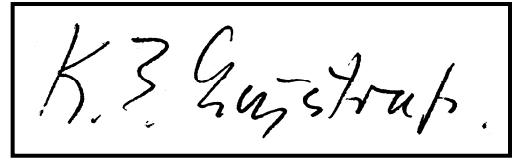


Newsletter

Edited by the Løgstrup Archive



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Editor

Kees van Kooten Niekerk

Faculty of Theology, University of Aarhus,
Taasingegade 3, DK – 8000 Aarhus C

Telephone: (+45) 89 42 22 72

Telefax: (+45) 86 13 04 90

E-mail: kkn@teo.au.dk

www.teo.au.dk/en/research/current/loegstruparchive

EDITORIAL

Some months later than expected, I have the pleasure to present the 5th issue of the Løgstrup Archive's Newsletter. Annoying though it may be, the delay has meant that I can release the news that the long expected books resulting from the Sandbjerg Workshop have now been published. One of them, K.E. Løgstrup: *Beyond the Ethical Demand*, contains translations of some of Løgstrup's later ethical works. The other one, entitled *Concern for the Other. Perspectives on the Ethics of K.E. Løgstrup*, contains elaborated versions of the contributions to the workshop.

On 4 January 2008, these books were presented at a panel session at the 49th Annual Meeting of the Society of Christian Ethics, held in Atlanta, Georgia (USA). The session was



William Schweiker and Svend Andersen at the Atlanta Conference

entitled 'Between Kierkegaard and Lévinas: The Ethics of K.E. Løgstrup'. The presentation was introduced by Svend Andersen, Professor of Ethics and Philosophy of Religion, University of Aarhus, who stated that Løgstrup's ethics lies somewhere between Kierkegaard and Lévinas, thinkers who underestimate and overestimate, respectively, the moral role of the other.

Subsequently, Kees van Kooten Niekerk gave an account of the development of Løgstrup's ethics from the ethical demand to the sovereign expressions of life. Finally, William Schweiker, Professor of Theological Ethics, University of Chicago, discussed Løgstrup's concept of the definiteness of life. Schweiker strongly endorsed Løgstrup's turn to the centrality of the idea of life but questioned his idea of the sovereignty of life, pleading for an ethics of responsibility for the integrity of human life. The session was attended by approximately 30 people, which must be regarded as a fine turnout, given the fact that it had to compete with about 15 concomitant sessions.

In the autumn of 2007, one more book about Løgstrup's ethics appeared: *Livtag med den etiske fordring* (Wrestling with the ethical demand), edited by David Bugge and Peter Aaboe Sørensen. This book contains a number of essays on various aspects of Løgstrup's principal ethical work *Den etiske fordring* (The Ethical Demand). The variety of aspects is mirrored in a variety of professional backgrounds of the contributors (theology, philosophy, pedagogy, economics and sociology). One contribution is the text of the lecture held by Zygmunt Bauman in November 2006 at the University of Aarhus on the occasion of the 50th anniversary of *Den etiske fordring*. The book was presented to the public at a seminar at the Faculty of Theology in Aarhus on 23 November 2007.

This issue of the Newsletter offers basic information about the two 'American' Løgstrup-books. Moreover, it contains a review of *Livtag* by Hans Hauge, who is Associate Professor at the Scandinavian Institute, University of Aarhus. The issue opens with an article on epistemic justification in Løgstrup's philosophy written by Bjørn Rabjerg, who is Assistant Professor at the Faculty of Engineering, University of Southern Denmark. In this article, Rabjerg briefly presents the main argument of his Master's thesis in philosophy, which he submitted at the University of Southern Denmark in 2007. Finally, you will find reports of two seminars, information about a recently established Forum for Løgstrup Research and about registration of Rosemarie and K.E. Løgstrup's posthumous papers.

I hope that this issue may contribute to sustaining your interest in Løgstrup's thinking. As always, feedback, positive as well as critical, is welcome.

