

International conference on the occasion of the 75th
anniversary of the Association for Reformational
Philosophy

The Future of Creation Order

August 16 - 19 2011

VU University, Amsterdam, The Netherlands

Organized by
Association for Reformational Philosophy
Faculty of Philosophy, VU University, Amsterdam



Contents

Introduction	4
Program at a glance	6
Plenary Speakers	9
Scientific Program	10
Congress Information	20
Social Program	22
Sponsors and acknowledgements	23
Abstracts pre-conference seminars	24
Abstracts plenary lectures	27
Abstracts workshop sessions	33
Notes	77

Introduction

Welcome to Amsterdam and welcome to the international conference The Future of Creation Order, organized by the Association for Reformational Philosophy and the Faculty of Philosophy of VU University Amsterdam.

The Association for Reformational Philosophy has chosen to place at the centre of its 75th anniversary celebrations the hosting of an ecumenical, interdisciplinary, and international conference, making possible an in-depth dialogue among several traditions on the concepts of order and lawfulness. The challenge for this conference is to explore whether there is still room for a distinction between something like an affirmation of pre-given norms, while also acknowledging the particularity and 'locatedness' of our access to those norms. Key ideas in this dialogue will be order, law, structure, principle, system, necessity, change and emergence. The goal of the conference is to delve deeper into the current condition of the philosophical concept of (creation) order, and to assess its future trajectories and prospects. Prior to the conference a series of more specialized seminars will be held in which distinctively reformational approaches to order will be investigated. Participants in the symposium are warmly invited to attend these as well.

VU University Amsterdam is honoured to host this interdisciplinary conference on a topic – creation order – that was close to the heart of the founder of the university, the Dutch theologian and statesman Abraham Kuyper. This university considers it to be her mission to foster the values of tolerance and of sensitivity for cultural, moral and religious diversity. Dealing responsibly with this diversity is one of the main competences the university endeavors to teach its students.

We are looking forward to what promises to become a most stimulating and enriching meeting!

On behalf of the Scientific Committee,

Gerrit Glas, chair

Scientific Committee

Gerrit Glas MD PhD, Faculty of Philosophy, VU University Amsterdam, chair
Hillie van de Streek, Director, Centre for Christian Philosophy
Govert Buijs PhD, Faculty of Philosophy, VU University Amsterdam
Jeroen de Ridder PhD, Faculty of Philosophy, VU University Amsterdam
Jonathan Chaplin PhD, Kirby Laing Institute for Christian Ethics, Cambridge

Organizing Committee

Hillie van de Streek, Director, Centre for Christian Philosophy
Jos Boer, Communication Manager, Centre for Christian Philosophy
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Scientific Secretariat

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Monday 15th August 2011

14.00 – 21.00 Vollehoven Conference

Tuesday 16th August 2011

09.00 Preconference seminars

09.00 – 10.30 Seminar 1 – Truth and Order
Lambert Zuidervaart (respondent: Henk Geertsema)
Break

10.30 – 11.00 Seminar 2 – Order in Politics
Jonathan Chaplin (respondent: Roel Kuiper)

12.30 – 13.45 Lunch

13.45 – 15.15 Seminar 3 – On the Relation Between What is Universal and Individual,
the Concept of Law, Law and Lawfulness, and Modal and Type Laws
Danie Strauss (respondent: Dick Stafleu)
Break

15.15 – 15.30 Seminar 4 – The Re-emergence of Emergence
15.30 – 17.30 Jitse van der Meer & Dick Stafleu (respondent: Arnold Sikkema)

17.00 – 19.00 Registration and drinks

18.00 – 19.30 Dinner (at one's own expenses)

19.30 – 20.30 Opening ceremony

Gerrit Glas, Chair Scientific Committee
Ab Berger, President of the Association for Reformational Philosophy
Lex Bouter, Rector Magnificus VU University
Jan Peter Balkenende, Former Prime Minister of The Netherlands

20.30 – 22.00 Opening lecture

Henk Geertsema (respondent: Bob Sweetman)

Wednesday 17th August 2011

08.30 – 08.50 Devotion (Romel Bagares)

Program at a glance

09.00 – 11.00 Plenary Session 1 – General
René van Woudenberg & Danie Strauss
Break
11.00 – 11.30
11.30 – 12.30 Workshop Session 1
Workshop 1 – Epistemology (de Visser, Morales)
Workshop 2 – Epistemology (Coletto, Loubser)
Workshop 3 – History of Philosophy (van Kessel, Egor)
Workshop 4 – Systematic Philosophy (Toi, Stoker)
Workshop 5 – History of Philosophy (Hexham, ten Napel)

Invited Workshop 1
Civil Society, Wilders & Right Wing Radicalization (Govert Buijs & Jan Hoogland)

12.30 – 13.45 Lunch

13.45 – 15.15 Plenary Session 2 – Ontology
Eleonore Stump (respondent: Wouter Goris)

15.15 – 15.45 Break

15.45 – 17.15 Workshop Session 2
Workshop 6 – Systematic Philosophy (Heijns, Reppman, de Roo)
Workshop 7 – Systematic Philosophy (Hayward, Maundy, Vanden Auweele)
Workshop 8 – Philosophy of Religion (Petcher, Schaeffer, Kaemingk)
Workshop 9 – Ethics and Practical Philosophy (Rice, Verkerk et al., Jochemsen)
Workshop 10 – Philosophy of Technology (de Vries, Jansen, Breems)

Invited Workshop 2
Love and Justice (Nicholas Wolterstorff; respondent: Sander Griffioen)

Invited Workshop 3
International Order (Simon Polinder, Romel Bagares, Lucas Freire;
respondent: James Skillen)

17.15 – 18.45 Plenary Session 3 – Ethics
C. Stephen Evans (respondent: Edith Brugmans)

19.15 – 22.00 Dinner and jubilee celebration (Postwijk, Baambrugge)

Thursday 18th August 2011

08.30 – 08.50 Devotion (Wim Rietkerk)

09.00 – 10.30 Plenary Session 4 – Anthropology
Gerrit Glas (respondent: Lydia Jaeger)

10.30 – 11.00 Break

11.00 – 12.30 Plenary Session 5 – Biology
Denis Alexander (respondent: Jitse van der Meer)

12.30 – 13.45 Lunch

13.45 – 15.15 Workshop Session 3

Workshop 11 – Systematic Philosophy (Basden, Sikkema, Skillen)
Workshop 12 – Systematic Philosophy (Ive, Eist, Mooibroek)
Workshop 13 – Philosophy of Religion (Ansell, Kiryanov, Waldstein)
Workshop 14 – Philosophy of Religion (Verhoef, Burger, Cooke)
Workshop 15 – Social Philosophy (van der Stoep, Ramos, Bennett)
Workshop 16 – History of Philosophy (Nijhoff, Stoker, Gousmett)

Invited workshop 4 – Philosophy of Religion
Mikael Stenmark (respondent: Guus Labooy)

15.15 - 15.45 Break

15.45 - 17.15 Plenary Session 6 – Social Sciences
Lambert Zuidervaart (respondent: Govert Buijs)

17.30 - 20.00 Boat trip through the Amsterdam canals

20.00 - 22.30 Conference dinner (including Dooyeweerd Prize Ceremony)

Friday 19th August 2011

08.30 - 08.55 Devotion (James Skillen)

09.00 - 10.30 Plenary Session 7 – Aesthetics
Gordon Graham (respondent: Adrienne Dengerink Chaplin)

10.30 - 11.00 Break

11.00 - 12.30h Workshop Session 4

Program at a glance

Workshop 17 – Philosophy of Religion (Covolo, Bolos, de Carvalho)
Workshop 18 – Ethics and Practical Philosophy (Blomberg, Kochetkova,
Weverink)

Workshop 19 – Ethics and Practical Philosophy (de Wit, Hiemstra, Haverkamp)

Invited Workshop 5 – Philosophy of Language
Elaine Botha (respondent: Leon de Bruin)

Invited Workshop 6 – Philosophy of Organizations

Maarten Verkerk (respondent: Andrew Basden)

Note: this session starts immediately after Plenary Session 7 at 10.30h

~~Invited Workshop 7 – Creation and Evolution: Darwin's Pious Idea~~
cancelled

12.30 - 13.30 Lunch

13.30 - 15.00 Workshop Session 5

Workshop 20 – History of Philosophy (Sawyer, Corrodi, Kustassoo)
Workshop 21 – Philosophy of Technology (Kirby, Koopmans, Ribeiro et al.)
Workshop 22 – Ethics and Practical Philosophy (Rusthoven, Hasselaar)

Invited Workshop 8 – On the Work of William Desmond
Sander Griffioen & Dennis Vanden Auweele (respondent: William Desmond)

Invited Workshop 9 – Christian Philosophy and Mathematics
Danie Strauss (respondent: Dick Stafleu)

Invited Workshop 10 – Biological Order
Jitse van der Meer (respondent: Jeroen de Ridder)

15.00 - 15.15 Break

15.15 - 16.45 Plenary Session 8 – 'Postmodern' Order
William Desmond (respondent: Renée van Riessen)

16.45 - 17.55 Concluding Discussion

Nicholas Wolterstorff, Eleonore Stump, Lambert Zuidervaart (chair: Gerrit Glas)

17.55 - 18.00 Closing of the Conference

Drinks in The Basket, VU Campus

Plenary Speakers

Denis Alexander

Faraday Institute for Science and Religion
St. Edmund's College, Cambridge, UK

Order and Emergence in Biological Evolution

William Desmond

Catholic University Leuven, Leuven, Belgium

The Shine on Things: Given Beauty and the Order of Creation

C. Stephen Evans

Baylor University, Waco, Texas, USA

Divine Commands as the Basis for Moral Obligations

Henk Geertsema

VU University Amsterdam, The Netherlands

Creation Order in the Light of Redemption

Gerrit Glas

VU University Amsterdam, The Netherlands

Creation Order and the Sciences of the Person

Gordon Graham

Princeton Theological Seminary, Princeton, USA

The Aesthetic Order of Nature

Danie Strauss

University of Free State, South Africa

Is the Idea of "Creational Order" Still Fruitful?

