The reformational philosophy re-formed: Daniël Strauss's major contribution toward invigorating the Philosophy of the Cosmonomic Idea

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Abstract

Philosophy: Discipline of the Disciplines (Philosophy) *is arguably the most important work to date by the leading reformational philosopher, D.F.M. Strauss. This is a review article that discusses what this author considers to be amongst the most significant innovations and developments in the Philosophy of the Cosmonomic Idea (PCI) since the first publication of Herman Dooyeweerd's* A New Critique of Theoretical Thought*. The article will indicate how these developments by Strauss, brought together in* Philosophy*, have contributed towards realizing Dooyeweerd's wish to see scholars within their own specialist fields working in a self-critical and collegial manner out of a Christian perspective that does justice to the richness, diversity and potential for the unfolding of God's Creation. It concludes with an interdisciplinary example of the application of the revised PCI philosophy, and one of* Philosophy*'s novel conceptual insights, in particular, toward deepening the understanding of a sphere of professional educational practice to which the author of this article belongs.*

1. Introduction

Herman Dooyeweerd began his mature work of philosophy, *A New Critique of Theoretical Thought* (*NC*) with a "transcendental" critique of theory (1997 I, 3-113). Most of the remainder of the first volume was devoted to an extended critique of the history of Western

theoretical thought (169-564). The other two substantive volumes articulated the positive contents of his philosophy, most notably the ontology that included, *inter alia*, the innovative theory of the modal aspects (1997 II, 3-426). In his own major work, *Philosophy: Discipline of the Disciplines* (2009) (*Philosophy)*, Danie Strauss, following in the tradition of Dooyeweerd's (reformational) Philosophy of the Cosmonomic Idea (PCI), takes up where Dooyeweerd left off.

From the outset Strauss embarks upon a restatement and development of Dooyeweerd's philosophical methodology and ontology. Only at the end of *Philosophy* in a more abbreviated fashion than in *NC*, does he address the major "motives" of Western thinking that Dooyeweerd had explored in the early parts of his work. An explanation for this reversal of approach relates to the main purpose of the book explicitly stated in the title. It aims to demonstrate how a revised Dooyeweerdian conception of philosophy elucidates the role of the special academic disciplines and the interdisciplinary nature of their respective special basic concepts. This is accomplished through incorporating several significant developments within the PCI that will be examined below.

Danie Strauss, in certain major respects, has been more successful than Dooyeweerd himself in facilitating a multi-disciplinary response to the PCI. There are several reasons for this. First, and perhaps least obvious from a straightforward reading of *Philosophy*, is the incorporation into this work of insights from Dooyeweerd's own application of the PCI perspective within his specialist academic discipline of law. Dooyeweerd in *NC* frequently makes reference to his first discipline in order to illustrate *inter alia* the modal theory, and theories of "individuality structures" and "enkaptic interlacements". However, there is little indication otherwise of the degree of sophistication achieved in his application of the main insights of the *NC* to the discipline of law via an extensive systematic theory of law or jurisprudence.

Regretfully, even now the general unavailability of a complete published edition of his major jurisprudential work *Encyclopaedie der Rechtswetenschap* (1960-67) in either the original Dutch language or in English arguably has contributed towards *NC* and therefore

PCI becoming somewhat detached from the conceptual foundations of specialist disciplines. *NC* has risked being viewed as an interesting philosophical curiosity containing some innovative and possibly useful ideas for specialists – but nothing of *major* significance these days within the postmodern era of scholarship.[1] Application of the PCI perspective is often restricted to rather generalized applications of the modal, structural and enkaptic theories. For example, the theory of sphere sovereignty may be used as a paradigm for the application of the PCI to law, whilst overlooking the necessity for mediating this and other key elements of this perspective via a thoroughgoing *jurisprudential method* within the disciplinary legal doctrines.