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EPISTEMIC JUSTIFICATION IN THE PHILOSOPHY OF K.E. LØGSTRUP

By Bjørn Rabjerg, Assistant Professor, cand.mag., at the Faculty of Engineering, University of Southern Denmark

One of the most fundamental philosophical problems is the problem of epistemic justification: In what way am I justified in holding certain beliefs? Every thinker who ventures into the area of normativity (how things *ought to be*), or the area of describing how things *are*, has to address this question.

K.E. Løgstrup's answer is not very explicit. One of the important tasks when dealing with Løgstrup's philosophy is therefore to clarify his position. It is commonplace to see Løgstrup's frequent use of phenomenology as a telltale sign: He uses phenomenological analyses as a means of justifying his metaphysical and ontological claims (one example drawn from *The Ethical Demand* is the meeting of two strangers in a train compartment). Thus Løgstrup adopts a phenomenological answer to the question of epistemic justification on the descriptive level: We are justified in believing that basic trust exists because we can point it out in our everyday life.

Phenomenology has also been used as the basis of epistemic justification on the normative level, where phenomenology as *Wesensschau* enables us to perceive the inherent axiological values in a phenomenon: We perceive trust as good, hence it is good in itself. In my MA thesis,¹ I argue that Løgstrup does indeed rely on phenomenology to describe and point out central phenomena in human existence (e.g. basic trust) but that he *does not* rely solely on phenomenology to justify normative claims about these phenomena (i.e. whether they *should* be perceived as good or bad). To establish justified claims of normativity, Løgstrup uses a metaphysical foundation from which he can interpret the phenomena brought to his attention through his phenomenological analyses. It is therefore argued that *the idea of creation* constitutes the foundation of Løgstrup's philosophy and that it dictates Løgstrup's use and interpretation of his phenomenological analyses. Consequently, my thesis argues that the idea of creation must be seen as an underlying presumption in Løgstrup's famous declaration of providing *a purely human definition* of our interdependent existence.

Cosmo-hermeneutics in Løgstrup's epistemology

In order to establish this, I analyse the argument leading from the phenomenon *basic trust* to the *ethical demand*, which stems from basic trust. It is argued that, *if* Løgstrup's argument is that the ethical demand is a purely phenomenologically analysable component within basic trust and that the demand holds no other significant validity than its being a phenomenologically given "ought", then it succumbs to the open question argument. The reason is that there is no possible way for us, within the phenomenological boundaries, to know whether the demand represents a moral truth or not. Drawing on Løgstrup's prize essay from 1931, it is argued that he never intended to justify the ethical demand phenomenologically. Actually, he explicitly denied the possibility. Instead he claimed that the moral *ought* is a metaphysical or religious category and that, therefore, ethics must be justified metaphysically. It is concluded that the idea of creation constitutes a view on the world's metaphysical condition and is used as a hermeneutical reference or key in Løgstrup's phenomenological analysis of basic trust. This means that the ethical demand is justified metaphysically, not phenomenologically.

Following this, I explore Løgstrup's conception of *cosmo-phenomenology*, which is the ultimate consequence of the idea of creation: If the world is really created with axiological and epistemological structures, then this must be perceivable through a phenomenological analysis of our existence. Cosmo-phenomenology is Løgstrup's answer to the question of epistemic justification, and thus it becomes the tool with which Løgstrup delivers phenomenological analyses to support the idea of creation. To accomplish this, Løgstrup's *theory of sensation* takes on the critical role of offering epistemic justification to his cosmo-phenomenological analyses. This means that the validity of Løgstrup's cosmo-phenomenological project rests upon the truth of the theory of sensation. If this theory is wrong, then Løgstrup has no way of justifying that his analyses report anything other than relative, historical truths. The epistemic validity of Løgstrup's cosmo-phenomenology depends on *sensation* to be able to breach the confinement of historicity and thus offer a possibility for hermeneutics to transcend this confinement and become *cosmo-hermeneutics*.