Eleonore Stump

University of St. Louis, St. Louis, USA

Natural Law, Metaphysics, and Creation

René van Woudenberg

VU University Amsterdam, The Netherlands

On Proving Design Claims False

Lambert Zuidervaart

Institute for Christian Studies, Toronto, Canada

Macrostructures and Societal Principles: An Architectonic Critique

Scientific Program

Tuesday 16 August – Pre-conference seminars

Venue:	VU University Amsterdam	Room: HG 04A00
09.00 - 10.30	Seminar 1 <i>Lambert Zuidervaart & Henk Geertsema</i>	Truth and Order
10.30 - 11.00	Break	
11.00 - 12.30	Seminar 2 <i>Jonathan Chaplin & Roel Kuiper</i>	Order in Politics
12.30 - 13.35	Lunch	
13.35 - 15.15	Seminar 3 <i>Danie Strauss & Dick Stafleu</i>	On the Relation Between What Is Universal and Individual, the Concept of Law, Law and Lawfulness, and Modal and Type Laws
15.15 - 15.30	Break	
15.30 - 17.30	Seminar 4 <i>Jitse van der Meer & Dick Stafleu</i> Respondent: <i>Arnold Sikkema</i>	The Re-emergence of Emergence
17.00 - 19.00	Registration and drinks	
18.00 - 19.30	Dinner (at one's own expense)	

Opening of the main conference

19.30 - 19.40	Opening <i>Gerrit Glas</i> – Chair scientific committee
19.40 - 19.50	Welcoming address <i>Ab Berger</i> – President of the Association for Reformational Philosophy
19.50 - 20.00	Welcoming address <i>Lex Bouter</i> – Rector Magnificus of VU University Amsterdam
20.00 - 20.10	Welcoming address <i>Jan Peter Balkenende</i> – Former Prime Minister of the Netherlands
20.10 - 21.45	Opening Lecture: Creation order in the light of redemption <i>Henk Geertsema</i> , VU University Amsterdam, The Netherlands Respondent: <i>Bob Sweetman</i> , Institute for Christian Studies, Toronto, Canada

Wednesday 17 August

- 08.30 - 08.50 **Devotion** **Room: Auditorium**
Romel Bagares
- 09.00 - 11.00 **Plenary Session 1 – General issues** **Room: Auditorium**
 Chair: *Govert Buijs*
- On proving design claims false**
René van Woudenberg, VU University Amsterdam, The Netherlands
- Is the idea of “creational order” still fruitful?**
Danie Strauss, University of Free State, South Africa
- 11.00 - 11.30 **Break**
- 11.30 - 12.30 **Workshop Session 1**
- Workshop 1 – Epistemology** **Room: HG05A02**
 W1.1 Dooyeweerd and Kant in dialogue on free will and more. *Arjan de Visser*
 W1.2 Translating reality. *Victor Morales*
- Workshop 2 – Epistemology** **Room: HG02A06**
 W2.1 Demarcation criteria and creational order. *Renato Coletto*
 W2.2 Changes in pre-scientific epistemic frameworks: random or constrained?
Ananka Loubser
- Workshop 3 – History of Philosophy** **Room: HG04A04**
 W3.1 The Foundation of Creation Order. *Josephine van Kessel*
 W3.2 The Creation in Theology of fr. Dumitru Staniloae. *Reznichenko Egor*
- Workshop 4 – Systematic Philosophy** **Room: HG02A05**
 W4.1 Vollenhoven and Dooyeweerd: their emerging difference. *Tony Tol*
 W4.2 Current ideas on law and emergence in natural sciences. *Pieter Stoker*
- Workshop 5 – History of Philosophy** **Room: HG04A05**
 W5.1 The misappropriation of reformational thinking by the American Christian
 Right. *Jeremy Hexham*
 W5.2 From Dooyeweerd cabinet to minority cabinet. *Hans-Martien ten Napel &
 George Harinck*
- Invited Workshop 1 – Civil society** **Room: Auditorium**
 Civil Society, Wilders & Right Wing Radicalization
 Speakers: *Govert Buijs* and *Jan Hoogland*
- 12.30 - 13.45 **Lunch**

- 13.45 - 15.15 **Plenary Session 2 – Ontology** **Room: Auditorium**
 Chair: *Jeroen de Ridder*
- Natural Law, Metaphysics, and Creation**
Eleonore Stump, St. Louis University, St. Louis, USA
 Respondent: *Wouter Goris, VU University Amsterdam, The Netherlands*
- 15.15 - 15.45 **Break**
- 15.45 - 17.15 **Workshop Session 2**
- Workshop 6 – Systematic Philosophy** **Room: HG04A04**
 W6.1 Order, being human, and trust. *Michael and Marita Heyns*
 W6.2 Loving the law. *Aron Reppmann*
 W6.3 That word – I do not think it means what you think it means. *Neal de Roo*
- Workshop 7 – Systematic Philosophy** **Room: HG02A05**
 W7.1 Reformational philosophy as an ontology of actuality. *Rudi Hayward*
 W7.2 The paradoxes of Darwinian dis-order. *Robert A. Maundy*
 W7.3 Kant and the evil order. *Dennis Vanden Auweele*
- Workshop 8 – Philosophy of Religion** **Room: HG05A06**
 W8.1 Creation, fall, redemption, and openness in creation. *Don Petcher*
 W8.2 Creation order from Lutheran perspective. *Henk Schaeffer*
 W8.3 International Development, Civil Society, and the Complex Act-Structure
 of the Human Person: Creation Order and the Poor. *Matthew Kaemingk*
- Workshop 9 – Ethics and Practical Philosophy** **Room: HG02A06**
 W9.1 Ethics as a religious activity. *Martin A. Rice, jr.*
 W9.2 Religious construct or religious disclosure? *Maarten Verkerk & Harm Hilvers*
 W9.3 Towards a normative model for the practice of cooperation in development.
Henk Jochemsen
- Workshop 10 – Philosophy of Technology** **Room: HG05A02**
 W10.1 Virtual worlds: order at will? *Marc de Vries*
 W10.2 Tiengemeten as an icon of our current culture. *Peter Jansen*
 W10.3 A Philosophical Investigation of Computers and Procrastination. *Nick Breems*
- Invited Workshop 2 – Love and Justice** **Room: Auditorium**
 Speaker: *Nicholas Wolterstorff*
 Respondent: *Sander Griffioen*
- Invited Workshop 3 – International Order** **Room: HG04A05**
 Speakers: *Simon Polinder, Romel Bagares, Lucas Freire*
 Respondent: *James Skillen*

Scientific Program

17.15 - 18.45 **Plenary Session 3 – Ethics**

Chair: *Jonathan Chaplin*

Room: Auditorium

Divine Commands as the Basis for Moral Obligations

C. Stephen Evans, Baylor University, Waco, Texas USA

Respondent: *Edith Brugmans, Radboud University, Nijmegen, The Netherlands*

19.15 – 22.00 **Light dinner and jubilee celebration**

On the invitation of the Board of the Association for Reformational Philosophy

Pastor: *Kees van der Kooij, Faculty of Theology, VU University Amsterdam*

Postwijck, Rijksstraatweg 29, 1396 JD, Baambrugge (*transportation by bus*)

Thursday 18 August

08.30 - 08.50 **Devotion** **Room: Auditorium**
Wim Rietkerk

09.00 - 10.30 **Plenary Session 4 – Anthropology** **Room: Auditorium**
 Chair: *René van Woudenberg*

Creation Order and the Sciences of the Person
Gerrit Glas, VU University Amsterdam, The Netherlands
 Respondent: *Lydia Jaeger*, Institut Biblique de Nogent, Nogent-sur-Marne, France

10.30 - 11.00 **Break**

11.00 - 12.30 **Plenary Session 5 – Biology** **Room: Auditorium**
 Chair: *Maarten Verkerk*

Order and Emergence in Biological Evolution
Denis Alexander, Faraday Institute for Science and Religion, Cambridge, UK
 Respondent: *Jitse van der Meer*, Redeemer University College, Ancaster, Canada

12.30 - 13.45 **Lunch**

13.45 - 15.15 **Workshop Session 3**

Workshop 11 – Systematic Philosophy **Room: HG02A05**
 W11.1 Types of aspectual analysis, and their contributions. *Andrew Basden*
 W11.2 Nuancing emergentist claims: Lessons from physics. *Arnold E. Sikkema*
 W11.3 Four patterns of creation’s meaning. *James W. Skillen*

Workshop 12 – Systematic Philosophy **Room: HG02A06**
 W12.1 On what there is: the three-legged stool of experience. *Jeremy Iye*
 W12.2 The debate on natural order in Chinese thought. *Koenraad Elst*
 W12.3 Does methodological naturalism imply ontological naturalism?
Tiddo Mooibroek

