV which speaks of "inwardness enough to understand that religion is the highest love"; and mother tongue which is praised in the famous celebration of Danish near the end of SV because it has, inter alia, "the subtlety (trs.) of inflection." The only word showing a similar increase after this cut is hidden (with the final e) which is almost invariably used late in AE in phrases asserting or implying the identity of hidden inwardness and true religiousness.

Though we have only commented briefly on 19 of our 45 statistically significant word frequency changes it should now be clear that these reflect and signal real changes in this concept and that a careful study of the relevant parts of these works should enable the scholar to grasp and trace these changes. It should also be clear that the earlier works tend to use Inderlighed in a variety of senses and without any special affection, that AE brings this term into focus and provides its definitive treatment, that the works LA to SD tend to use it in the sense established by AE but that IC, especially toward its end, views it with a great deal of suspicion. Finally, it should be clear that there are other smaller changes in this concept which we have not taken time to indicate. That said, we now turn to the third part of this study which is a correspondence analysis of this concept in AE.

The first step in this analysis was to identify the 60 words most strongly associated with the forms of Inderlighed in AE and the second to produce a matrix showing the frequencies of these words in the 24 sequential groups into which we divided the 300 (exactly) inwardness sentences in this book. This matrix was then analyzed by correspondence analysis which produces an optimal graphic display of all this information in multi-dimensional space. Very briefly, it does this by arraying these 60 words in one true multi-dimensional space according to the similarity of their "profiles" and these 24 groups in another such space using the same criterion. It then collapses these two spaces into a new multi-dimensional space while preserving the proper relation between the various words and groups. This study deals with the first three and hence the most important dimensions of this space which of course form a cube and which, inviting the reader to suspend his disbelief, we describe as the space of this concept. This space provides a simplified but readily intelligible abstract of the relations between all these words and groups and is the basis of the following distinct but ultimately related cluster, dimensional and directional analyses of this concept.

The key notion of a "profile" can be illustrated with two simple examples. The absurd and of faith have all or 100% of their occurrences in group 8 and so have identical "profiles" and occupy exactly the same point in this space. By contrast,

(sentence) groups 7 and 20 account for very different proportions of many of our 60 words, have very different "profiles" and accordingly are very far apart in this space. In short, points are positioned in this space on the basis of the similarity of their profiles, this on the assumption that points showing similar profiles across so many observations must be significantly connected in that text and, presumably, the mind which created it. Of course, it is up to the reader or researcher to search the text and discover the precise nature of that connection.

This can be placed in a broader context. With only a few exceptions, the words examined in this analysis are those which Kierkegaard actually used with the greatest excess frequency in writing about inwardness in AE. They are therefore those most strongly associated with this word in that text and, though perhaps unconsciously, in his mind. Similarly, the clusters of these words we are now about to examine are reflections of patterns actually present in this text and therefore presumably also present in some sense in his mind as he thought and wrote about this particular concept. In short, what we have called the space of this concept is a greatly simplified but very accurate abstract of all the relations of the words most strongly associated with inwardness in this work, relations of which even Kierkegaard was presumably not fully aware. In fact, we can think of this space as a picture of his mind as he thought about this concept at the time of writing this book. It is therefore something for the reader or researcher to bring to the reading or study of this text. We apologize for the extreme compression of the following account of these words and regret that there is not space for a separate display of their relations in three dimensions similar to that shown below for our 24 (sentence) groups.

In the following account of this space we shall begin at its center and, exploring its adjacent areas in turn, work out more or less evenly to its edges. Note that in doing so we shall be constantly adding new clusters (and, occasionally, individual words) to a central and expanding cluster and that once a cluster or word has joined it will be presumed to form part of this expanding cluster, to cluster with any new member and to be available for the explanation of the nature and role of any such new member. The following account locates and comments on the words most strongly associated with inwardness in AE.