On the basis of this examination, it is concluded that Løgstrup's argument and philosophy as a whole rest upon a metaphysical foundation, the idea of creation, and that phenomenology is merely used to offer support to this presumption. His phenomenological analyses are thus interpreted through and guided by the presumed thought of creation, which is therefore the real foundation of Løgstrup's philosophy and theology.

¹ *The relationship between metaphysics and ethics in the philosophy of K.E. Løgstrup*, accepted October 2007 by the Institute of Philosophy, Education and Study of Religions, University of Southern Denmark, Odense.

TWO SEMINARS

By Peter Aaboe Sørensen

K.E. Løgstrup: between education and training

On Friday 30 March 2007, an interdisciplinary seminar entitled *K.E. Løgstrup: mellem dannelse og uddannelse* (K.E. Løgstrup: between education and training) was held at the Faculty of Theology in Aarhus. The seminar was organised in cooperation between the Løgstrup Archive, the Faculty of Theology, and the Institute of Philosophy and History of Ideas at the University of Aarhus and it demonstrated the wide scope of Løgstrup's thinking by attracting almost 200 participants. On the basis of "Skolens formål" (The purpose of the school), one of Løgstrup's last lectures, the significance of Løgstrup's view of education for our own time was explored. Lectures were given by: Peter Aaboe Sørensen (historian of ideas), Kirsten M. Andersen (theologian), Jørgen Grønnegård Christensen (political scientist), Ole Morsing (historian of ideas), Jørgen I. Jensen (theologian), Jørgen Carlsen (historian of ideas), Hans Hauge (literary scholar), Kjeld Holm (bishop) and David Bugge (theologian).

Wrestling with the ethical demand

On Friday 23 November 2007, an interdisciplinary seminar entitled *Livtag med den etiske fordring* (Wrestling with the ethical demand) was held at the Faculty of Theology in Aarhus. The seminar was organised in cooperation between the Løgstrup Archive, the Faculty of Theology, and the Institute of Philosophy and History of Ideas at the University of Aarhus. The seminar marked the publication of the anthology *Livtag med den etiske fordring* (Wrestling with the ethical demand), available from the Danish publishers Klim (<http://www.klim.dk/bog.asp?TitelID=1674>), and again it demonstrated the wide scope of Løgstrup's thinking by attracting almost 200 participants. On the basis of the contributions to the anthology, lectures were given by: David Bugge (theologian), Svend Andersen (theologian), Hans Fink (philosopher), Regner Birkelund (health scientist) Ole Jensen (theologian), Kees van Kooten Niekerk (theologian), Svein Aage Christoffersen (theologian) and Peter Aaboe Sørensen (historian of ideas).