Workshop 13 – Philosophy of Religion **Room: HG05A02**
 W13.1 For the love of wisdom. *Nick Ansell*
 W13.2 Creation order in patristic tradition and modern cosmology. *Dmitry Kiryanov*
 W13.3 Order as telos of the universe. *Pater Edmund Waldstein*

Workshop 14 – Philosophy of Religion **Room: HG04A04**
 W14.1 Theological concerns about the future of Creation Order. *Anné Verhoef*
 W14.2 Communion with Christ, moral order and hermeneutics. *Hans Burger*
 W14.3 Redemption, Love, and Order: Herman Bavinck and the Future of Creation Order. *Clay Cooke*

Workshop 15 – Social Philosophy **Room: HG04A05**
 W15.1 Social media and the normative structure of corporate communication. *Jan van der Stoep*
 W15.2 Looking beyond the state-centric cul-de-sac: Althusius, globalization and the ontology of world order. *Leonardo Ramos*
 W15.3 Democratic norms as a religious voice. *Kyle David Bennett*

Workshop 16 – History of philosophy **Room: HG05A06**
 W16.1 Jan Woltjer on Logos, order and knowledge. *Rob Nijhoff*
 W16.2 Stoker’s philosophy of the creation idea. *Henk Stoker*
 W16.3 Researching all that is “under the sun”. *Chris Gousmett*

Invited Workshop 4 – Philosophy of Religion **Room: Auditorium**
 Speaker: *Mikael Stenmark*
 Respondent: *Guus Labooy*

15.15 - 15.45 **Break**

15.45 - 17.15 **Plenary Session 6 – Social Sciences** **Room: Auditorium**
 Chair: *Roel Kuiper*

Macrostructures and Societal Principles: An Architectonic Critique
Lambert Zuidervaart, Institute for Christian Studies, Toronto, Canada
 Respondent: *Govert Buijs*, VU University Amsterdam, The Netherlands

17.30 - 20.00 **Social Program**
 Boat trip through the Amsterdam canals

20.00 - 22.30 **Conference Dinner**
 AMUSE Bouche at Koninklijke Amsterdamsche Roei- en Zeilvereeniging ‘De Hoop’, Weesperzijde 1046a, 1091 EH, Amsterdam.
 Tel: +31 (0)20 66 57 644 (De Hoop)
 or: +31 (0)6 51618527 or +31 (0)20 428 53 90 (AMUSE Bouche)

Friday 19 August

- 08.30 – 08.50 **Devotion** **Room: Auditorium**
James W. Skillen
- 09.00 - 10.30 **Plenary Session 7 – Aesthetics** **Room: Auditorium**
 Chair: *Renée van Riessen*
- The Aesthetic Order of Nature**
Gordon Graham, Princeton Theological Seminary, Princeton, USA
 Respondent: *Adrienne Dengerink Chaplin*, Cambridge, UK
- 10.30 - 11.00 **Break**
- 11.00 - 12.30 **Workshop Session 4**
- Workshop 17 – Philosophy of Religion** **Room: HG05A02**
 W17.1 Creation order and the flux of fashion: Beyond Baudrillard and Benjamin.
Robert S. Covolo
 W17.2 Properties of the imago Dei. *Tony Bolos*
 W17.3 Creation order and directional drift within marriage. *Guilherme de Carvalho*
- Workshop 18 – Ethics and Practical Philosophy** **Room: HG02A05**
 W18.1 In order to learn. *Doug Blomberg*
 W18.2 The concept of order in the theory of Gaia: ethical and cultural implications.
Tatjana Kochetkova
 W18.3 The performance of order. *Jonathan Weverink*
- Workshop 19 – Ethics and Practical Philosophy** **Room: HG02A06**
 W19.1 How can the concepts of order in creation and eschatological hope help in an ethical response to the financial, economic and ecological crises?
Martin de Wit
 W19.2 The world's most unsustainable development. *John Hiemstra*
 W19.3 Using philosophy to bridge the gap between business theory and business practice. *Ries Haverkamp, Henk J. de Vries, and Maarten Verkerk*
- Invited Workshop 5 – Philosophy of Language** **Room: HG04A05**
 Speaker: *Elaine Botha*
 Respondent: *Leon de Bruin*
- Invited Workshop 6 – Philosophy of Organizations** **Room: Auditorium**
 Speaker: *Maarten Verkerk*
 Respondent: *Andrew Basden*
 Note: This session starts immediately after plenary session 7 at 10.30h!
- ~~**Invited Workshop 7 – Creation and evolution: Darwin's pious idea**~~
~~cancelled~~
- 12.30 - 13.30 **Lunch**

- 13.30 - 15.00 **Workshop Session 5**
- Workshop 20 – History of Philosophy** **Room: HG05A02**
 W20.1 Creation theology in Tennyson's 'In Memoriam'. *Frank Sawyer*
 W20.2 Eric Voegelin and Herman Dooyeweerd on the prospects and difficulties of a Christian philosophy of created order. *Johannes Corrodi*
 W20.3 Kierkegaard's criticism of romantic irony. *Karin Kustassoo*
- Workshop 21 – Philosophy of Technology** **Room: HG02A06**
 W21.1 Technology and the Christian ground-motive. *Joseph Kirby*
 W21.2 Addiction, creation order and the call for meaning. *Frans Koopmans*
 W21.3 Normativity and disclosure in systemic technologies. *Paolo Ribeiro et al.*
- Workshop 22 – Ethics and Practical Philosophy** **Room: HG04A04**
 W22.1 A Reformational Perspective for Health Care. *Jim Rusthoven*
 W22.2 Reflections on care for the dying. *Jeroen Hasselaar*
- Invited Workshop 8 – On the Work of William Desmond** **Room: Auditorium**
 Speakers: *Sander Griffioen and Dennis Vanden Auweele*
 Respondent: *William Desmond*
- Invited Workshop 9 – Christian Philosophy and Mathematics** **Room: HG04A05**
 Speaker: *Danie Strauss*
 Respondent: *Dick Stafleu*
- Invited Workshop 10 – Biological Order** **Room: HG02A05**
 Speaker: *Jitse M. van der Meer*
 Respondent: *Jeroen de Ridder*
- 15.00 - 15.30 **Break**
- 15.30 - 16.45 **Plenary Session 8 – 'Postmodern' Order** **Room: Auditorium**
 Chair: *Jan Hoogland*
- The Shine on Things: Given Beauty and the Order of Creation**
William Desmond, Catholic University Leuven, Leuven, Belgium
 Respondent: *Reneé van Riessen*, Leiden University, Leiden, The Netherlands
- 16.45 - 17.55 **Concluding Panel** **Room: Auditorium**
 Chair: *Gerrit Glas*
Nicholas Wolterstorff, Eleonore Stump, and Lambert Zuidervaart
- 17.55 - 18.00 **Closing of the conference** **Room: Auditorium**
- Afterwards: Drinks in The Basket, VU Campus**

Conference Information

Room numbers

There will be signs guiding you to the workshop rooms, but it is easy to find your way in the main building of VU University.

Example: HGxxAyy

HG = Hoofd Gebouw (= main building)

xx = floor (00 = ground floor, level of the entrance of the building; 01 = first floor, which would be the second floor for Americans)

A = wing; all workshop sessions are in wing A (the main 15 store building)

yy = room number

So, HG02A05 means: main building, second floor, wing A, room number 5

Registration

Upon registration you will receive your conference badge and conference documentation. All information related to registration, accommodation, and social activities is available at the registration desk.

The registration area will be located in the VU University in the entrance hall from Tuesday 16 August until Friday 19 August.

Registration / information desk opening hours

Tuesday 16 August: 8.30 – 19.00h

Wednesday 17 August: 8.00 – 17.00h

Thursday 18 August: 8.00 – 17.00h

Friday 19 August: 8.00 – 17.00h

In case of emergency the conference organization can be reached at:

+31 (0)6 1267 2805 (Hillie van de Streek) or

+31 (0)6 1091 4513 (Gerrit Glas)

Badges

Identification badges are required for admission to all session and social events. Participants who lose their badge can come to the registration desk to re-register using the confirmation letter and photo-identification.

Coffee, tea, refreshments, lunch, dinner

Coffee, tea, and refreshments during the breaks will be provided. Lunch and dinner can be bought in the VU Cafeteria in the basement of the VU main building. Please note that dinner is only served until 19.00h. Those with special dietary needs should make themselves known to the cafeteria personnel.

For those who have registered for the entire conference, the conference dinner on Thursday is included. For those who want to join us for the 75-year jubilee celebration of the Association for Reformational Philosophy on Wednesday evening, a light dinner will be provided on location in Postwijck, Baambrugge.

Language

English is the official language during the conference. Translation arrangements are not taken.

Devotions

On Wednesday, Thursday, and Friday from 08.30 - 08.50h there will be short devotions in the Auditorium. Songs and readings will be projected on a screen.

Internet

It is possible to access the Internet at VU University. There will be guest accounts available for those who want to access the wireless network on the VU University campus. Also, open desktop terminals are available in VU MediaXperience, room HG01A01.

Participants with disabilities or special needs

If you have a disability or special need, please contact the registration desk in the entrance hall to discuss your requirements.

Photographs and tape recordings

It is permitted to take pictures. Tape recordings and video recordings only with permission of the speaker and/or conference organization.