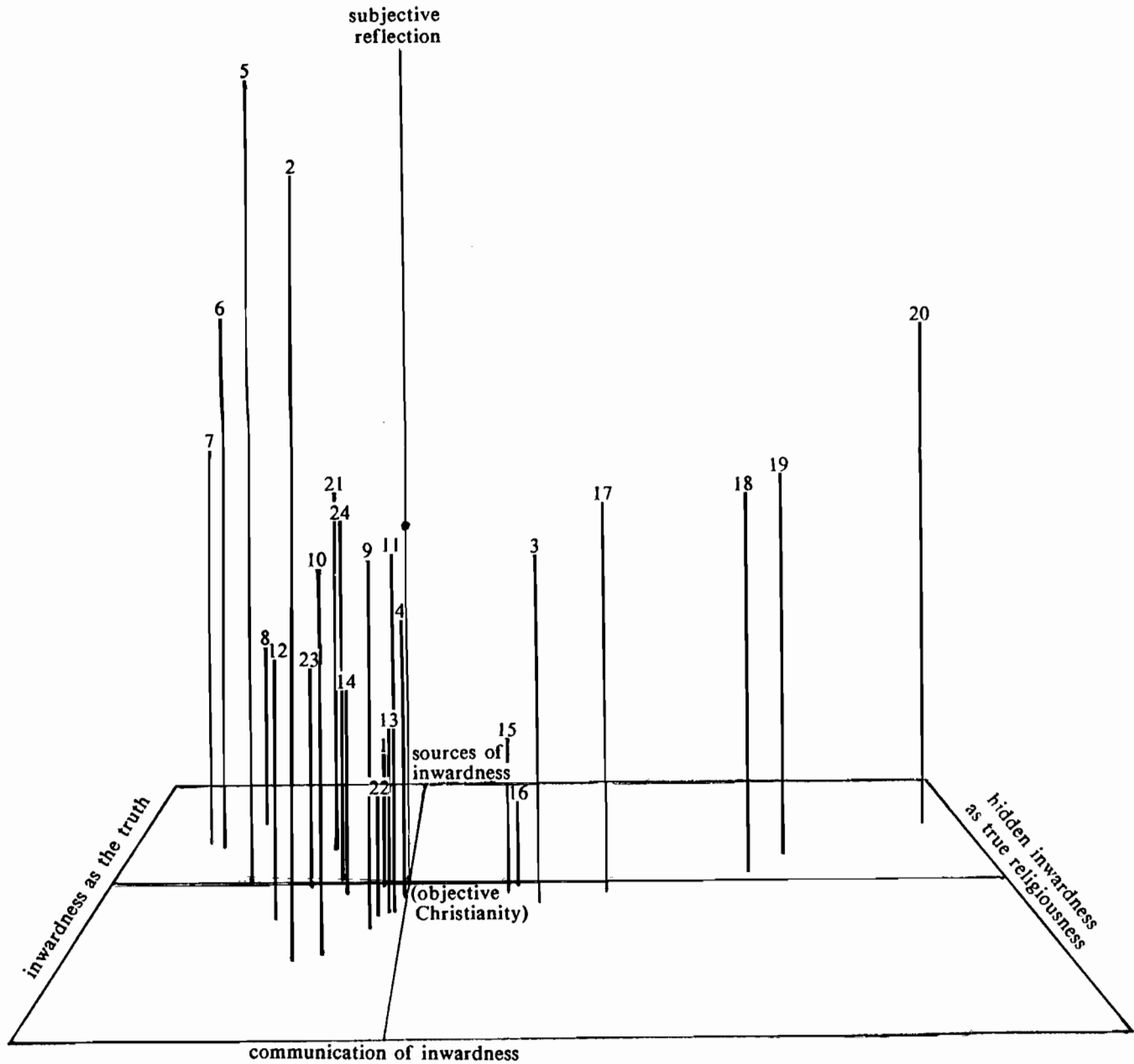
The words closest to the center of our space are the two nominative forms of **inwardness**, the definite form of which is described as "the relationship of the individual to himself before God, his reflection into himself, ..." The first to join this cluster are **relation** used mainly to assert that inwardness is essentially a relation to the truth, to God and to oneself, **determination** as in the determination of the truth as inwardness begun by rejecting the immediate God-relationship of paganism and **of the truth** as in the determination, decisiveness and inwardness of the truth. This central cluster is then joined in turn by the following clusters or words from the area of the space here indicated in relation to its point of origin: left, back and, except the last, just below the origin, **objectively**, **the paradox**, **the existence**, **the existing individual** and **the subjectivity** as in man is essentially an existing individual whose essential task is to concentrate on inwardness in existing, that the paradox repels in the direction of such inwardness and the fact that the truth is objectively the paradox means that the truth for the existing individual is to be found in subjectivity; left, back (except **the truth**) and up (except **existence**), **objective**, **the truth**, **existing** (part.), **truth**, **of inwardness**, **passion** and **existence** as in the transformation of the (traditional) notion of the truth as objective required and justified by the fact that the knower is an existing individual (or in existence) and can therefore acquire the truth only in the passion of inwardness; further from the origin in this same direction, **socratic**, **ignorance** and **paradox** as in the socratic ignorance expressed the principle that the eternal truth is related to an existing individual and must therefore be a paradox for him as long as he lives and **repulsion** and **uncertainty** as in the repulsion generated by the socratic uncertainty which itself increases the tension of that infinite passion which constitutes inwardness;