Since the appearance of Dooyweerd's major works, there have been, and still are, considerable numbers of followers around the world applying his insights in various academic fields. Yet there appears to be no significant concentration of scholars applying the PCI within a wide range of specialist disciplines and not even within his own field of law. One can only speculate on how different this state of affairs might have been had Dooyeweerd or his followers been more successful in publishing in the original Dutch or English translation all of his *Encyclopaedie* to the degree of completeness it attained at the time the author left off its further development.[2]

However, there are reasons other than the limited availability of his major jurisprudential writings for this relative paucity of PCI followers within the specialist disciplines. Some of these it can be argued relate to shortcomings identified by Strauss in the substance of *NC*, Dooyeweerd's major theoretical work. These will be addressed more fully below in the discussion of the significant developments Strauss has introduced into the PCI. For now it is sufficient to note that they include the somewhat controversial jettisoning of the *Gegenstand* relation in the account of the structure

1 For example, see Soeteman's assessment (1994:28-49).
2 For background on the "student notes" (*dictaten)* which comprise the *Encyclopaedie* see *Editor's Introduction* in Dooyeweerd, H. (2002), 1-10.

of theoretical thinking, the introduction of a fundamental distinction between universal "side" and individual side of reality to accompany and be contrasted with the law- and factual (or subject-) sides, and a development of the Dooyeweerdian interpretation of the distinction between concept and idea (Strauss, 2009: 361-67, 446 ff, 174-181).

Let us turn now to consider some of these important developments articulated and applied in *Philosophy.*

2. Analysis *of analysis*

Danie Strauss has found problems in Dooyeweerd's account of the structure of theoretical thinking itself, that he first fully articulated in this journal (Strauss, 1984), but has restated more concisely in *Philosophy* (2009, 361-68). This led him to abandon the Kantian idea of the *Gegenstand* relation in favour of his own account of the structure of theoretical and non-theoretical thinking and concept forming. For those who consider this to be a sound move it is in itself a major advance.[3] But the innovations and revisions he introduced into the Dooyeweerdian ontology order to bring about this particular revision in the epistemology are the most important new developments in the PCI. And it is on these developments I wish to focus in this review.

3. Modal aspects as basis for concept forming across the disciplines

The key to the success of Strauss' revision of the Dooyeweerd's PCI is found in his combination of a rigorously logical and comprehensive integrative-systematic philosophical approach. These are qualities that he has inherited from the PCI's originator, along with an expertise in the theoretical foundations of the "natural" sciences, in particular mathematics and the mathematically founded "natural" disciplines. The latter expertise has been vital for Strauss'

3 Bruce Wearne initiated and coordinated an in-depth email discussion of Strauss' PCI developments with particular focus upon the critique of the *Gegenstand* relation and its substitution by Strauss with his own theory of theoretical analysis.

deepening of the theory of the modal aspects, as well as elucidating important aspects of Dooyeweerd's transcendental critique applied to the history of Western theoretical thinking. Particularly impressive is the way in which he has delved into the modal-aspectual basis of special "science" concepts across the disciplines and into the philosophical concepts and ideas that provide an interconnecting inter-disciplinary theoretical overview. It is out of this deepened insight into the aspects and their interconnections that he is able to articulate an alternative to Dooyeweerd's *Gegenstand* relation within the overall epistemology.

4. Concept formation

Strauss had come to the conclusion that Dooyeweerd's theory of the structure of analysis was flawed. He attributed this to the residual effects of Kantianism found in the theory of the *Gegenstand* relation (Strauss, 2009:361-67). He has produced a different account of analysis qualified by the logical analytical aspect that Dooyeweerd had identified as one of the fifteen irreducible aspects of cosmic reality. Strauss' account of analysis as consisting of identifying (identification) and distinguishing (distinction) and its equivalent, abstraction as consisting of "lifting out" and "disregarding", seeks to avoid what he saw as "antinomies" and logical contradictions in Dooyeweerdian theory of theoretical analysis (11-16). Because identification always involves the uniting of a plurality of distinct properties into a single unified concept this is "synthesis". Hence synthesis is implicit in his idea of analysis and thus avoids difficulties associated with the Dooyeweerdian discussion of synthesis in his account of theoretical analysis and abstraction (11-30).