Travel information

Travel information is available on the website. Please pay special attention to the information about the public transport chip card! Also, please keep in mind that metros between Amsterdam Central Station and Amsterdam Amstel Station do not run this summer. This means that you cannot take a metro from the city center immediately to the conference venue. (A replacement bus does run, but that is slightly inconvenient because you have to change buses and metros a few times.) Trains, trams, and buses are available as normal, so you can still get around Amsterdam by public transportation easily.

Social Program

Opening lecture

Date: Tuesday 16 August 2011
Time: 19.30 – 22.00 hr
Location: Auditorium VU University Amsterdam

Jubilee celebration

Occasion: 75th anniversary of the Association for Reformational Philosophy
Date: Wednesday 17 August 2011
Time: 19.15 – 22.00 hr
Location: Postwijk, Rijksstraatweg 29, 1396 JD, Baambrugge; transportation by bus will be provided.
Departure from VU University, immediately after closing of the last plenary session (18.45hr).
Price: Included in conference fee

Boat trip through the Amsterdam Canals

Date: Thursday 18th August 2011
Time: 17.30 – 20.00 hr
Location: Departure from VU University
Price: Included in conference fee for participants of the entire conference; other participants will have to pay 75 euro for the boat trip and dinner.

Conference dinner

Date: Thursday 18th August 2011
Time: 20.00 – 22.30 hr
Location: AMUSE Bouche at Koninklijke Amsterdamsche Roei- en Zeilvereeniging 'De Hoop', Weesperzijde 1046a, 1091 EH, Amsterdam.
Tel: +31 (0)20 6657 644 (De Hoop) or +31 (0)6 51618527 or +31 (0)20 428 5390 (AMUSE Bouche)
Price: Included in conference fee for participants of the entire conference; other participants will have to pay 75 euro for the boat trip and dinner.

Sponsors and Acknowledgements

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Seminar 1 – Truth and Order*Lambert Zuidervaart*Respondent: *Henk Geertsema***Re-ordering truth***Lambert Zuidervaart*

I plan to explore how a robust reformational conception of truth might change how we talk and think about creation order. But I also want to consider how elements of order show up in this conception of truth. I do not intend to examine various conceptions of order in reformational philosophy or show how these relate to differing conceptions of truth. Certainly this would be worth doing, and perhaps our discussion will touch on these topics. Rather, in keeping with the title of the conference that brings us together, I want to consider “the future” of order-talk in a reformational conception of truth. Going forward, how shall reformational philosophers talk and think about “creation order” or any other kind of order? Specifically, how shall we do this when we propose conceptions of truth that address the concerns of contemporary philosophy, life, and society? Rather than presume to prescribe how others should talk and think, I plan to present the gist of my own conception of truth and reflect on the elements of order-talk within it.

Seminar 2 – Order in Politics*Jonathan Chaplin*Respondent: *Roel Kuiper***Order and Politics***Jonathan Chaplin*

Drawing on my book *Herman Dooyeweerd: Christian Philosopher of State and Civil Society* (University of Notre Dame Press, 2011), the seminar will explore the constructive and critical contribution Dooyeweerd’s social and political philosophy can make to contemporary theories of state and civil society. Three core notions of abiding value in Dooyeweerd’s social philosophy are identified as facilitating that contribution: irreducible institutional identity; the correlation of communities and interlinkages; and normative interdependencies.

These notions are shown to be critical clarifications, corrections and elaborations of Dooyeweerd’s own systematic conceptions. ‘Irreducible institutional identity’ is a reformulation of his notion of societal structural principles, retaining the core idea that each type of institution may be construed as enabling the realization of one or other irreducible human function while detaching it from the problematic suggestion that structural principles are implanted in the original order of creation. The notion of a ‘correlation’ of communities and interlinkages points to the reality that human persons are always necessarily situated in the context of a wide range of human communities and relationships essential to their, and society’s, flourishing. ‘Normative interdependencies’ is a new term to capture (and make more coherent) Dooyeweerd’s suggestive but undeveloped ideas (especially that of ‘enkaptic interlacement’) about how communities properly stand to each other in complex relations of mutual dependence.

Such notions are then applied to three contemporary models of the state-civil society relationship - the protective, the integrative and the transformative.

Seminar 3 – Order and the Nature of Philosophy*Danie Strauss*Respondent: *Dick Stafleu***On the Relation Between What Is Universal and Individual, the Concept of Law, Law and Lawfulness, and Modal and Type Laws***Danie Strauss*

On the basis of selections from *Philosophy: Discipline of the Disciplines* (pp. 25-26, 79-82, 430-463) the speaker will discuss the concept of law in reformational philosophy. Copies of these selections will be provided at the beginning of the session and/or projected on a screen.

Seminar 4 – The Re-emergence of Emergence*Jitse van der Meer and Dick Stafleu*Respondent: *Arnold Sikkema***Biology and the Philosophy of Emergence: Cosmological Perspectives***Jitse van der Meer*

God’s creatures have exquisite beauty and great complexity. Beauty can be found in the shapes and color patterns of galaxies, shells and butterflies. Complex systems develop from simple ones. Aristotle’s classic observation of the development of a chick from an egg brings out two defining features of emergence. The chick’s complexity is not preformed in the egg nor is it imposed from the outside. So, from where does it emerge? Today, emergence is defined as a process in which rule-governed interactions among the parts of a system is sufficient to produce the complexity of the system as a whole. Further, the rules use only local information and do not refer to or originate in the global pattern that is emerging. The goal of this presentation is to review and assess current emergence research both theoretical and empirical. The introduction covers examples of different kinds of emergence and evidence for the reality of modes of existence which are said to be the product of emergence. Next, I will describe the so-called structural and temporal perspectives on emergence which between them produce four theories of emergence. These will be evaluated in light of evidence. Finally, I will focus on the causal question: how are new modes of existence produced. Here I side with the Canadian philosopher of science Mario Bunge who argues that the notion of cause accepted in science since Galileo cannot explain the emergence of new modes of existence. I conclude that the best way forward is to take the emergence of new modes of existence as a research program, i.e., a metaphysical model that informs research.

Emergence and the physical world*M.D. Stafleu*

Applying the basic distinctions of the Philosophy of the Cosmological Idea, it may be possible to suggest some contributions to the development of the concept of ‘emergence’, both of new properties and of new characters. First, one has to stress the basic distinction of ‘modal aspects’ and ‘structures of individuality’, or ‘relation frames’ and ‘characters’, as I prefer to call these. Second, both have a law side and a subject and object side. The relation frames are constituted by general laws forming a temporal order for relations among subjects and objects. The characters are constituted by specific or type laws for individual things and events. Third, with respect to the relation frames, the distinction of retrocipations and anticipations may help a lot. Fourth, related to the former, within characters one should distinguish the primary ‘qualifying’ function of one relation

frame, the secondary 'founding' function of a relation frame preceding the primary one, and the tertiary 'encapsulating' function of another relation frame. The tertiary function implies the disposition of a character to be interlaced with other characters having either a different primary or a different secondary characteristic. Fifth, one should distinguish between the supposed invariability of the general natural laws in the relation frames and the opening up of relation frames, both in the retrocipatory and anticipatory directions. Similarly, one should distinguish between the invariant specific laws or type laws constituting a character and its subjective realization in the course of time. Starting from these basic distinctions, I shall discuss successively emergence within the physical world, emergence of the physical world and emergence from the physical world, to end with a discussion of the meaning of emergence.

Opening Lecture

Tuesday 16 August 2011, 20.30 – 22.00

Chair: *Gerrit Glas*

Creation order in the light of redemption

Henk Geertsema, professor emeritus VU University Amsterdam, The Netherlands

Respondent: *Bob Sweetman*, Institute for Christian Studies, Toronto, Canada

The main question I will try to answer in my contribution is whether and how we can speak philosophically about the order of creation in the light of the resurrection and the new creation as especially the New Testament speaks of them. Recently some publications have related contemporary science and (Christian) theology concerning these topics. In the first part I will ask the question whether the nature of philosophy, as determined by conceptual analysis and rational argument, does allow taking these discussions into account and thereby making biblical eschatology next to scientific discoveries fruitful for the philosophical understanding of the order of our world. For a positive answer I will refer to the history of philosophy and to the structural analysis of the relationship between faith and reason within reformational philosophy. In the second part I will elaborate on some epistemological issues in relation to our understanding of creation in the light of the new creation. I will focus on 2 points: 1) the nature of theoretical knowledge as compared to our concrete experience and everyday knowledge in terms of meaning and purpose; 2) the implications for the methodology of philosophy, often characterised within reformational philosophy as transcendental-empirical. In the third part I will pursue some ontological consequences of the attempt to understand the order of creation in the light of the resurrection and the new creation. Crucial will be the question of continuity and discontinuity between old and new. In my discussion I will relate to representatives of reformational philosophy, to recent publications about science and theology, and to the contemporary notion of messianic hope.

Plenary Session 1 – General Issues

Wednesday 17 August 2011, 09.00 – 11.00

Chair: *Govert Buijs*

On proving design claims false

René van Woudenberg, VU University Amsterdam, The Netherlands

Our world is, in many respects, an orderly world. Arguments from design (or arguments to design) often proceed from premises that state some form of order. In this paper I explore what is required so as to prove design claims that proceed from such premises, false. After having explained what a design claim is, and in what ways objects, processes and events can be designed, I argue that proving that a design claim is false, is a daunting if not impossible task. My argument, if successful, throws cold water on a number of anti-design claims that have been advocated in the last decade.

