Glossary

[The following glossary of Dooyeweerd's technical terms and neologisms is reproduced and edited by Daniël F. M. Strauss, with the permission of its author, Albert M. Wolters, from C. T. McIntire, ed., *The Legacy of Herman Dooyeweerd: Reflections on Critical Philosophy in the Christian Tradition* (University Press of America, Lanham MD, 1985), 167–171.]

THIS GLOSSARY OF HERMAN DOOYEWEERD'S terms is an adapted version of the one published in L. Kalsbeek, *Contours of a Christian Philosophy* (Toronto: Wedge, 1975). It does not provide exhaustive technical definitions but gives hints and pointers for a better understanding. Entries marked with an asterisk are those terms which are used by Dooyeweerd in a way which is unusual in English-speaking philosophical contexts and are, therefore, a potential source of misunderstanding. Words or phrases in small caps and beginning with a capital letter refer to other entries in this glossary.

* **Analogy** (see LAW-SPHERE)– Collective name for a RETROCIPATION or an ANTICIPATION.

* **Anticipation**– An ANALOGY within one MODALITY referring to a later modality. An example is "efficiency," a meaning-moment which is found within the historical modality, but which points forward to the later economic modality. Contrast with RETROCIPATION.

* **Antinomy**– Literally "conflict of laws" (from Greek *anti,* "against," and *nomos,* "law"). A logical contradiction arising out of a failure to distinguish the different kinds of law valid in different MODALITIES. Since ontic laws do not conflict (*Principium Exclusae Antinomiae*), an antinomy is always a logical sign of ontological reductionism.

* **Antithesis**– Used by Dooyeweerd (following Abraham Kuyper) in a specifically religious sense to refer to the fundamental spiritual opposition between the kingdom of God and the kingdom of darkness. See Galatians 5:17. Since this is an opposition between regimes, not realms, it runs through every department of human life and culture, including philosophy and the academic enterprise as a whole, and through the heart of every believer as he or she struggles to live a life of undivided allegiance to God.

Aspect– A synonym for MODALITY.

Cosmonomic idea– Dooyeweerd's own English rendering of the Dutch term *wetsidee*. Occasionally equivalents are "transcendental ground idea" or

"transcendental basic idea." The intention of this new term is to bring to expression that there exists an unbreakable coherence between God's *law* (nomos) and created reality (*cosmos*) factually subjected to God's law.

Dialectic– In Dooyeweerd's usage: an unresolvable tension, within a system or line of thought, between two logically irreconcilable polar positions. Such a dialectical tension is characteristic of each of the three non-Christian GROUND-MOTIVES which Dooyeweerd sees as having dominated western thought.

*__Enkapsis (enkaptic)__– A neologism borrowed by Dooyeweerd from the Swiss biologist Heidenhain, and derived from the Greek *enkaptein*, "to swallow up." The term refers to the structural interlacements which can exist between things, plants, animals, and societal structures which have their own internal structural principle and independent qualifying function. As such, enkapsis is to be clearly distinguished from the part-whole relation, in which there is a common internal structure and qualifying function.

Factual Side– General designation of whatever is *subjected* to the LAW-SIDE of creation (see SUBJECT-SIDE).

Founding Function– The earliest of the two modalities which characterize certain types of structural wholes. The other is called the GUIDING FUNCTION. For example, the founding function of the family is the biotic modality.

* **Gegenstand**– A German word for "object," used by Dooyeweerd as a technical term for a modality when abstracted from the coherence of time and opposed to the analytical function in the theoretical attitude of thought, thereby establishing the Gegenstand-relation. Gegenstand is therefore the technically precise word for the object of SCIENCE, while "object" itself is reserved for the objects of NAIVE EXPERIENCE.