FORUM FOR LØGSTRUP RESEARCH

By Svend Andersen

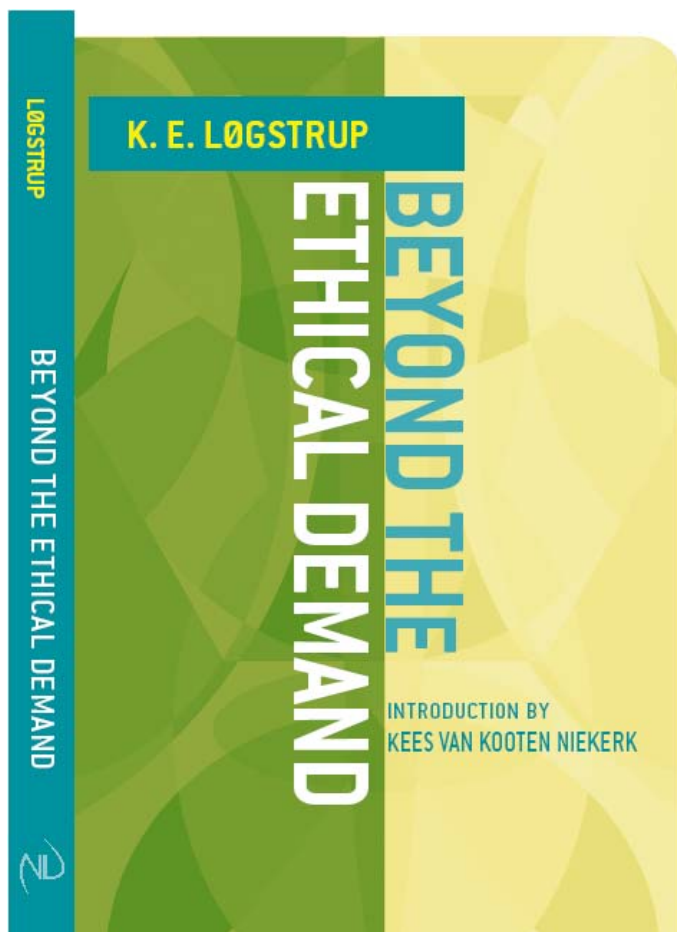
A Forum for Løgstrup Research has been established at the Faculty of Theology, University of Aarhus, the 'home' of the Løgstrup Archive. The initiative was taken by Professor Troels Nørager, Head of the faculty's Graduate School, one reason being that a number of PhD students deal with K.E. Løgstrup's thinking in their projects. But the forum is also open to both senior researchers and MA students. At the time being, about ten students and scholars have signed up as permanent members of the forum, headed by Professor Svend Andersen.

At the latest meeting, in December 2007, *cand. mag.* Bjørn Rabjerg presented the main argument of his MA thesis, which, being a student of philosophy, he submitted at the University of Southern Denmark (Odense). The subject was the structure of justification in *The Ethical Demand* (cf. Rabjerg's contribution elsewhere in this issue).

The next meeting is scheduled for the end of March 2008. For more detailed information, see the Løgstrup Archive's website or contact Svend Andersen at sa@teo.au.dk