Is the idea of “creational order” still fruitful?

Danie Strauss, University of Free State, South Africa

The “Stichting Reformatorische Wijsbegeerte” is connected to the reformational tradition from Calvin to Kuyper, Stoker, Dooyeweerd and Vollenhoven, all thinkers who realized that the biblical starting-point of life indeed touches the heart, the religious root, of humankind and therefore cannot remain restricted to church life en religion in its narrow sense, but must come to expression in all walks of life. This awareness was a fruit of the Christian world and life view which currently is confronted by the Big Bang claims and by neo-Darwinism – both movements taking on cultic dimensions with an intolerance towards everyone who does not accept their perspective. Their attitude generated serious reactions on two WEB Sites. Some problems entailed in Darwinism and physicalistic materialism are highlighted before attention is given to the status of natural laws and normative principles. Particular attention is given to the elimination of God’s law and the way in which modern Humanism explored the two corner stones of modern nominalism, up to the point where human understanding was elevated to become the a priori formal law-giver of nature. This legacy was continued both by the later developments within the Baden school of neo-Kantian thought and postmodernism, which is placed within the context of the three succeeding epistemic ideals of the past three centuries. Rationality can only fulfil its true calling when it accounts for the cohering order-diversity within reality without becoming a victim of any form of reductionism – and when “Stichting Reformatorische Wijsbegeerte” will follow this guiding star it will continue to strengthen its invaluable contribution to the advancement of Christian scholarship.

Plenary Session 2 – Ontology

Wednesday 17 August 2011, 13.45 – 15.15

Chair: *Jeroen de Ridder*

Natural Law, Metaphysics, and Creation

Eleonore Stump, St. Louis University, St. Louis, USA

Respondent: *Wouter Goris*, VU University Amsterdam, The Netherlands

In this paper, I contrast the notion of natural law on a secularist scientific picture with the notion of natural law in the thought of Thomas Aquinas. I show the way in which the highly various metaphysics of the two worldviews give rise to such divergent notions. In this connection, I look at contemporary arguments against reductionism in the sciences and in recent metaphysics. I argue that this new approach sits more easily with the Thomistic worldview than with the secularist scientific view.

Plenary Session 3 – Ethics

Wednesday 17 August 2011, 17.15 – 18.45

Chair: *Jonathan Chaplin*

Divine Commands as the Basis for Moral Obligations

Stephen Evans, Baylor University, Waco, Texas USA

Respondent: *Edith Brugmans*, Radboud University, Nijmegen, The Netherlands

Theists are committed to the view that every aspect of the created order, including the moral order, is grounded in God in some way. This paper defends the claim that moral obligations are identical to or generated by divine commands. I argue that this view is attractive for both theological and philosophical reasons. Theologically, it shows how our awareness of moral obligations is one way the

sensus divinitatis might function, and it gives us an understanding of God as Lord, the one who has rightful authority over us humans. Philosophically, it gives a satisfying account of the features of moral obligation that demand explanation, such as their objectivity, motivating power, and universality. In the second half of the paper I examine a number of objections to a divine command account of moral obligation, and show that these objections, though they help us develop a more refined, nuanced account of the view, are not decisive. In conclusion I argue that non-believers in God may reasonably believe in the reality of moral obligations, even though they may not be able to give a satisfying explanation of such obligations.

Plenary Session 4 – Anthropology

Thursday 18 August 2011, 09.00 – 10.30

Chair: *René van Woudenberg*

Creation order and the sciences of the person

Gerrit Glas, VU University Amsterdam, The Netherlands

Respondent: *Lydia Jaeger*, Institut Biblique de Nogent, Nogent-sur-Marne

The lecture will relate the theme of the conference (creation order) to the sciences of the person, especially neuroscience and psychology. My first question is whether it makes a difference for the sciences of the person to maintain a strong notion of law – strong in the sense that laws are considered to be pre-existent to (ontogenetic and phylogenetic) development and to ‘hold for’ or exert ‘influence’ on parts of reality. Secondly, if there exists a tension between evolutionary accounts in the sciences of the person on the one hand and a philosophy of creation order on the other hand, can this tension then be solved with the concept of emergence? More specifically, and thirdly, is the concept of emergence compatible with a strong concept of law? If not, should we revise our concept of law or should we give up the notion of emergence or stick to a pre-evolutionary worldview? In the first part of my paper I will concentrate on the role of evolutionary concepts in the systematic philosophy of Herman Dooyeweerd and some of his followers. I will also pay attention to Jacob Klapwijk’s recent defense of emergent evolution. Then, in the second part, I will concentrate on what thinkers of other traditions have said about the notion of emergence. I will mainly refer to Philip Clayton’s *Mind and Emergence* (2004) and to Evan Thompson’s *Mind in Life* (2007). In the third part I will try to find out how far the accommodation between a revised Dooyeweerdian systematics and emergence thinking goes. I will do so in discussion with Clayton and Thompson.

Plenary Session 5 – Biology

Thursday 18 August 2011, 11.00 – 12.30

Chair: *Maarten Verkerk*

Order and Emergence in Biological Evolution

Denis Alexander, Faraday Institute for Science and Religion, St Edmund’s College, Cambridge, UK

Respondent: *Jitse van der Meer*, Redeemer University College, Ancaster, Canada

The concept of ‘law’ is an important feature of Charles Darwin’s *On the Origin of Species* (1859) in which the word is found 137 times (6th edition). On the other hand some defenders of the theory, such as Thomas Henry Huxley, were concerned that Darwin’s theory placed too much emphasis on chance variation, maintaining that this was incompatible with a law-like process. The discussion on the role of chance and necessity in evolution has continued ever since, a discussion which has also become mingled with the idea of Progress. Evolutionary theory was allied with a progressionist

narrative in scientific publications well into the 20th century, but as the theory became more rigorous with the birth of the neo-Darwinian synthesis in the 1920s and 1930s, evolution as Progress became more associated with biologists' popular rather than scientific publications. In the late 20th century an influential critique of the idea of Progress in evolution was provided by Stephen Jay Gould, and other atheist biologists have likewise sought to invest evolution with the rhetoric of a directionless, purposeless narrative. Contemporary biology, however, is inconsistent with such a view. Advances in genomics, increased understanding of developmental genetics, the phenomenon of convergence, new insights into structural biology, and the emergent properties of complex biological systems, have all combined to revise our understanding of the evolutionary process. Evolution is a highly ordered law-like process, just as Darwin maintained. In the on-going interplay between chance and necessity it is necessity that has the upper hand, consistent with the idea of a creator God who has intentions and purposes for the living world in general and for humanity in particular.

Plenary Session 6 – Social Sciences

Thursday 18 August 2011, 15.45 – 17.15

Chair: *Roel Kuiper*

Macrostructures and Societal Principles: An Architectonic Critique

Lambert Zuidervaart, Institute for Christian Studies, Toronto, Canada

Respondent: *Govert Buijs*, VU University Amsterdam

Addressing the First Christian Social Congress in 1891, Abraham Kuyper urged his audience to take up the social question of their day. A “social question” arises, he said, when people have serious doubts about “the soundness of the social structure in which we live” and disagree about the basis for “a more appropriate and more liveable social order.” The violence and poverty that accompany capitalism lay at the center of Kuyper’s concern. To address these manifestations of societal evil, he said, heightened piety and greater charity are not enough. Rather, Christians need to engage in an “architectonic critique of human society.” Such a critique will help people “desire and think possible a different arrangement of the social structure.” His own critique pointed toward a uniquely Kuyperian form of Christian socialism.

One hundred twenty years later, and 75 years after Kuyper's followers founded the Association for Reformational Philosophy, the need for an architectonic critique of the social order remains urgent. I wish to propose an approach that emphasizes societal macrostructures and societal principles. First I describe the macrostructures that organize much of human life in Western societies: proprietary economy, administrative state, and civil society. Next I discuss three societal principles that must be in effect in order for these macrostructures to foster the interconnected flourishing of all creatures, namely, resourcefulness, justice, and solidarity. Employing these principles, I then point out normative deficiencies both within each of the macrostructures and between them. I conclude by calling for a thorough transformation of all three macrostructures in their interrelation.

Plenary Session 7 – Aesthetics

Friday 19 August 2011, 09.00 – 10.30

Chair: *Renée van Riessen*

The Aesthetic Order of Nature

Gordon Graham, Princeton Theological Seminary, Princeton, USA

Respondent: *Adrienne Dengerink Chaplin*, Cambridge, UK

In a secular world that longs for something sacred, the idea that the natural world, and especially its beauty, might provide a spiritual resource of some kind, has gained new prominence. This idea is key both to many versions of religious naturalism, and to environmentalism more broadly. This paper concerns one aspect of the thought that there is a sacred beauty to be found in nature. The first part will investigate the necessary conceptual framework for thinking of natural beauty as a proper subject of aesthetic appreciation. In order to do so, it will focus upon three common themes in philosophical aesthetics – art as a vehicle of expression, art as the object contemplation, and art as the exercise of imagination. It is the last, I shall argue, that most adequately accounts for the phenomena of art making and of aesthetic appreciation. In the light of this conclusion, the second part of the paper will explore the application to the natural world of the idea that art is an exercise of the imagination. This exploration will give special attention to the implicit presupposition that the aesthetic appreciation of nature is possible only if we suppose that it reveals an intentional, imaginative order, an order referred to by Psalm 19 as ‘the glory of God’.