Ground-motive– The Dutch term *grondmotief*, used by Dooyeweerd in the sense of fundamental motivation, driving force. He distinguished four basic ground-motives in the history of Western civilization:
(1) form and matter, which dominated pagan Greek philosophy; (2) nature and grace, which underlay medieval Christian synthesis thought; (3) nature and freedom, which has shaped the philosophies of modern times; and (4) creation, fall, and redemption, which lies at the root of a radical and integrally scriptural philosophy.

Guiding Function– The highest subject-function of a structural whole (e.g. stone, animal, business enterprise, or state). Except in the case of humans, this function is also said to QUALIFY the structural whole. It is called the guiding function because it "guides" or "leads" its earlier functions. For example, the guiding function of a plant is the biotic. The physical function of a plant (as studied, e.g., by biochemistry) is different from physical functioning elsewhere because of its being "guided" by the biotic. Also called "leading function."

* **Heart**– The concentration point of human existence; the supratemporal focus of all human temporal functions; the religious root unity of humans. Dooyeweerd says that it was his rediscovery of the biblical idea of the heart as the central religious depth dimension of human multifaceted life which enabled him to wrestle free from neo-Kantianism and phenomenology. The Scriptures speak of this focal point also as "soul," "spirit," and "inner man." Philiosophical equivalents are Ego, I, I-ness, and Selfhood. It is the heart in this sense which survives death, and it is by the religious redirection of the heart in regeneration that all human temporal functions are renewed.

* **Immanence Philosophy**– A name for all non-Christian philosophy, which tries to find the ground and integration of reality *within* the created order. Unlike Christianity, which acknowledges a transcendent Creator above all things, immanence philosophy of necessity absolutizes some feature or aspect of creation itself.

* **Individuality-structure**– This term represents arguably one of the most difficult concepts in Dooyeweerd's philosophy. Coined in both Dutch and English by Dooyeweerd himself it has led sometimes to serious misunderstandings amongst scholars. Over the years there have been various attempts to come up with an alternate term, some of which are described below, but in the absence of a consensus it was decided to leave the term the way it is.

    It is the general name or the characteristic law (order) of concrete things, as given by virtue of creation. Individuality-structures belong to the law-side of reality. Dooyeweerd uses the term individuality-structure to indicate the applicability of a structural order *for* the existence of *individual* entities. Thus the *structural laws* for the state, for marriage, for works of art, for mosquitoes, for sodium chloride, and so forth are called individuality-structures. The idea of an individual whole is determined by an individuality-structure which precedes the theoretical analysis of its modal functions. The identity of an individual whole is a relative unity in a multiplicity of functions. (See MODALITY.) Van Riessen prefers to call this law for entities an *identity-structure*, since as such it guarantees the persistent **identity** of all **entities** (*Wijsbegeerte,* [Kampen, 1970], 158). In his work (*Alive, An Enquiry into the Origin and Meaning of Life* [Vallecito, California: Ross House Books, 1984]), M. Verbrugge introduces his own distinct systematic account concerning the nature of (what he calls) *functors*, a word first introduced by Hendrik Hart for the dimension of individuality-structures (cf. Hart: *Understanding Our World, Towards an Integral Ontology* [New York, 1984], 445–446). As a substitute for the notion of an individuality-structure, Verbrugge advances the term: *idionomy* (cf. *Alive*, 42, 81ff., 91ff.). Of course this term may also cause misunderstanding if it is taken to mean that each individual creature (subject) has its *own unique* law. What is intended is that every *type of law* (*nomos*) is meant to delimit and determine unique subjects. In other words, however *specified* the universality of the