left, front and down, **Christianity** and left, back and down, **the faith** as in Christianity is spirit, inwardness and subjectivity, an infinite, passionate interest in one's eternal happiness, the externalities of which must be interpenetrated with faith the analogue of which is Socratic inwardness and which is itself the passion of inwardness corresponding to the fact that the (Christian) paradox is paradoxical in and of itself; left, front and down, **forgotten** and **to exist** as in the claim that the current misunderstanding between speculation and Christianity was due to the fact that men had forgotten what it means to exist (and what inwardness signifies) and **author** and **form** as in the author concerned to communicate inwardness must use the appropriate corresponding form; now right, front and down, **suffering** as the distinguishing mark of religious as opposed to merely aesthetic and ethical forms of inwardness; further right, back and slightly up, **the religious person, religiousness, hidden, humor, of inwardness, eternal and incognito** as in the religiousness of hidden inwardness is the true religiousness (and the true inwardness) which, because it can never be outwardly expressed, prompts the religious person to adopt humor as his incognito and which, as eternal, is the source of the novelty of Christianity; right and, except **the individual**, slightly back and quite far down, **externality, external(s)** and **the individual** and, left, back and down, **the expression** as in the general rule the less externality (or outwardness) the more inwardness but with the qualification that inwardness expressed through its opposite (the outwardness of being like all others) is the highest inwardness, that to speak of the inner life is the expression of its inwardness and that in his relation to an eternal happiness the individual has to do solely with himself in his inwardness; slightly right, front and down, **direction** as in the direction of inwardness and of its communication is inward rather than outward; left, near front and up, **direct, communication, appropriation, to communicate** and **result(s)** as in every direct communication in relation to the truth as inwardness is a misunderstanding and that in the case of inwardness the aim must be to promote appropriation rather than to communicate results; further left, far back and well down (and hence close to the **objective ... existence** and the **objectively ... the subjectivity clusters**), **absurd** and **of faith** as in the absurd as the object of faith; right, front and slightly down, **love** and right, back and slightly up, **contradiction** as in the similarities and differences between love and inwardness and that the religious individual will experience the contradiction that with all his hidden inwardness he nevertheless looks exactly like other men; right (except **of the infinite**), back and up (except **pathos**), **the comical, of the infinite** and **pathos** as in prayer expresses the highest pathos of the infinite and yet is comical precisely because, in its inwardness, it is incommensurable with every external expression; left, front and, in the case of the first two, far up, **reflection, subjective** and **absence** as in the sly remark that the absence of inwardness is also madness and the thought that subjective reflection will effect its cure; right, front and slightly up, **the ethical** as a form of inwardness but at the same time an obstacle to its deepest expression; left, very near the front and slightly down, **the pupil** who must avoid any direct relationship with the teacher and inwardly assimilate what he has learned; and, finally, extreme right, quite far back and well down, **the recollection** (Note, Erindren not Erindringen which is always used in connection with Socrates) and **of guilt** as in the repeated "the eternal recollection of guilt" which, with suffering, is the mark of the highest religious inwardness.