Plenary Session 8 – ‘Postmodern order’

Friday 19 August 2011, 15.15 – 16.45

Chair: *Jan Hoogland*

The Shine on Things: Given Beauty and the Order of Creation

William Desmond, Catholic University Leuven, Leuven, Belgium

Respondent: *Renée van Riessen*, Leiden University, Leiden, The Netherlands

Recurrently throughout modernity, certain scientific orientations to nature have tended towards the reductive. The surface of things, with all the qualitative textures things exhibit, tends to be relativized in the direction of a more neutral, valueless objectification.. the given beauty of creation tends to be subjectivized, if not ontologically weakened. The shine is taken off things. What stands before us is a valueless, neutral thereness. Generally, postmodern attitudes to order might seem quite different to more scientific orientations; and yet where one tends towards the reductive, the other tends towards the deconstructive. That is, given orders are said to be invested with a kind of false sacredness, or “naturalized” such that their origins in human construction or will to power are disguised. The point is an unmasking of given order, and a revelation of the secrets of power. Order is an imposition on flux, as Nietzsche might say, and hence no order can give orders. It is a most a provisional and transient stabilization of flux.

In this reflection I will connect given beauty with the order of creation. Beauty itself is inseparable from some sense of formed wholeness. There is a givenness to beauty in nature which belies the claim that order is just an imposition on flux. Creation is inseparable from the origination of order, but it is more than an imposition on flux. Something original comes to be, comes to shine. There is a shine on things. What shines on things when we come to appreciate their given beauty? Beauty, I will argue, does not reveal a closed whole, but an open whole. There is no exclusive “either/or” between beauty and the sublime. Finite wholes, in the aesthetic happening of things, open beyond themselves to what gives them to be. Revealed as creations, a light shines on things from beyond

every closed whole. The shine on things has metaphysical and theological significance, beyond reduction and deconstruction.

Workshop Session 1

Wednesday 17 August 2011, 11.30 – 12.30

Workshop 1 – Epistemology

W1.1

Dooyeweerd and Kant in dialogue on free will and more

Arjan de Visser

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Is the question of free will a scientific question with an objective scientific answer ?

Certainly not, would both Kant and Dooyeweerd answer. Kant would reply that this question is no scientific question and Dooyeweerd would probably reply that there is no such thing as objective scientific knowledge, because all theoretical thinking is dominated by religious 'ground motives'. In the western world the tendency that objective science will solve all great issues is now a dominant line of thinking. This tendency is a real threat to religion and expand its influence not only to the issue of free will but also to the existence of God, the history of the universe and more. Inspired by Dooyeweerd and Kant I will show that this tendency is caused by misconceptions about the nature of scientific knowledge.

In this contribution I will explore the benefits of the philosophy of Kant for Christians from a theoretical and of a pragmatic perspective. I will focus on similarities between Dooyeweerd and Kant not on differences, although I will not deny their importance. This session will be interactive and my aim is to inspire the participants.

W1.2

Translating reality

Victor Morales

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Metaphors are powerful epistemological devices. Complex states-of-affairs –such as the whole-part relationship within an entity, or relationships between various entities—can be communicated effectively and creatively by these means. Epistemologically, Reformational philosophy has highlighted the irreducibility of entities to one of the various modes of experience. An overall recognition of unity within diversity must precede any analysis. Metaphors operate in a similar way. The problem of creation order is multifaceted. I shall explore in my paper how metaphor analysis can shed light on our current discussion on order. What is at stake is whether we can still *speak* of reality *as* creation order, that is, whether it is possible to *translate* reality in terms of creation order. Particularly, my discussion shall centre on the metaphorical relationship between the categories 'text', 'creation', and 'order/ structure'. Parallels can be drawn between them, for instance, constant and recognisable features can be accounted for within a text without which there could simply be no text to appropriate. Furthermore it is only by means of these properties that texts can be read *creatively*. Any new reading is dependent on previous ones, since language, as a *datum*, already contains a bundle of perspectives and narratives given to us, out of which new ones emerge. These

are all readings of the one and the same text. A text also calls for a reader to read it, that is, to explore it. At the same time, it also entails an author, whether historical or implied.

Workshop 2 – Epistemology

W2.1

Demarcation criteria and creational order

Renato Coletto

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During the 20th century, philosophers of science have struggled considerably over an apparently simple question: how does one distinguish between scientific and non-scientific knowledge (thinking, experiments and so on)? To answer this question a so-called “demarcation criterion” between science and non-science is needed.

In humanist circles, this search has been laborious but not very rewarding. At the beginning of the 1980s Laudan wrote: “the fact that 2400 years of searching for a demarcation criterion has left us empty-handed raises a presumption that the object of the quest is non-existent”. Things went better within reformational circles where, at least, a set of plausible answers to the demarcation problem was provided.

In this paper the views of the most relevant contributors to the demarcation debate are briefly sketched (Popper, Kuhn and Feyerabend for the humanist tradition; Dooyeweerd, Hart and Strauss for the reformational tradition). My thesis is that the humanist reflection on this topic increasingly lost contact with the structural order for creation. On the contrary, the discussion on the demarcation criterion among reformational philosophers (since its beginnings in the 1930s) remained linked to the creational order and therefore showed gradual improvement as well.

In relation to the central theme of the Conference, the main lesson to be drawn is that the epistemological problem of demarcation receives a plausible answer only when the ontological order is recognised and taken into account.

W2.2

Changes in pre-scientific epistemic frameworks: random or constrained?

Ananka Loubser

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The “received view” of science (emphasizing objectivity and rationality) started to be disputed since the first recognitions of the existence and influence of pre-scientific epistemic frameworks (e.g. Polanyi’s “premises” and Kuhn’s paradigms) in philosophy of science, causing the first emergence of a solid anti-positivist approach in this field. Since then, it has been important to understand how and why such frameworks change in time, are modified or even substituted. Two main approaches to framework-change can be detected: (1) in both the pre-theoretical and theoretical domains changes occur according to a rather constrained, predictable or even pre-determined pattern (Popper, Lakatos, Holton, Vollenhoven and Dooyeweerd) or (2) changes occur in a way that is more random, unpredictable and free from constraints (Kuhn, Feyerabend, Rorty, Lyotard, Klapwijk). It should be observed that continued emphasis on rigid pre-determination may lead to a positivist-like position, while emphasis on randomness may lead to relativism. Since these rather polarized approaches call for clarification and systematization, this paper tries to achieve more clarity on how changes in pre-scientific epistemic frameworks occur. With respect to above mentioned positions, this paper

suggests assuming a third-way stance in which: (3) changes in epistemic frameworks occur according to a pattern, neither completely random nor rigidly constrained, so that change is dynamic but not arbitrary. This stance points towards the recognition of the role of presuppositions in scientific theorizing (context) as well as normative responsibility (direction) in scientific development. It also points towards the relevance and necessity of the structural order for reality.

Workshop 3 - History of philosophy

W3.1

The Foundation of Creation Order: Natural Law or Sophia – the Wisdom of God

Josephien van Kessel

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Sergei Bulgakov was a Russian legal Marxist political economist or sociologist in 1900 who became a Russian Idealist and Orthodox Christian in 1904 – in his period from Marxism to Idealism - but who increasingly became involved in social philosophy and social theory in the period from approximately 1909 – also the year of publication of the anthology *Vekhi* – to his forced emigration from the Soviet Union in 1922 when he formulated his first version of Sophiology.

This period is central in my dissertation (wip) that is nearly finished and that is entitled: *Bridging the Gap. Max Weber () and Sergei Bulgakov in search of the conditions of community and society*. This period that covers what I would propose to call Bulgakov’s Christian social theory. The second period of Bulgakov’s Sophiology can be called his dogmatic theological version of Sophiology. This proceeds after his forced emigration from Russia when he was already active in the Orthodox Theological Institute St. Serge in the late twenties. Also in this theological period Sophiology remains a Christian social theory and develops particularly as ecclesiology.

Bulgakov departed from scientific sociology and definitely turned to social philosophy in his *Philosophy of Economy* (1912). Bulgakov did not remain a philosopher. He departed from philosophy in his *Tragedy of Philosophy* (written 1917-1922?, published in German translation in 1927). After this he definitely turned to dogmatic social theology: on the order of creation and the social condition of humankind.

I concentrated in my doctoral research on Bulgakov’s Sophiology as Christian social theory and philosophy. Sophiology in this period is a reflection on the social condition of humankind in relation to God. Sophiology is Bulgakov’s Orthodox social philosophical search for the conditions of human community and society. He founded or discovered them in religion: in the religious condition of humankind being God’s creation; and his image and likeness.

In my presentation at the conference *The Future of Creation Order* I will present the results of my research into the conditions of community and society in Bulgakov’s Sophiology as Christian sociology – in the period before his emigration from Russia in 1922. This part belongs to the concluding and systematic third part of my dissertation. One result of my research is at the same time a hypothesis: Bulgakov did not change his views nor did his sophiology fundamentally change in his transition from social science to philosophy and to theology. My hypothesis is that Bulgakov changed primarily the language in which he expressed his basic insights from sociology to social philosophy to social theology, but not his basic assumptions and views.