law may be, it can never, in its bearing upon unique individual creatures, it-self become something *uniquely individual*. Another way of grasping the meaning of Dooyeweerd's notion of an *individuality-structure* is, in follow-ing an oral suggestion by Roy Clouser (Zeist, August 1986), to call it a *type-law* (from Greek: *typonomy*). This simply means that all entities of a certain *type* conform to this law. The following perspective given by M.D. Stafleu elucidates this terminology in a *systematic way* (*Time and Again, A Systematic Analysis of the Foundations of Physics* [Toronto: Wedge Pub-lishing Foundation, 1980], 6, 11): *typical laws* (type-laws/typonomies, such as the Coulomb law – applicable only to charged entities and the Pauli prin-ciple – applicable only to fermions) are special laws which apply to a lim-ited class of entities only, whereas *modal laws* hold universally for all pos-sible entities. D.F.M. Strauss ("Inleiding tot die Kosmologie." *SACUM*, [1980]) introduces the expression *entity structures*. The term **entity** com-prises both the *individuality* and the *identity* of the thing concerned – there-fore it accounts for the respective emphases found in Dooyeweerd's notion of *individuality-structures* and in Van Riessen's notion of *identity struc-tures*. The following words of Dooyeweerd show that both the **individual-ity** and **identity** of an entity is determined by its individuality-structure: "In general we can establish that the factual temporal duration of a thing as an individual and identical whole is dependent on the preservation of its struc-ture of individuality" (*A New Critique*, vol.3,79).

Irreducibility (irreducible)– Incapability of theoretical reduction. This is the negative way of referring to the unique distinctiveness of things and aspects which we find everywhere in creation and which theoretical thought must respect. Insofar as everything has its own peculiar created nature and char-acter, it cannot be understood in terms of categories foreign to itself.

* Law– The notion of creational law is central to Dooyeweerd's philosophy. Everything in creation is subject to God's law for it, and accordingly law is the boundary between God and creation. Scriptural synonyms for law are "ordinance," "decree," "commandment," "word," and so on. Dooyeweerd stresses that law is not in opposition to, but the condition for true freedom. See also NORM and LAW-SIDE.

Law-Side– The created cosmos, for Dooyeweerd, has two correlative "sides": a law-side and a factual side (initially called: SUBJECT-SIDE). The former is simply the coherence of God's laws or ordinances for creation; the latter is the totality of created reality which is subject to those laws. It is important to note that the law-side always holds universally.

Law-Sphere (see MODAL STRUCTURE and MODALITY)– The circle of laws qualified by a unique, irreducible, and indefinable meaning-nucleus is known as a law-sphere. Within every law-sphere temporal reality has a mo-dal function and in this function is subjected (French: *sujet*) to the laws of the modal spheres. Therefore every law-sphere has a law-side and a

subject-side that are given only in unbreakable correlation with each other. (See DIAGRAM on p. 9.)

* **Meaning**– Dooyeweerd uses the word "meaning" in an unusual sense. By it he means the referential, non-self-sufficient character of created reality in that it points beyond itself to God as Origin. Dooyeweerd stresses that reality *is* meaning in this sense and that, therefore, it does not *have* meaning. "Meaning" is the Christian alternative to the metaphysical substance of immanence philosophy. "Meaning" becomes almost a synonym for "reality." Note the many compounds formed from it: meaning-nucleus, meaning-side, meaning-moment, meaning-fullness.

* **Meaning-nucleus**– The indefinable core meaning of a MODALITY.

Modality (See MODAL STRUCTURE and LAW-SPHERE)– One of the fifteen fundamental ways of being, distinguished by Dooyeweerd. As modes of being, they are sharply distinguished from the concrete things which function within them. Initially Dooyeweerd distinguished fourteen aspects only, but in 1950 he introduced the kinematical aspect of *uniform movement* between the spatial and the physical aspects. Modalities are also known as "modal functions," "modal aspects," or as "facets" of created reality. (See DIAGRAM on p. 9.)

Modal Structure (see MODALITY and LAW-SPHERE)– The peculiar constellation, in any given modality, of its meaning-moments (anticipatory, retrocipatory, nuclear). Contrast INDIVIDUALITY-STRUCTURE.