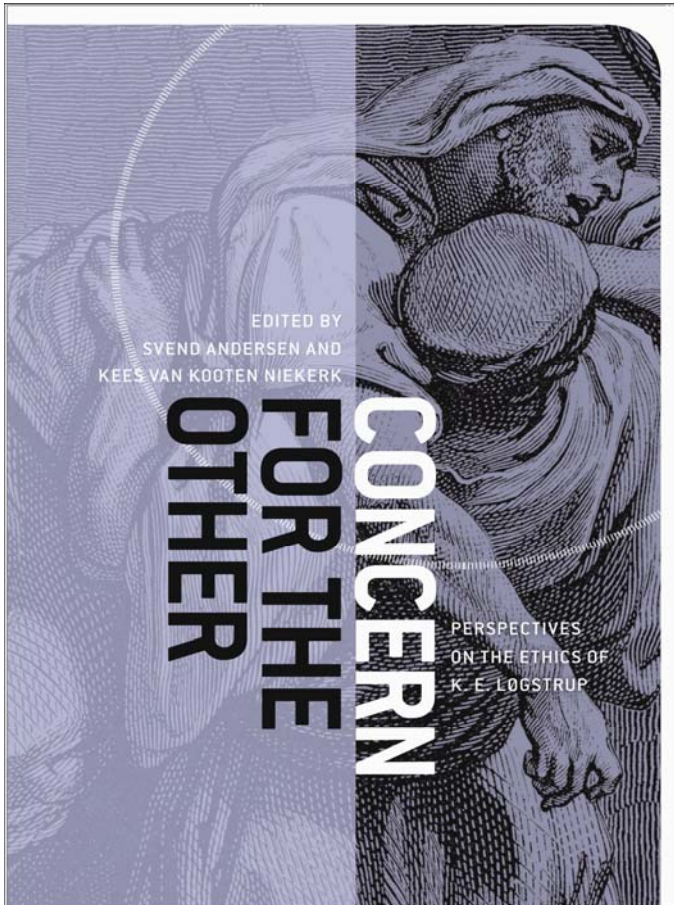
TWO BOOKS

In the autumn of 2007, the two books resulting from the Sandbjerg Workshop on Løgstrup's ethics finally appeared. The first one, K.E. Løgstrup: *Beyond the Ethical Demand*, contains translations of six extracts from Løgstrup's ethical work after *Den etiske fordring* (The Ethical Demand). The second one is an anthology containing the contributions to the Sandbjerg Workshop and is entitled *Concern for the Other. Perspectives on the Ethics of K.E. Løgstrup*. Both books were published by University of Notre Dame Press, Notre Dame, Indiana.



The first extract in *Beyond the Ethical Demand* is Løgstrup's rejoinder ('Replik' from *Kunst og etik*) to the criticism levelled against *The Ethical Demand*. The purpose of publishing a translation of this rejoinder is to offer Anglo-American readers the same access as Scandinavian readers to the important clarifications and elaborations of *The Ethical Demand* contained in it. The next three extracts have been taken from *Op-gør med Kierkegaard* (Controverting Kierkegaard), *Norm og spontaneitet* (Norm and Spontaneity) and *System og symbol* (System and Symbol). They focus on Løgstrup's conception of the sovereign expressions of life and their relationship to the Golden Rule, character traits and norms. The last two extracts stem from *Etiske begreber og problemer* (Ethical Concepts and Problems) and, again, *System og symbol*. These are concerned with the relationship between ethics and politics or, more precisely, between, on the one hand, the ethical

demand and the sovereign expressions of life and, on the other hand, political reflection. An introduction (by Kees van Kooten Niekerk) provides background information about the development of Løgstrup's ethical thinking after *Den etiske fordring* and relates the ideas presented in the extracts to Løgstrup's conception of the ethical demand.



Concern for the Other presents three introductory interpretations of Løgstrup’s ethics by scholars working at the University of Aarhus, where Løgstrup held his professorship. These are followed by four essays discussing Løgstrup’s ethics from an external perspective, thereby placing it in an international context. Each essay in the latter group is followed by a response from a Scandinavian scholar.

The essays examine Løgstrup’s conception of the sovereign expressions of life; his view of morality as a substitute for, or inferior form of, spontaneous concern for the other; his relationship to other philosophers, including twentieth-century British moral philosophers, and the role played by his Lutheran background in the development of his ethics.

The contents of *Concern for the Other* are as follows:

<i>Hans Fink</i>	The Conception of Ethics and the Ethical in K.E. Løgstrup’s <i>The Ethical Demand</i>
<i>Svend Andersen</i>	In the Eyes of a Lutheran Philosopher: How Løgstrup Treated Moral Thinkers
<i>Kees van Kooten Niekerk</i>	The Genesis of K.E. Løgstrup’s View of Morality as a Substitute
<i>Brenda Almond</i>	Principles and Situations: K.E. Løgstrup and British Moral Philosophy of the Twentieth Century
<i>Anna Marie Pahuus Zygmunt Bauman</i>	The Use of Principles in Ethical Situations: A Response to Almond The Liquid Modern Adventures of the “Sovereign Expressions of Life”
<i>Øjvind Larsen</i>	The Ethical Demand in a Global Perspective: A Response to Bauman
<i>Alasdair MacIntyre</i>	Human Nature and Human Dependence: What Might a Thomist Learn from Reading Løgstrup?
<i>Svein Aage Christoffersen</i>	Sovereign Expressions of Life, Virtues, and Actions. A Response to MacIntyre
<i>Hans S. Reinders</i>	Donum or Datum? K.E. Løgstrup’s Religious Account of the Gift of Life
<i>Jakob Wolf</i>	A Response to Hans Reinders’s “Donum or Datum?”

