

## Preface and acknowledgements

This study is based on a doctoral dissertation defended at the University of Vienna in autumn 2017. Although the work has been revised, no efforts have been made to cover up its origin. Quite to the contrary, I have sought to retain as much of its form and content as reasonably possible, including some rough edges, to highlight the experimental nature of the work.

Thanks to the generous financial support of the Osk. Huttunen Foundation, I was able to concentrate on the dissertation for three entire years in a location of my own choice; in a city of dreams and nightmares. I would like to thank all those who helped create a productive research environment at the Department of Religious Studies in Vienna, Austria. Specifically, I want to thank my supervisor Hans Gerald Hödl for encouraging independent thinking. A great thanks also to Sandra Freregger for helpful advice; not least about opportunities open to scholars working on Nietzsche. In this regard, the Werner-Ross-Stipendium of the Nietzsche-Forum Munich is in a league of its own. The stipend gave me the opportunity to spend September 2016 at the Nietzsche-Haus in Sils-Maria, to wander in the alpine landscapes, and to reflect on questions timely and untimely. To all those who made this experience possible, I am forever grateful.

This study owes much to the work of a large number of scholars and thinkers. A great thanks to Matthew Ratcliffe, Peter Villwock, Graham Parkes and Martin Hägglund for taking the time to engage with my work, for encouragement and for help in advancing my scholarship.

I revised the dissertation and transformed it into this study as a Visiting Researcher at the University of Helsinki. Thanks are due to the Jenny and Antti Wihuri Foundation for providing financial support.

Finally, I owe an immense debt of gratitude to my family for encouraging and supporting me. Heartfelt thanks to Laura Henderson for being there for me throughout these years.