* **Naive experience**– Human experience insofar as it is not "theoretical" in Dooyeweerd's precise sense. "Naive" does not mean unsophisticated. Sometimes called "ordinary" or "everyday" experience. Dooyeweerd takes pains to emphasize that theory is embedded in this everyday experience and must not violate it.

Norm (normative)– Postpsychical laws, that is, modal laws for the analytical through pistical law-spheres (see LAW-SPHERE and DIAGRAM on p. 9). These laws are norms because they need to be positivized (see POSITIVIZE) and can be violated, in distinction from the "natural laws" of the pre-analytical spheres which are obeyed involuntarily (e.g., in a digestive process).

* **Nuclear-moment**– A synonym for MEANING-NUCLEUS and LAW-SPHERE, used to designate the indefinable core meaning of a MODALITY or aspect of created reality.

* **Object**– Something qualified by an object function and thus correlated to a subject function. A work of art, for instance, is qualified by its correlation to the human subjective function of aesthetic appreciation. Similarly, the elements of a sacrament are pistical objects.

Opening process– The process by which latent modal anticipations are "opened" or actualized. The modal meaning is then said to be "deepened."

It is this process which makes possible the cultural development (differentiation) of society from a primitive ("closed," undifferentiated) stage. For example, by the opening or disclosure of the ethical anticipation in the juridical aspect, the modal meaning of the legal aspect is deepened and society can move from the principle of "an eye for an eye" to the consideration of extenuating circumstances in the administration of justice.

* **Philosophy**– In Dooyeweerd's precise systematic terminology, philosophy is the encyclopedic science, that is, its proper task is the theoretical investigation of the overall systematic integration of the various scientific disciplines and their fields of inquiry. Dooyeweerd also uses the term in a more inclusive sense, especially when he points out that all philosophy is rooted in a pretheoretical religious commitment and that some philosophical conception, in turn, lies at the root of all scientific scholarship.

Positivize– A word coined to translate the Dutch word *positiveren*, which means to make positive in the sense of being actually valid in a given time or place. For example, positive law is the legislation which is in force in a given country at a particular time; it is contrasted with the *legal principles* which lawmakers must positivize as legislation. In a general sense, it refers to the responsible implementation of all normative principles in human life as embodied, for example, in state legislation, economic policy, ethical guidelines, and so on.

Qualify– The GUIDING FUNCTION of a thing is said to qualify it in the sense of characterizing it. In this sense a plant is said to be qualified by the biotic and a state by the juridical [aspects].

* **Radical**– Dooyeweerd frequently uses this term with an implicit reference to the Greek meaning of *radix = root*. This usage must not be confused with the political connotation of the term *radical* in English. In other works Dooyeweerd sometimes paraphrases his use of the term radical with the phrase: *penetrating to the root of created reality*.

* **Religion (religious)**– For Dooyeweerd, religion is not an area or sphere of life but the all-encompassing and direction-giving root of it. It is service of God (or a substitute no-god) in every domain of human endeavor. As such, it is to be sharply distinguished from religious faith, which is but one of the many acts and attitudes of human existence. Religion is an affair of the HEART and so directs all human functions. Dooyeweerd says religion is "the innate impulse of the human selfhood to direct itself toward the *true* or toward a *pretended* absolute Origin of all temporal diversity of meaning" (*A New Critique*, vol.1, 57).

* **Retrocipation**– A feature in one MODALITY which refers to, is reminiscent of, an earlier one, yet retaining the modal qualification of the aspect in which it is found. The "extension" of a concept, for example, is a kind of logical space: it is a strictly logical affair, and yet it harks back to the spatial modality in its original sense. See ANTICIPATION.