W3.2**The Creation in Theology of fr. Dumitru Staniloae***Reznichenko Egor*

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Archpriest Dumitru Staniloae (1903 – 1993) is the famous Romanian Orthodox theologian and spiritual writer. One of the main interesting themes of his theology is theology of creation (both man and cosmos). The main source of his thought and inspiration was heritage of Byzantine Saint Fathers. He considers the creation and creation existence as a primordial gift of God. The meaning of this created order could be realized only through position that God is Creator, Redeemer and Transfigurer simultaneously. The creation is revelation. The world is theophany, transparent to the light of God. The human being is the mediator between God and created things, between spiritual and material world. The cosmos takes its meaning only with man. It is only human being who can perceive this world as cosmos, not as chaos. We can understand as soon as possible the existence of this world, but after the Fall it is almost impossible to perceive this cosmos as a whole. The communication with Highest Person – Christ – will bring us closer to wholeness of ourselves and to perception the world as a whole. The natural human «thirst» to dialog with God gives the dynamics in relation cosmos – man – God. The cosmos is environment of our dialog with God. And this function explains the deliberate act of world's creation and brings its soteriological dimension.

Workshop 4 – Systematic Philosophy**W4.1****Vollenhoven and Dooyeweerd: their emerging difference***Tony Tol*

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In the early 1920s Vollenhoven and Dooyeweerd had intense contact in their search for a philosophical understanding that was more in line with Scripture than the options hitherto. In his dissertation (1918) Vollenhoven had developed a context of critical realism, to which Dooyeweerd ascribed. It was realist in a 'metaphysical' sense. There is a reality, a cosmos, that is foreign to thought but warranted by ideas or 'thing-laws', themselves intuited to the extent that the mind is affected by them intuitively. It was realist also in a 'metalogical' sense. The ideal of knowing a thought foreign object conceptually involves a subjective process in which the Self, guided by logical norms, moves in the direction of the adequate knowledge of the idea. This conceptual knowledge, though subjectively formed by distinct concepts and organized logically to become progressively more adequate, has reference to an objective reality. This tandem of (adequate) concept and idea (of being) is scholastic, which soon (as of late 1922) underwent revision in both Dooyeweerd and Vollenhoven. Dooyeweerd first questioned the status of the cosmos as 'foreign to thought'. He appealed to a revelatory moment by which the cosmos is 'given for consciousness', subjectively grasped. This intuitive moment activates a seeing sub species aeternitatis (from the viewpoint of eternity) in faith, enabling the subject to see the world aright. This 'seeing aright' is warranted by the Christian 'law-idea', which is a cosmological principle that underscores a providential world- plan. Here 'law-idea' is still conceived as a 'thing-law', namely of the whole (created) cosmos. But as of 1928, Dooyeweerd questions the very assumption of an existing cosmos that is independent of the Self. By reformulating the law-idea more 'organically' (in representing coherence as well as diversity), the Self, which holds to the law-idea, can be adequately

guided to come to a knowledge of totality and unity of reality without the realist assumption of a Self-independent cosmos. This step involves trading the scholastic use of 'idea' in for a neo-Idealist use, viz. that of 'limiting concept' (versus the concept sec, which focuses on diversity). Vollenhoven too took his measures. However, he dropped the very schema of concept and idea. What the 'metaphysical intuition' permits is the discerning of basic characteristics of being, which are of a modal nature. Guidance is forthcoming, not from 'ideas of being' but 'modal laws'. These are not structural principles ('thing-laws') but they act normative with respect to all that is subject to them. When the Self discerns these norms it thereby acknowledges its 'standing in subjection' to them. There is no 'sub species aeternitatis'. The awareness of law (normativity) leads to an acceptance of the existence of cosmic reality as so governed, but without requiring a transcendent(al) subjectivity. Dooyeweerd retained in philosophy the Self-centred emphasis he introduced in 1928, while Vollenhoven retained the cosmos-centred emphasis he came to in the mid-1920s. This difference did not immediately affect their understanding of religion and worldview, but it did fuel lasting misunderstandings in reformational philosophy.

W4.2**Current ideas on law and emergence in natural sciences***Pieter Stoker*

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True scientific revolutions alter the concepts on which science is based. Since the Renaissance the level of enquiry in the study of nature was based on the concept of necessity, first in Newtonian mechanics, then relativity theory and lastly in quantum mechanics. The second level was equilibrium thermodynamics – the concept of irreversibility, and now the third level – the concept of self-energy, which emerges in the study of far-from-equilibrium systems. It is increasingly recognized that many dynamic systems – physical, chemical, biological, and neurological – can become unpredictable in their macroscopically observable behaviour when governed by non-linear dynamic equations. In the biological realm this recognition prevails in the belief that the emergence of life and consciousness is inevitable from processes of self-organizing complexity.

Today it is generally accepted that the universe began in a more or less featureless state following the Big Bang, and that the rich diversity of physical forms and systems of the universe has emerged since the beginning in a long and complicated sequence of self-organizing processes, which may have been guided by yet undetected holistic laws. This evolution of the universe is not deterministic. It is a subtle blend of intrinsic indeterminism (chance) and necessity. This indeterminism ensures that the future is to some degree open. Furthermore, delicate balances observed in the universe require an extraordinary coherence of conditions and cooperation of laws and effects, suggesting that in some sense they have been purposefully designed, giving evidence of intention.

Workshop 5 – History of Philosophy**W5.1****The misappropriation of Reformational thinking by the American Christian Right***Jeremy Hexham*

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This paper explores the development of the concept of "worldview" among American evangelical Christians. It argues that while the idea originated among evangelical Christians with Abraham

Kuyper and Herman Dooyeweerd, it was introduced to American evangelicals through the immensely popular books and films of Francis A. Schaeffer. Although Schaeffer considered himself an “evangelist,” to young people and intellectuals, his works were received by evangelicals in the late 1960’s and 1970’s as philosophical treatises. At that time they influenced a small, but eventually influential group of students. As a result of his embracing the pro-life movement they were given wide coverage in the evangelical media and taken up by numerous popularisers. In the process of popularization the evangelical use and understanding of worldview changed from that of an analytic tool to a means of simply dismissing opponents and their arguments. This easy dismissal and retreat into a defensive sub-culture is, the essay argues, the tragedy of the American evangelical worldview and results from the misappropriation of Reformational thinking by Americans.

W5.2

From Dooyeweerd cabinet to minority cabinet.

Hans-Martien ten Napel & George Harinck

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Since the last International Conference, the Netherlands has seen two new cabinets. The first cabinet was the fourth Balkenende cabinet (2007-2010) formed by the CDA, the PvdA and the CU. Especially in the beginning, expectations were high for this cabinet, baptised by some as the ‘Dooyeweerd cabinet’. The second cabinet is the current Rutte cabinet formed by the VVD and the CDA. This coalition is a minority cabinet, receiving parliamentary support from Geert Wilders’ PVV. Egbert Schuurman, a retired professor of Reformational Philosophy and departing member of the Dutch Senate for the CU, as well as his recently re-elected successor Roel Kuiper, also a professor of Reformational Philosophy, were strongly opposed to the formation of the Rutte cabinet. The paper will assess these different evaluations of the two cabinets, among other things, by looking into the 2004 debate between philosopher and sociologist Jürgen Habermas and theologian and churchman Joseph Ratzinger on the pre-political foundations of the democratic constitutional state. According to Habermas, the democratic constitution of such a state itself already brings about legitimacy, and its foundations can be considered entirely post-metaphysical. Ratzinger, on the other hand, questions whether legality equals legitimacy, and believes that the standard of justice should be found in the moral foundations of Western political culture, notably the Enlightenment and Judeo-Christianity. As was recently argued, the latter view implies that the distinctive elements which Western liberal democracies possess ‘ought to be carefully investigated, specified, and acknowledged, if liberal democracies are to continue existing as such’. Could it be that, from this perspective, the fourth Balkenende cabinet has been overestimated, whereas the Rutte cabinet runs the risk of being underestimated?

Invited Workshop 1 – Civil society, Wilders, & Right Wing Radicalization in the Netherlands

Speaker: *Govert Buijs*
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Speaker: *Jan Hoogland*
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This workshop will not consist of the usual presentations of current academic research, but will be a joint attempt at ‘Zeitgeist’-analysis: what is going on in The Netherlands (and in Europe)? The Netherlands, as a couple of other countries in Europe, has seen the rise of new right-wing movements. Initially, these movements rallied around a strong anti-immigration policy. More recently, this has turned more and more toward a vehement anti-Islamic stance, that has started to

express itself intellectually as well. The Netherlands, that saw itself as a religiously tolerant society, now becomes more and more the scene of religious tensions alongside a new nationalism. In this workshop, we will attempt to develop elements for a framework that might help in understanding this development. Before the ‘60-ties it was particularly the way civil society was organized, that enabled Dutch society to live with religious differences. The great transformation of civil society after the ‘60-ties (some will say its demise), in which individualization and secularization were key factors, has left only the nation itself as the centre of integration and community and therefore as the key candidate for becoming the centre of new ideologies.

Workshop Session 2

Wednesday 17 August 2011, 15.45 – 17.15

Workshop 6 – Systematic Philosophy**W6.1****Order, being human, and trust***Michael and Marita Heyns*

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The formidable late-modern argument for a denial of a given order implies that a constant, comprehensive, and complex, creational structure is impossible. Due to a pervasive ground motive of human self-creationism and autonomism, it is argued that everything is relative to and the product of subjective viewpoints, power interests, and in an ongoing process of evolution.