5. Numerical and spatial analogical concepts

Central to his reformulation of the nature of analysis, and theoretical analysis in particular, are Strauss' refinements of the Dooyeweerdian analysis concerning the modal basis of concepts and ideas. The latter include those employed in the reformulated account of analysis and in the most basic ideas found in Dooyeweerd's

philosophy. For example, a concept is defined as the bringing into a unified whole a plurality of distinct properties (13-14). (Analytical) unity and plurality refer to the irreducible aspect of discrete quantity ('numerical') and "whole" refers to the spatial aspect (continuous extension). Throughout this text Strauss shows how these numerical and spatial analogical concepts in particular, but not only these analogical concepts, have played a part in the history of philosophical thought and in the theory of the disciplines, often without sufficient awareness of their role on the part of the theorist.[4]

Another of his major innovations relating to the distinction between universal and individual is also grounded in an insight into the idea use of modal concepts that correspond to the first two irreducible modal aspects of reality. This distinction acquires greater significance for PCI in Strauss through the manner in which he relates it to the distinction between law-ordering and law-complying or lawfulness. If Strauss is correct in his judgement that Dooyeweerd's under-appreciation of the latter distinction by often conflating its two "sides" resulted in his unintended "stripping" reality of its "universal side" then this combination of the two clarified distinctions represents a major advance in the philosophy. This is borne out by the way which the author is able to apply these distinctions throughout the book in key components of the PCI, such as the modal theory and theory of entity-structures (type-laws), where it led Strauss to abandon the term individuality structure in favour of "type law" (79-82, 430-35). His ability to illustrate with such clarity this distinction by the use of simple examples[5] that makes it appear

4 For special science examples of role of numerical and spatial concepts (and ideas) and their confusion, see discussion of concepts of the infinite within mathematics (*Philosophy,* 239-42), atomism (individualism) and holism in social sciences (63-4, 501 ff), and in the general concepts of universality and individuality (436-53) and concept-transcending knowledge (176-82).

5 See the "chair" example. *Philosophy,* 450, 452. *The* chair refers to an individual instance of *a type* of thing presupposing universal properties, *a* chair, that applies to *all* (universally) individual instances of the thing. Whilst every individual thing is unique (idea use of numerical concept) no individual thing is merely individual but must also have its universal side to have individuality and uniqueness which themselves are universal properties!

blindingly obvious, belies the brilliance of this discovery that seems to have eluded so many in the history of philosophy. Undoubtedly it is the mutually reinforcing combination of the two fundamental distinctions, individual/universal and law-ordering/lawfulness that is the key to this insight.

5.1 Concept and idea

Equally innovative is the author's development of the distinction between concept and idea first developed in his published doctoral thesis (Strauss, 1973). First he makes the distinction clearer by defining an idea as a concept that exceeds the boundaries of the concept hence is no longer a concept *simpliciter*. It is a concept that is no longer bound to its modal basis but is concept-transcending, pointing to knowledge of reality that exceeds the boundaries of strict conceptual-analytical knowing (*Philosophy*, 176 ff). Hence he is able to show that the fundamental Dooyeweerdian philosophical ideas of the *unity*, *diversity* and *coherence* of the modal aspects in which all of reality functions are grounded in the original modal concepts of numerical unity, plurality, spatial coherence or wholeness. As ideas, however, they exceed the boundaries of any original or analogical modal concept. Importantly he is able to convincingly employ this distinction extensively in order to explain polarizing movements in the history of philosophy and the theories of the special disciplines.[6]

This concept-idea distinction is even applied to explain the most single innovative "idea" in the Dooyeweerdian philosophy, that of the modal aspect itself (456 n 1). The use of concept transcending ideas to define the core or "nucleus" of an aspect in general is dependent upon conceptual uses of especially the first four aspects of reality – numerical, spatial, kinematic and physical (456).

The irrationalistic tendencies of older romanticistic historicism and more recent historicistic postmodern thought is able to be explained as grounded in a real insight into the concept transcending