ROSEMARIE AND K.E. LØGSTRUP'S POSTHUMOUS PAPERS

After Rosemarie Løgstrup's death, Birgit Løgstrup, former Head of Public Department at the Danish National Archives, has undertaken the laborious task to register the posthumous papers of Rosemarie and K.E. Løgstrup (her parents-in-law) that were not previously registered. All posthumous papers are now preserved at The Danish National Archives. The complete register exists only in Danish. It is accessible through the Løgstrup Archive's website (<http://www.teo.au.dk/forskning/aktuelt/loegstrup>) under *Registratur over Rosemarie og K.E. Løgsstrup's efterladte papirer / Register of Rosemarie and K.E. Løgstrup's posthumous papers*.

The posthumous papers include the following collections:

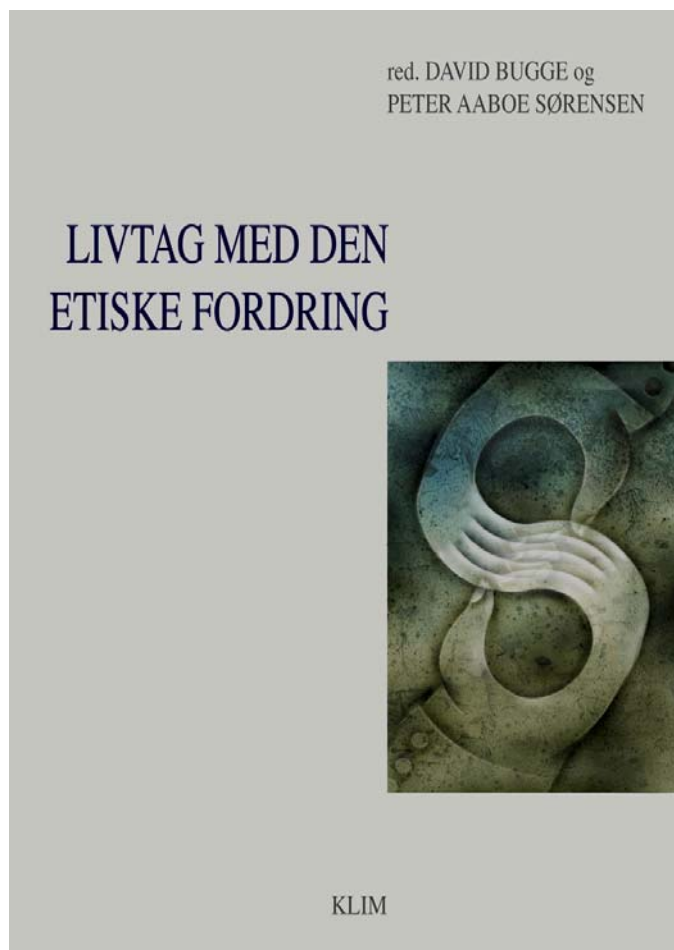
- Scholarly Archive (I A)
- Sermons and Speeches (I B)
- Personal Papers and Diaries (II)
- Correspondence, arranged alphabetically (according to the surnames of the writers) (III A)
- Correspondence, arranged according to Subjects (III B)
- Appendix containing letters to Melany Pauly (1890-1963), Rosemarie Løgstrup's mother.

The Scholarly Archive (I A) and the Sermons and Speeches (I B) are directly accessible at the Danish National Archives. Moreover, the major part of I A has been copied to microfilm and can be viewed and digitalised at the Løgstrup Archive. A database on these papers is accessible through the Løgstrup Archive's website. The Løgstrup Archive also contains a register of I B and photocopies of the sermons and speeches. The Personal Papers and Diaries (II) and the Correspondence (III) will not be directly accessible until 2075. Until then, it is possible to get access to the collections upon application in writing, specifying the purpose and stating which papers are being requested. For more information, please consult the *Registratur/Register* on the Løgstrup Archive's website.

BOOK REVIEW

David Bugge and Peter Aaboe Sørensen (eds.): *Livtag med den etiske fordring* (Wrestling with the ethical demand). Århus: Klim, 2007. 263 pages.