* **Science**– Two things are noted about Dooyeweerd's use of the term "science." In the first place, as a translation of the Dutch word *wetenschap* (analogous to the German word *Wissenschaft*), it embraces all scholarly study – not only the natural sciences but also the social sciences and the humanities, including theology and philosophy. In the second place, science is always, strictly speaking, a matter of modal abstraction, that is, of analytically lifting an aspect out of the temporal coherence in which it is found and examining it in the Gegenstand-relation. But in this investigation it does not focus its theoretical attention upon the modal structure of such an aspect itself; rather, it focuses on the coherence of the actual phenomena which function within that structure. Modal abstraction as such must be distinguished from NAIVE EXPERIENCE. In the first sense, therefore, "science" has a wider application in Dooyeweerd than is usual in English-speaking countries, but in the second sense it has a more restricted, technical meaning.

Sphere Sovereignty– A translation of Kuyper's phrase *souvereiniteit in eigen kring*, by which he meant that the various distinct spheres of human authority (such as family, church, school, and business enterprise) each have their own responsibility and decision-making power which may not be usurped by those in authority in another sphere, for example, the state. Dooyeweerd retains this usage but also extends it to mean the IRREDUCIBILITY of the modal aspects. This is the ontical principle on which the societal principle is based since each of the societal "spheres" mentioned is qualified by a different irreducible modality.

* **Subject**– Used in two senses by Dooyeweerd: (1) "subject" as distinguished from LAW, (2) "subject" as distinguished from OBJECT. The latter sense is roughly equivalent to common usage; the former is unusual and ambiguous. Since all things are "subject" to LAW, objects are also subjects in the first sense. Dooyeweerd's matured conception, however, does not show this ambiguity. By distinguishing between the *law-side* and the *factual side* of creation, both subject and object (sense (2)) are part of the factual side.

Subject-Side– The correlate of LAW-SIDE, preferably called the factual side. Another feature of the factual subject-side is that it is only here that individuality is found.

Substratum– The aggregate of modalities *preceding* a given aspect in the modal order. The arithmetic, spatial, kinematic, and physical, for example, together form the substratum for the biotic. They are also the necessary foundation upon which the biotic rests, and without which it cannot exist. See SUPERSTRATUM (and the DIAGRAM on p. 9).

Superstratum– The aggregate of modalities *following* a given aspect in the modal order. For example, the pistical, ethical, juridical and aesthetic together constitute the superstratum of the economic. See SUBSTRATUM.

* **Synthesis**– The combination, in a single philosophical conception, of characteristic themes from both pagan philosophy and biblical religion. It is this feature of the Christian intellectual tradition, present since patristic times, with which Dooyeweerd wants to make a radical break. Epistemologically seen, the term *synthesis* is used to designate the way in which a multiplicity of features is integrated within the unity of a concept. The re-union of the logical aspect of the theoretical act of thought with its non-logical "Gegenstand" is called an inter-modal meaning-synthesis.

* **Time**– In Dooyeweerd, a general ontological principle of intermodal continuity, with far wider application than our common notion of time, which is equated by him with the physical manifestation of this general cosmic time. It is, therefore, not coordinate with space. All created things, except the human HEART, are in time. At the law-side time expresses itself as time-order and at the factual side (including subject-subject and subject-object relations) as time duration.

Transcendental– A technical term from the philosophy of Kant denoting the a priori structural conditions which make human experience (specifically human knowledge and theoretical thought) possible. As such it is to be sharply distinguished from the term "transcendent." Furthermore, the basic (transcendental) Idea of a philosophy presupposes the transcendent and central sphere of consciousness (the human HEART). This constitutes the *second* meaning in which Dooyeweerd uses the term transcendental: through its transcendental ground-Idea, philosophy points beyond itself to its ultimate religious foundation transcending the realm of thought.