Our dimensional analysis of this space seeks to name its dimensions upon the basis of information provided by the program about the points (groups and words) making the greatest contributions to the "inertia" of these dimensions. These are shown below ordered in each case according to the size of their contribution. To save space, we cite only the most important.

The most important contributors to the negative pole of the first dimension are groups 7 and 8 and **the truth, the subjectivity, the paradox, and of the inwardness** and to its positive pole groups 18 and 19 and **hidden, religiousness, of inwardness and religious**. Accordingly we name the negative pole inwardness as the truth, the positive

pole hidden inwardness as the true religiousness and this dimension inwardness / truth. The most important contributors to the positive pole of the second dimension are groups 8 and 7 and the **paradox, of faith, the existing individual and absurd** and to the negative pole 10 and 2 and to **communicate, pupil, direct, inwardness (def. nom.) and form**. Accordingly we name the positive pole sources of inwardness, the negative pole communication of inwardness and this dimension sources / communication. The major contributors to the positive pole of the third dimension are 5 and 2 and **subjective, reflection, to communicate and appropriation** and to the negative pole sections 16, 13 and 1 and **Christianity, external(s), relation and inwardness (def. nom.)**. Accordingly we name the positive pole subjective reflection, the negative pole objective Christianity and this dimension subjective reflection / objective Christianity. These dimensions are, we



believe, the key to a deeper understanding of this concept. Note that the program reports that the first accounts for 18.6%, the second for 12.7% and the third for 8.7% of the information in the original matrix.

Given this self-definition of this space, it is a relatively simple matter to complete its directional analysis. In fact, and despite the marked bunching on the left, the reader can readily grasp the rich and complicated development of this account by tracing its movement through the points representing the 24 groups or sections in the labelled figure above and we therefore note only its major changes. As the reader can see, this account begins in the objective Christianity area of our space (1), moves up to subjective reflection (the section about Lessing) (2), down and right in the direction of hidden inwardness (3), back to the center (4), up again further toward subjective reflection (5), down and left to inwardness as the truth (6 and 7) and further back to sources of inwardness (8), forward to communication of inwardness (9 to 13), briefly left in the direction of inwardness as the truth (14), right to hidden inwardness (15 to 20), back to sources (21), Christianity (22) and, primarily, inwardness as the truth (23 and 24). Of course this is a very simplified account but it should serve the reader well as he begins to try to understand the complexity of this concept and its development.

There is no space left to repeat and endorse Kierkegaard's challenge to our traditional notions of scholarship but that is perhaps just as well; in the final analysis we all have to learn to see things for ourselves and there is not much others can do to help us. I trust however that it is now clear that these methods are in fact ideally suited to the study of Kierkegaard precisely because they do not indulge our craving for results and conclusions but, as is surely clear from all of the above, force us to struggle with the text and, especially, with those features which require explanation, which deserve and repay the closest attention but which are often so obvious that they would otherwise escape our attention. I also trust that it is now clear not only that these methods can shed important light upon inwardness but that they are in fact particularly appropriate to the study of such difficult and elusive concepts. More generally, I note that these methods provide us with a reconstruction of the most essential features of the text or, put another way, with real insight into the mind behind it. Finally, I remind the reader that the real purpose of this work is to promote and enhance the reading and study of the text. The question then is a simple one. Do you now feel better able to read, think and write about Kierkegaard's inwardness than before? Would you give this paper to a graduate student about to write an essay on this topic?