6 For example, in Chapters 5 (176-205), 7 (430 ff)

knowledge expressed as ideas. It becomes a distorted view of experiential reality when it overvalues this idea knowledge at the expense of strictly modally based concept knowledge. Rationalism found in the positivism of the natural and social sciences is guilty of the opposite in failing to recognize how idea knowledge is implicitly relied upon in the limiting conceptual knowledge of physics, mathematics, biology etc. For this reviewer, trained in the special discipline of law and its concepts, the implications for deepening an understanding of legal reality within the specialist discipline of law and its theoretical foundations are very evident. For instance, Critical Legal Studies and more recent postmodern legal thought may well be correct to criticise legal positivism, found in the modern analytical school beginning with H.L.A. Hart at Oxford (Hart, 1960), for its narrow and rationalistic overemphasis on logical and linguistic conceptual analysis. Yet the former have been equally guilty of undervaluing conceptual-logical analyses that form the indispensable source for "doctrinal" analysis of law. Both major streams of legal thought under-appreciate the reciprocal interdependence of both idea and concept knowledge. Both streams also fail to recognize the irreducibility, diversity and unbreakable interconnections (coherence) of modal dimensions (aspects) in which reality exists, whether recognized in a strict conceptual or idea way.

6. Similarity and difference

I earlier claimed that Strauss' development of the PCI has succeeded in his aim of facilitating the application of the general philosophy within specialist disciplines. He has done this not only through innovations and revisions within the general systematics, but through his ability to articulate the enduring insights of the original philosophy of Dooyeweerd and his own innovations in a clear and accessible manner that speaks for the most part in the language of the present day. No better example of this clarity and accessibility is his constant use of the distinction between similarities and differences as the applied expression of the ideas of modal irreducibility, diversity and coherence in order to explain the nature of the reality we experience. It provides a simple and direct way of deepening understanding of, and assisting in applying, the

key theories of the PCI. It is also an extremely helpful tool in enabling followers of this approach within the disciplines to have constructive interactions with specialists and theorists from different intellectual traditions and perspectives who themselves unavoidably appeal to this basic distinction. For example, a theorist aims to articulate concepts that involve the making of new distinctions or refinements of established and generally accepted disciplinary and cross-disciplinary concepts. Though deceptively simple, Strauss' dictum that differences are always found on the basis of similarities and that inversely similarities presuppose differences (*Philosophy* 12, 143-144), is an elegant and economic resumé of the central PCI insight into the interconnectedness (coherence) of reality.

For one thing to be the same as another is not to say they are strictly identical (the same in *all* respects); it only ever implies similarity and therefore also some respect in which those two things are also different. The ontic aspectual analogies provide the theoretical account of this universally experienced similarity and difference. An example taken from the profession of somatic education will demonstrate this insight, as well as general applicability of the revised PCI across disciplinary academic fields and into their daily real-world application.

6.1 The Feldenkrais® Method within the PCI perspective

Moshe Feldenkrais (1904-1984), physicist and black belt in judo, invented a method of facilitating functional self-improvement through movement.[7] The two major components of the method is a system of group education called Awareness Through Movement® and the one-to-one practice of Functional Integration®. In a video, as of part of his practitioner training programmes, Feldenkrais explains what functional integration is in the discipline of mathematics, in order to point out that this is not what functional

7 Feldenkrais wrote several books on, or relating to, his Method that have been translated into English. His most acclaimed scientific work is *Body and Mature Behaviour* (2005), first published in 1949. A popular book that explains the method with awareness-based lessons is *Awareness Through Movement* (1990) first published in 1972.

integration means in his method. Yet one can be fairly certain that Feldenkrais himself would not deny that, if it were not the case that there were *some kind* of connection between his concept of human functional integration in his method and the functional integration of mathematics as an operation performed by human beings, then his method would become meaningless. This is because it is premised on the notion that human beings functionally are complex unitary beings who function in a *plurality of diverse ways which are inseparably interconnected.* At the very least he would have acknowledged that, insofar as mathematics is a fundamental academic discipline foundational for scientific knowledge in his own first discipline of physics, it must play a role in the method he developed. For a significant part of the method's basis are insights into impact of the laws of physics on the human person as they interconnect with biotic and psycho-sensory laws.