CREATURES SUBJECTED TO CREATIONAL LAWS

Aspects, Entities and Societal Institutions

Law-Spheres (Aspects)	Meaning-nuclei
Certitudinal ▲	certainty (to be sure)
Ethical ▲	Love
Juridical ▲	retribution
Aesthetical	beautiful harmony
Economical ▲	frugality/avoid excesses
Social	social intercourse
Sign-mode	symbolical signification
Cultural-historical ▼	formative power/control
Logical	analysis
Sensitive-psychical	sensitivity/feeling
Biotical	Organic life
Physical	Energy-operation
Kinematic	Uniform motion/constancy
Spatial	Continuous extension
Numerical	discrete quantity

Left axis labels: HUMAN BEINGS — SOCIAL LIFEFORMS & CULTURAL THINGS — ANIMALS — PLANTS — THINGS

Family, State, Church, Business

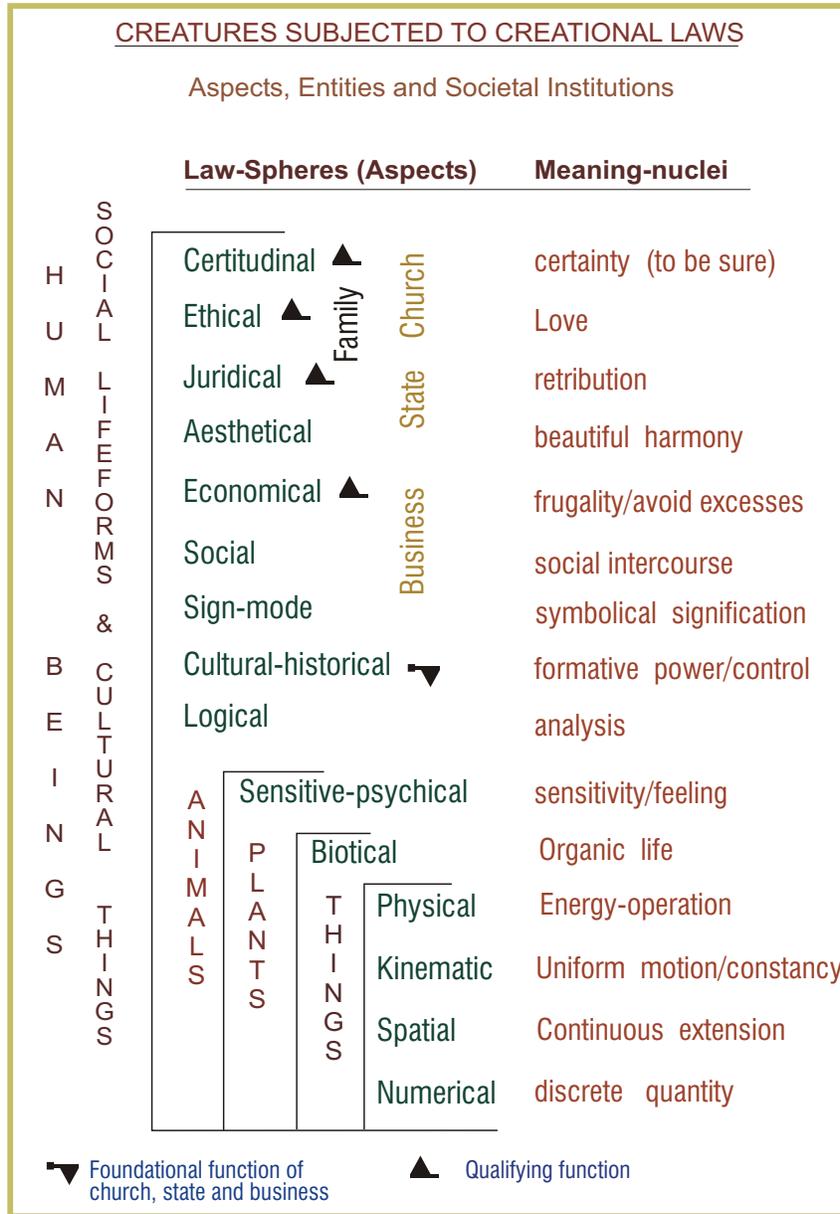▼ Foundational function of church, state and business   ▲ Qualifying function

Diagram and choice of terms by D.F.M. Strauss.