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## Reasonableness of faith: a study of Kierkegaard's Philosophical Fragments

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**Tony Kim**

**PhD Dissertation: Reasonableness of faith: a study of Kierkegaard's *Philosophical Fragments***

### **English Summary**

In this last and short chapter I will draw a summary and conclusions. I will do that by describing the main intention and argumentation of *Fragments*.

The nature of my dissertation is that it contains discussions with respect to the issue concerning the relation between faith and reason. In this work I show that there is objective aspect to the eternal (God) in the thought of Johannes Climacus who is the pseudonymous author of Kierkegaard's book *Philosophical Fragments*. In contrast to the standard view that sees *Fragments* as intending to reject reason, I argue that the text is not intended to serve this purpose but to present a view that is sympathetic to reason. I argue that Climacus in *Fragments* argues for the objectivity of the eternal (God), that there is correlation between the eternal and human knowledge. I argue that Climacus presents the eternal as an object of historical knowing, that it subjects to reason's ideal appropriation.

The dissertation is divided into six chapters. Chapter one gives an introduction of the dissertation. It gives the overall structure of and the discussed themes and sub-themes in the thesis.

Chapter two contains two main sections: a discussion on Spinoza and his pantheistic philosophy; a discussion on the issue of subjectivity in Climacus and Husserl. In both of these discussions I argue that the reason that it is possible for human beings to think about the eternal is because Climacus believes that there is an objective aspect to the eternal which yields to human thought.

Chapter three discusses the problem concerning the Absolute Paradox, the Incarnation of God. I argue that this transcendent event in time, in spite of its paradoxical nature of eternal (God)-historical (man) unity (thus "absurdity") is an occurrence that subjects to reason's ideal appropriation. I argue that on the basis of my understanding of the text that the reason that we do not believe in the paradox, according to Climacus, is not because there is no objective aspect to the paradox but because of human sin. That is, if one gives a careful thought to the paradox, one will be able to appropriate the truth of the paradox.

Chapter four also presents an argument for the objectivity of the eternal. It includes a discussion on Hegelian philosophy. There I argue that Climacus' rejection of Hegelian philosophy is not for its philosophical formulation *per se* but for its misinterpretation of the relation between the eternal (God) and the historical (world). I argue that what Climacus' critique of Hegelian philosophy intends is to reject the Hegelian methodology of constructing the eternal-historical relation as a natural synergy, and not to reject reason' ability to rationally formulate that system.

In chapter five, I discuss different theoretical concepts that Climacus introduces in *Fragments*, such as “coming into existence,” “moment,” “condition” and so on. I intend to show that Climacus uses these concepts to argue for the objectivity of the eternal. While it is fair to say that Climacus makes the necessary distinction between faith and reason in the text by using these concepts, it is my view that these concepts can also be viewed as being used to show the objective aspect of the eternal.

Chapter six provides a summary of the dissertation.