For example, the awareness which the Method aims to foster in the individual person includes sensory awareness of the effects of gravity through the boney structure (skeleton) upon the human body with its characteristically upright (erect) *spatial* orientation in functional *movement*. Feldenkrais' interest was in helping human beings to improve overall functional capability, to realize on a continual basis the potential for self-improvement in daily functional life. But the concrete human actions and activities to be enabled and continually refined, in themselves, always display many different functional dimensions ("aspects" in reformational theoretical language). And the application of his Method to this end was premised on insight into the plurality of these distinct, irreducible (modal) *ways* of functioning in which every *concrete* functional action participates. From this we can conclude that function has a double meaning-reference in the Feldenkrais® Method: First there is functioning that relates to daily concrete being – in actions, events etc. Second, there is functioning that refers to the several *ways* (modes) in which this human functional life displays. Hence Feldenkrais insisted that the key to his Method resided in paying attention to the *how* of functional movement rather than the *what*. By a person paying *attention* to how the self and his or her body *moves* within the *spatial* dimension subject to the *physical* law of gravity through accessing

internal *sensory* experience, it is possible to *intentionally* improve the *efficiency* of actions minimizing muscular *effort* in an *economy* of movement and in so doing improve all of one's *ways* of functioning within daily concrete living. From the organic (biotic) bodily functioning (heart, lungs etc.) through *sensory (sight, taste, hearing, smell etc)* and *emotional* life to *analytical* acuity all which enhances the higher functions of formational (creational) activity, including refinement of sporting and aesthetic/artistic performances – *social* interactions and even one's *ethical* and *faith (religious) life* are concerned – owing to the interconnectedness of all human (modal) functional activity.

The PCI approach can help to theoretically enhance this educational method by deepening its insights into the interconnectedness of human functioning in its different modes, ways or aspects. There are many ways this could be done. Just a single example will suffice using one of Strauss' own insights contained in *Philosophy.*

7. Differentiation & integration and other concepts

A key pair of concepts capturing a practice of the Feldenkrais® Method is differentiation and integration. Integration of function is the overall aim of the method. Functional Integration® (F I) is the label for the one-to-one practice, and Awareness Through Movement® (ATM) refers to the group learning method by which a person can achieve this for him- or herself under instruction from a Feldenkrais teacher. A difference in the one-to-one compared with the group practice is that in functional integration the practitioner facilitates the person's learning (functional integration) in awareness, through directly moving the client. The functional outcomes in both cases are brought about through the student (ATM) or client (F I) being invited to attend to the internal sensations of the self in movement. This refers to the sense of proprioception or the kinesthetic sense.[8]

8 See Feldenkrais (2005) Part 1, 10-54 "Understanding While Doing" for an introduction to these aspects of the Method specifically in relation to ATM learning.

This above is only the briefest introduction to an awareness raising learning method that is directed to extremely complex processes of human functioning. But already we can discern in it multiple interconnected functional aspects of human functioning some of which we share with other animate and inanimate things. It is obvious from this description of the Method that the workings of the human nervous system involving the motor-sensory function is central to it. Directing one's awareness toward how one functions in movement through attention to the sensations accompanying the movements brings about changes in the nervous system. These changes involve the brain being reorganized in its motor-sensory connections in a way that reforms habitual patterns of organization of the muscular-skeletal system in functional movement. Changes of habitual functional organization in movement such as releasing unnecessary tension in neck and shoulders, aligning the whole skeletal structure in a manner that enables the person to utilise the *physical* force of gravity through the bones in a more functionally efficient and easeful way has multiple beneficial effects owing to the interconnectedness of all of the multiple human aspects of functioning. For example, a more open and flexible chest assists those suffering mental (*emotional)* depression which is often associated with a closed chest, downward-cast head and eyes etc., which also reinforce the depressive state, causing pressure on internal organs etc. The *logical-analytical* human function plays a key role in being directed or focused in an *intentional* way towards other aspects of the person's functioning – especially the sensory function and the physical insofar as it manifests itself in sensory ways. For example, a student of the method is encouraged to (analytically) *attribute* significance to the sense of physical pressure through various parts of the bony skeleton in contact with the ground forces and elsewhere. Encouraging the student to become more able to *interpret* the *significance* of sensory information points to the connection of the sensory (psychical) function to the unique human function of *interpretation of signs* to which *analytical* significance is attached and *attributed*. All of this points to the interconnectedness of irreducible aspects of human functioning, some of which are shared with all animals with nervous systems, and some of which are

shared with all inanimate things. Then there are some aspects in which only human beings function. It is a common experience for those who engage in this method of learning that the ability to function in analytically qualified activity such as theoretical analysis and construction, and in artistic and sporting performances, for example, is enhanced by the improvement in psycho-physical aspects of their human functioning.