P.S. I almost forgot. Another interesting and rewarding uses of the computer is to scan the text for every single occurrence of every form of any word in its full context in any book together, if desired, with the location of the current line in the translation or other edition of your choice. That can give one at least some hint of the relations, patterns and structures described in this study.

P.P.S. One can also learn a good deal about inwardness by reflecting upon Kierkegaard's distinction between accidental and essential knowledge and conscientiously striving to create and provide new scholarly tools more truly suited to the understanding and assimilation of his thought.

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August, 1988

Appendix A. Title codes used in this study

LP	Af en endnu Levendes Papirer	[From the Papers of One ...]
EE1	Enten - Eller. Første halvbind	Either/Or, vol. 1
EE2	Enten - Eller. Andet halvbind	Either/Or, vol. 2
G	Gjentagelsen	Repetition
FB	Frygt og Bæven	Fear and Trembling
T	Atten opbyggelige Taler	Eighteen Edifying Discourses
BA	Begrebet Angst	The Concept of Dread
PS	Philosophiske Smuler	Philosophical Fragments
F	Forord	[Prefaces]
SV	Stadier paa Livets Vei	Stages on Life's Way
TTL	Tre Taler ved tænkte Leiligheder	Thoughts on Crucial Situations ...
AE	Afsluttende ... Efterskrift	Concluding Unscientific Postscript
BFF	Bladartikler, ..."Forfatterskabet"	[Articles concerning the Authorship]
LA	En literair Anmeldelse	Two Ages
OTA	Opbyggelige Taler ... Aand	Purity of Heart & Gospel of ...
KK	Krisen og en Krise ... Liv	Crisis in the Life of an Actress
KG	Kjerlighedens Gjerninger	Works of Love
TSA	Tvende ... Smaa-Afhandlinger	Two Minor ... Discourses
CT	Christelige Taler	Christian Discourses
SD	Sygdommen til Døden	The Sickness Unto Death
IC	Indøvelse i Christendom	Training in Christianity
SFV	Synspunktet ... Forfatter-Virksomhed	The Point of View ... an Author
LF	Lilien paa Marken og Fuglen ...	"The Lilies of the Field and ..."
FV	Om min Forfatter-Virksomhed	On My Work as an Author
YTS	"Ypperstepræsten" ... "Synderinden"	"The High Priest'... '... Sinner"
TAF	To Taler ved Altergangen ...	Two Discourses at the Communion ...
EOT	En opbyggelig Taler	"An Edifying Discourse"
GU	Guds Uforanderlighed	God's Unchangeableness
TS	Til Selvprøvelse, Samtiden anbefalet	For Self-Examination
DS	Dømmer selv!	Judge for Yourself!
B21	Bladartikler 1854-55 I-XXI	Newspaper articles, 1854-5
DSS	Dette skal siges; ...	"This must be said ..."
O	Øieblikket, nr. 1-10	The Instant, nos. 1-10
HCD	Hvad Christus dømmer ...	"What Christ thinks ..."

Appendix B. Starting pages of sentence groups (Dan. 3/Eng.)

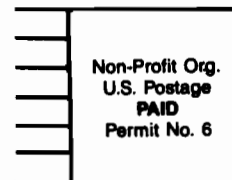
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6. 164/176	7. 169/181	8. 175/188	9. 197/211	10. 202/217
11. 210/225	12. 218/233	13. 240/254	14. 11/269	15. 64/327
16. 81/346	17. 121/388	18. 177/446	19. 199/468	20. 224/492
21. 229/497	22. 238/506	23. 262/530	24. 271/538	

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