By Hans Hauge



Can one say anything new about K.E. Løgstrup's *The Ethical Demand* (1956)? So much has already been written about it. Indeed, it seems one can. This collection of essays bears witness to it. The recent re-translation into English of *The Ethical Demand* (1997) with its preface by Alasdair MacIntyre and Hans Fink has renewed interest in Løgstrup's ethics in the English-speaking world at large. Recently, Simon Critchley, English philosopher, discusses Løgstrup in tandem with Lévinas and Badiou in his *Infinitely Demanding: Ethics of Commitment, Politics of Resistance* (2007). Critchley's understanding of Løgstrup is somewhat idiosyncratic, but so is Zygmunt Bauman's contribution – in English – to this publication. For it is, indeed, a multilingual anthology consisting of twelve contributions in Danish, Norwegian, Swedish and English. It is edited by two youngish diligent Løgstrup-scholars, David Bugge, theologian, and Peter Aaboe Sørensen, historian of ideas.

Zygmunt Bauman, the sociologist, claims that Løgstrup's ethics and thinking are a product of his living in secluded rural Denmark (Funen), where Løgstrup, it is true, lived in a vicarage during the first War years. But the truth of the matter is that Løgstrup is a genuine product of urban modernity - the metropole, Copenhagen, and he never ever harboured any agrarian sentiment. Løgstrup's occasional anti-modernism could, it is true, be compared with Bauman's anti-post-modern stance.

Interestingly, the first four contributors compare Løgstrup with another thinker and in all four cases with a Jewish one. This is a way of saying something new about Løgstrup's text. It sheds another light on the Judaic-Christian component in Løgstrup's thinking. They themselves, however, do not mention the fact that the thinkers they compare Løgstrup with are Jewish. In contrast to Critchley for whom the Jewish and the Christian is most important when juxtaposing Løgstrup and Lévinas. Thus, Bauman, like the above-mentioned Critchley, finds several similarities between Lévinas and Løgstrup. They are indeed there. Another sociologist, the Swedish Carl-Göran Heidegren, makes an insightful comparison between Løgstrup's phenomenologico-theological idea of trust and Georg Simmel's – the Jewish phenomenologist - sociological concept of trust. It is a pity that Heidegren does not include, in his discussion, Francis Fukuyama's well-know book

Trust. Hans Fink, Aarhus philosopher and co-editor with MacIntyre of the new translation, compares Løgstrup with Niels Bohr, the well known Danish-Jewish physicist and thinker. Finally an article co-authored by political scientists Jørn Henrik Petersen and Lis Holm Nielsen compares Løgstrup with the American and Jewish sociologist Alvin Gouldner (who they say is English). They argue – not completely convincingly – that Løgstrup’s ethical demand can be or is a sort of normative foundation under the welfare state, and, one assumes, only the Danish one. They fail to take into consideration Løgstrup’s political philosophy so they don’t relate his ethics to the fact that he was very critical of market economy, and that he favoured a strong state.

The collection’s first essay by Kees van Kooten Niekerk, the Dutch-Danish theologian, is a useful and solid contribution, which maps the road from Løgstrup’s earliest writings to *The Ethical Demand*. It is a lucid introduction to Løgstrup’s phenomenological “method”. Interestingly Niekerk characterises Løgstrup’s book as basically conservative. It was published in the Fifties where neo-radicalism had just emerged and thus the book must also have been an indirect critique of the spirit of the time. Also David Bugge traces what Løgstrup had said and written prior to the publication of *The Ethical Demand*. Bugge focuses on Løgstrup’s use of literary examples. Without literature – or metaphor (which Bugge overlooks) there would have been no Løgstrup, the claim seems to be.

Svend Andersen, theologian from Aarhus, argues the case that Løgstrup reformulated an idea of a Lutheran natural rights thinking which Andersen finds useful in a multicultural society, but whether this natural rights thinking is supposed to be an antidote to multiculturalism or not is a moot point. Per Nordvedt, philosopher of ethics from Oslo, writes sympathetically about the ethical demand which he claims is the kernel of care – and almost a “value”. Regner Birkelund’s contribution is in itself quite interesting but deals with educational theory rather than with ethics.