Thusfar our discussion of the Feldenkrais® Method shows how the diverse character of the *how* of reality manifests itself in human functioning and learning directed toward improving human functioning in a way that is amenable to elucidation by the PCI theory of diverse irreducible modal aspects of reality as *functional aspects*. Strauss' elaboration of the modal theory in particular is able to provide further enhancement of this insightful learning method using movement. I am focusing in particular on his observations on the modal character of the distinction of differentiation and integration which Dooyeweerd employs in his general philosophy with respect to its historical-sociological application (1997 I, 274-76).

Elaborating on Dooyweerd's theory of the modal aspects Strauss is able to point out that this conceptual distinction has its original modal origin in the biotic aspect of reality in which plants, animals and humans universally function (*Philosophy,* 316). The cellular process of division is associated with the processes of biotic change (evolution) or growth that involves differentiation and integration of function within a growing entity. It is enough to point out how this takes place in a human being from conception through to adult maturity, how the foetus develops a spine associated with a central nervous system, and articulated limbs from mere buds. On the basis that a human being (like an animal), as part of its lifecycle, has grown into a being with *different* but *interconnected* parts,it is able to engage in activities that involve the integration of these differentiated parts. The Feldenkrais® Method explores the ability of the human to differentiate its functional movements, whilst maintaining overall integration of functioning in movement as a key element of its awareness method of learning.

Movement in human beings assumes a creature that is *living.* Human actions involving use of hand, limbs, eyes, etc. assumes a living being that can move itself and its parts to perform a countless variety of formative actions, performances and activities. Biotic differentiation and integration is a precondition for this formative activity and the movement in its original sense of constancy of motion. The Feldenkrais student is constantly invited to notice the difference between a relatively undifferentiated use or movement and a differentiated one, whilst still being aware of the unbroken interconnections with all parts.

8. Example of human movement differentiation and integration

For example, one can look towards something at the side of you by turning your whole body – all of you including the feet to look at the object in question. It can even be done with all of you simultaneously by pivoting on the heels or jumping in the air and turning all of yourself together towards the object. Or you could keep everything still that involves your bony structure and simply turn your eyes towards the object, thus requiring significant effort from the muscles of the eyes (you could even differentiate the two eyes!). Or you could keep everything still, except your head, which turns to look to the object – your eyes may turn in differentiation from the turning of your head or may simply remain in forward looking neutral position only turning with the movement of the head. Or you could just turn your head and shoulder girdle in the direction of the object without engaging your waist and pelvis thus differentiating the movement of the upper part of you head, shoulders from your waist and the lower part of you. Or whilst allowing your feet and legs to remain in place pointing ahead you could turn your head, shoulders, and pelvis together in the direction of the object thus differentiating the movement of your trunk and upper parts from that below your hips, even though the movement above can be *sensed going into the legs, ankle joints and feet.* Finally, one can quite intentionally turn everything except the feet, now including the legs, to the left to differentiate the feet from the movement of everything above the

ankles. This brings an awareness to the movement within the ankle joint that unusually moves the large proximal part of you while the distal (feet) remain stationary, instead of the more usual movement of feet whilst one or more other higher parts remain stationary.

Within each of those differentiated movements there is still possibilities for further differentiations, for example, turning the head and pelvis whilst keeping the shoulders and chest relatively still facing forward and so on. Some of these ways of turning to look at the object are functionally easier than others, partly depending on the habits of functioning of each individual person. The most effortful or unnatural or uncomfortable way is the totally undifferentiated option (turning all of you at once) or the differentiated option that involves the least movement of the bony structure e.g. just turning the eyes, which requires often considerable *felt* effort.

Bringing a person's awareness to all of these possible *differentiations* involved in the same functional activity and by learning to do all of them in an efficient and easeful way that improves the *integration* of all parts in the differentiated movement opens up options for human functional action. The actualizing of our potential for functioning and formative activity in movement enhances all aspects of our interconnected ways of functioning.