The book’s co-editor Peter Aaboe Sørensen writes beautifully and aesthetically about the relation between music and Løgstrup’s thinking. He renames Løgstrup’s ethics and calls it an ethics of the sound because of the centrality of the act of listening.

Svein Aage Christoffersen, Norwegian theologian, debates the conflict between Løgstrup and Kierkegaard. He has new things to say about Løgstrup’s critique of Kierkegaard and the reason is that the existentialist-theological reading of Kierkegaard is defunct. And it is true that it was this particular reading of him Løgstrup critiqued but it has to be added that many theologians still read Kierkegaard as an existentialist.

Ole Jensen, emeritus professor and Dean, contributes with a rebuttal of Svend Andersen’s attempt to resurrect the idea of specific Christian ethics. Løgstrup denied that there was or could be such a thing, and Ole Jensen follows in the footsteps of Løgstrup and indeed N.F.S. Grundtvig and a sound tradition for separating religion and ethics.

In conclusion: this book’s wrestling with the ethical demand succeeds in continuing the conversation about Løgstrup’s most well-known book – in Denmark at least.

BRIEF NOTES

Reprint of Den etiske fordring and Skabelse og tilintetgørelse

Most of Løgstrup's Danish works have for many years been out of print and therefore unavailable. Several people are working to solve this problem and now there seems to be light at the end of the tunnel. To begin with, two of Løgstrup's most important books, i.e. *Den etiske fordring* (The Ethical Demand) and *Skabelse og tilintetgørelse* (Creation and Annihilation) will reappear in March in a new edition, published by Gyldendal.

Løgstrup and music education

Løgstrup's philosophy has inspired and continues to inspire scholarly work in many fields. One of these fields is the philosophy of music education. In 2006, Dr. Ray Wheeler successfully defended his dissertation entitled *Toward a Framework for a New Philosophy of Music Education: Løgstrup as Synergy between the Platonic and Aristotelian Perspectives in the Music Education Philosophies of Bennett Reimer and David Elliott*. Dr. Wheeler is Assistant Professor at the Division of Music Education, College-Conservatory of Music, University of Cincinnati. He can be contacted by e-mail at: terry.wheeler@uc.edu.

A speech by Løgstrup

Thanks to Jørgen Christensen (who, incidentally, lives in the hamlet of Løgstrup close to Viborg, Denmark), the Løgstrup Archive has acquired a recording of a speech held by K. E. Løgstrup on 15 November 1978 at a clerical conference in the vicarage of Taarup. The speech has been transferred to CD from an original recording made by Pastor Laust Kristensen. In this speech, Løgstrup sets out the sociologist Günter Dux' account of the intellectual history from pre-modernity onwards, which concludes with the modern view of humanity as the absolute ruler of the world (cf. *Ophav og omgivelse*, 13f; = *Metaphysics II*, 3-5). Løgstrup proceeds by expounding some of the key concepts of his metaphysics, viz. language, the analogous order and annihilation, and points to the fact that the latter two phenomena naturally lead to a religious understanding of the world which is opposed to the modern view of humanity as it is presented by Dux. Listening to this oral exposition may be helpful to the understanding of some central ideas of Løgstrup's metaphysics.

Web-bibliography

As announced in the last issue of this Newsletter, the new edition of Karstein M. Hansen's Løgstrup bibliography has been made accessible through the Løgstrup Archive's website (<http://www.teo.au.dk/forskning/aktuelt/loegstrup>). It has not been feasible to adapt the text for electronic search. However, it is possible to search in the traditional way by using the indexes of names and subjects at the end of the book. To facilitate the finding of items referred to in the indexes, their numbers have been added in brackets () to the table of contents at the beginning, which provides direct click-access to the items of a chosen year of publication.