This illustration in the application of the conceptual distinction of differentiation and integration to human movements is an analogical use in the kinetic aspect of a conceptual distinction that originates in the biotic aspect of the functioning of all living things. According to Strauss, Dooyeweerd did not fully appreciate that when he referred to social differentiation and integration as essential for a society's *social health* and normative *historical development.* He was employing original biotic concepts capturing elements of real biotic phenomena, but in an analogical way to refer to real analogical biotic elements of social functioning (*Philosophy*, 317). It is only because there is a real interconnection from the social aspect of human functioning to its biotic aspect that it is possible to identify the social process of differentiation and integration. Conversely it is only because human beings function in the biotic aspect as living creatures that have grown developed according to

a biotic process of differentiation and integration of life functioning, that it was possible for Feldenkrais to employ that biotic distinction in analogical way within the human functional mode of movement.

Applying the insights of both Dooyeweerd and the theoretical enhancements of Strauss, we can say that differentiation and integration within the aspect of human movement is an ("antecipatory") opening up (unfolding, disclosure) of human movement, through uncovering of the ontic functional "analogy" that points forward[9] to the differentiation and integration original to the biotic aspect of human functioning. Feldenkrais' insight into this universal analogical moment in which humanity functions provided one of the basic elements of his method towards realizing the potential for general improvement and good functioning in every human person.

It is very tempting to expand this illustration of one of Strauss' developments within the PCI toward elucidating human formative activity in this specific field of somatic learning, by demonstrating how other innovations in *Philosophy* referred to above apply within the same illustrative example. But this would be turning a review into a study that is appropriate for a separate publication.

9. Conclusion

Danie Strauss' *Philosophy* is a major advance within the Philosophy of the Cosmonomic Idea. While it is based firmly in the systematic philosophy of Dooyeweerd, the innovations he brings to this philosophical approach greatly enhances that work of philosophical genius. Strauss has accomplished this in a way that makes its central insights considerably more accessible and applicable within a wide diversity of specialist fields for those who have adopted the

9 Dooyeweerd called these analogies "anticipations". Strauss re-labels them "antecipations" to emphasise the pointing forward in direction, i.e. that the "qualifying" aspect of movement comes *before* the aspect towards which it points, in this case *later* biotic aspect and its kernel of *life* when the concept of movement differentiation and integration is employed within the practice of the Feldenkrais® Method (*Philosophy*, 101 and n 1).

"encyclopedic" reformational perspective. His restatement has convincingly reasserted this perspective in a postmodern context. It provides an unrivalled interdisciplinary conceptual framework that truly reflects the given coherence of our richly variegated world of human and non-human entities, processes and events that originate in the Creator of all things. The unashamed assertion of a reformational religious basis for this approach should not be seen as preventing profitable interactions with other religious and avowedly non-religious perspectives, given the self-conscious effort throughout to engage with any serious scholarship in an attitude of "critical solidarity" carried over from the originator of the PCI (*Philosophy,* 185, 286-87).

It is this reviewer's opinion that *Philosophy* provides the most successful and accessible account of the manner in which those working in the "natural" and "social sciences" can give expression to this perspective through the employment of the conceptual tools of their respective scholarly specialisations. Strauss' book is unrivalled in the extent to which it facilitates responses to Dooyeweerd's call for the perpetuation of PCI by academics within their specialist disciplines, applying its major theoretical cross-disciplinary insights. In so doing he has reduced the likelihood of the demise of this philosophical perspective which Dooyeweerd warned would result from the lack of the responses to his systematic philosophy within the specialist disciplines.[10]

No doubt, there are specific parts of *Philosophy* that can be further developed and improved through ongoing interaction with specialists working in their own fields both within and without reformational circles. I look forward to seeing this work revised in future editions that reflect a continual process of reciprocating mutual enhancement. This process involves constant attention to the concepts embedded in the methodologies of a wide variety of specialized academic fields as they are applied to the real-world

10 "It is a matter of life and death for this young philosophy that Christian scholars in all fields of science seek to put it to work in their own speciality" (Dooyeweerd 1997 1, vii).

subject matter of their disciplinary fields. This must be accompanied by ongoing theoretical-conceptual revision, addition and deepening in over-arching interdisciplinary philosophical reflection. The basis for such an ambitious project was established by Herman Dooyeweerd. Major strides towards the realization and continuation of this project have been made by Danie Strauss in his most important scholarly *opus.*

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