However, trust has become the buzzword of the decade, amongst other things, as a reaction to major breaches of trust by prominent corporations such as Enron, WorldCom and Parmalat. These breaches took place precisely because of self-creative, self-interested, and will-to-power kind of motives and behaviour. Therefore, the perception that something like trust is a subjective issue, a self-created action of a trustor that is only limited by his/her subjective interests, hopes, insecurities and perspectives becomes increasingly not so obvious.

It is therefore the primary quest of this paper to explore the possibility and nature of a given structure for trust.

Our leading idea is that the recent embracement of trust underlines the notion that if the order of creation is ignored, we should expect that something vital like trust will not be left without major deformation - "reality kicks back".

We shall approach the issue from a transcendental perspective by looking at some of the salient conditions for trust to exist, viz. a lessened modern emphasis on a strong and disengaged self, a human condition of vulnerability and modes of being that impresses itself in recent research on trust.

W6.2**Loving the law: the mutuality of love and knowledge in our access to creation order***Aron Reppmann*

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The dwindling of the idea of a creator who wills the laws of nature has "weakened the support for the idea that laws of nature are 'willed' and, therefore, hold with necessity" (Glas). A parallel devolution is that as laws lose their ground in a willing creator, they also lose their correlate call for human subjects to respond to them in *love*; the idea of law becomes associated only with knowledge and order, not with affective response.

A tragic result within Christian philosophy is the recent tendency to pit *order* (and the knowledge of order) over against *love* (and the actions to which love properly leads us). These two dimensions of our engagement with reality come to be treated in a bifurcated, or at best oscillating, fashion, even when the claim is issued that these two "should be united."

I will show that the Reformational tradition in Christian philosophy has within its deepest commitments an important conceptual resource for responding to this perceived impasse; nevertheless, the Reformational philosophical tradition has not adequately worked out the implications of this conceptual commitment; the more expansive conception of philosophy

presented here brings positive results both to the broader philosophical debate about order and to the Reformational philosophical community in particular.

W6.3**That Word—I Do not Think It Means What You Think It Means: Disambiguating Creation Order***Neal DeRoo*

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The question of whether or not creation order can remain a coherent and helpful component of Reformational philosophy cannot be answered without first settling the more basic question of what exactly creation order means. This is more difficult than it might sound, however, as there is a fundamental disagreement amongst reformational understandings of creation order: is creation order eternal and immutable,¹ or is it enough for it to be con-stant and faithful?²

This tension over the use of "creation order," I claim, arises from a disagreement over which of several reformational senses of "order" one decides to privilege: a) a collection of individuals (e.g., the Jesuit order); b) a system of necessary, fixed relations (e.g., the sequential order of numbers, 1, 2, 3, etc.); or, c) a law or command spoken by a superior (e.g., a sergeant in the army ordering his troops into battle). Since communicating such ambiguities is difficult, I will argue that we should disambiguate the word "order," using it only for the spoken (and therefore dynamic) sense of order, and should rename the other senses of order as totality (e.g., the totality of Jesuits) and structure (the structure of mathematical number). To do this, I will begin by showing that the totalizing sense of order necessarily appeals to some other factor to ground itself, and hence it cannot be the primary sense of order (Section I). Secondly, equating creation order solely with an eternal and immutable structure is more in keeping with Greek and humanist ground motives than with a biblical ground motive,³ and therefore most reformational thinkers avoid this outright equation; however, several seem to think of creation order primarily as such an eternal structure, which raises serious problems that make it unpalatable from a reformational perspective (i.e., doing so undermines our ability to adjudicate normativity, and therefore restricts our ability to talk meaningfully of sin and development) (Section II). Therefore, I will suggest that thinking of the created order primarily as the continually speaking word of God (order in the above-given sense) is the best option, for it enables us to properly contextualize talk of the totalizing and structural understandings of order, while maintaining the dynamism necessary for a meaningful understanding of development (Section III). This, however, will raise a new series of questions regarding the role of humanity in the redemptive process, questions I will attempt to answer by re-affirming the role of the Holy Spirit as a dynamic force in human "spiritual communities."⁴

¹ Cf. J.D. Dengerink, "Een brug te ver. Een antwoord aan J. Klapwijk" *Philosophia Reformata* 53 (1988): 1-32.

² Cf. Hendrik Hart, "Creation Order in our Philosophical Tradition: Critique and Refinement" in Walsh et. al. (eds.), *An Ethos of Compassion and the Integrity of Creation* (Lanham: University Press of America, 1995), 67-96; and "Reply to my Respondents" in *Ibid.*, 115-128.

³ A point made already by Dooyeweerd (in the *New Critique*, and in *Transcendental Problems in Philosophical Thought*), as well as Hart, van der Hoeven and several others in *Ethos of Compassion*.

⁴ Cf. Dooyeweerd, *Transcendental Problems in Philosophic Thought*, chapter III.

Workshop 7 – Systematic Philosophy**W7.1****Reformational Philosophy as an Ontology of Actuality***Rudi Hayward*rudijhayward@googlemail.com

What is the task of philosophy today? The Italian philosopher Gianni Vattimo has been especially concerned throughout his career with this question and so with the self-understanding of philosophy. Crucial to the way he has explored this theme has been his distinctive appropriation of Heidegger's notion of metaphysics as the history of Being, and Nietzsche's tale of "how the 'real world' finally became a fable" dramatised by his famous pronouncement of the "death of God". For Vattimo this has the significance of leaving behind all absolutes without any nostalgia, and pursuing a theoretical vision free of objectivist metaphysics in the name of freedom. This perspective also informs his diagnosis of where we are today, which in turn has the significance for philosophy that we experience a transformation of (the notion of) 'Being as such' from something eternal and stable to an 'event'. This insertion of being into historicity means, for Vattimo, that ontology is nothing other than the interpretation of our condition or situation, and so philosophy must come to a radical recognition of its own historicity. Over the past two decades or so Vattimo has found Foucault's phrase "ontology of actuality" indicative of how philosophy needs to understand its task. Philosophy is to be understood as "theory that speaks of actuality ... and also belongs to it" (Vattimo 2004, 8). This paper will present Vattimo's understanding of philosophy as an ontology of actuality as well as outline what he has to say about the meaning of being for us today. Reformational philosophy too has had much to say about the meaning of our time. The question then posed is: if reformational philosophy is an ontology of actuality in the sense that it is a theory that speaks of actuality, has it, or could it, also be a theory that is aware and takes as its task a certain belonging to actuality. Reformational philosophy has dared to make a close connection between reality and temporality; it has also made trenchant criticisms of the dangers of historicism. The conference theme of 'creation order' is itself intimately tied up with the questions involved. In order to develop these interconnected themes the paper will turn to a consideration of the contribution of Jacob Klapwijk as suggestive of an approach within reformational philosophy akin to Vattimo's. His suggestion of a transformational philosophy that has taken a hermeneutical turn which broadens out Dooyeweerd's transcendental critique into a general reflective critique of experience executed 'in loco' will be explored while also drawing on other reformational thinkers whose thought draws close at certain points. Then after a careful consideration of potential overlap and important differences of motivation and articulation between this line of reformational thought and Vattimo's ontology of actuality some conclusions will be drawn for furthering the self-understanding of philosophising in the reformational tradition.

W7.2**The Paradoxes of Darwinian Disorder. Towards an Ontological Reaffirmation of Order and Transcendence.***Robert A. Maundy*

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In the Darwinian perspective, order is not immanent in reality, but it is a self-affirming aspect of reality in so far as it is experienced by situated subjects. However, it is not so much reality that is self-affirming, but the creative order structuring reality which manifests itself to us. Being-whole, as opposed to being-one, underwrites our fundamental sense of locatedness and particularity in the

universe. The valuation of order qua meaningful order, rather than order-in-itself, has been thoroughly objectified in the Darwinian worldview. This process of de-contextualization and reification of meaning has ultimately led to the establishment of 'dis-order' rather than 'this-order'. As a result, Darwinian materialism confronts us with an eradication of meaning from the phenomenological experience of reality. Negative theology however suggests a reevaluation of disorder as a necessary precondition of order, as that without which order could not be thought of in an orderly fashion. In that sense, dis-order dissolves into the manifestations of order transcending the materialist realm. Indeed, order becomes only transparent qua order in so far as it is situated against a background of chaos and meaninglessness. This binary opposition between order and disorder, or between order and that which disrupts order, embodies a central paradox of Darwinian thinking. As Whitehead suggests, reality is not composed of disordered material substances, but as serially-ordered events that are experienced in a subjectively meaningful way. The question is not what structures order, but what structure is imposed on our transcendent conception of order. By narrowly focusing on the disorderly state of present-being, or the "incoherence of a primordial multiplicity", as John Haught put it, Darwinian materialists lose sense of the ultimate order unfolding in the not-yet-being. Contrary to what Dawkins asserts, if we reframe our sense of locatedness of existence within a the space of radical contingency of spiritual destiny, then absolute order reemerges as an ontological possibility. The discourse of dis-order always already incorporates a creative moment that allows the self to transcend the context in which it finds itself, but also to find solace and responsiveness in an absolute Order which both engenders and withholds meaning. Creation is the condition of possibility of discourse which, in turn, evokes itself as presenting creation itself. Darwinian discourse is therefore just an emanation of the absolute discourse of dis-order, and not the other way around, as crude materialists such as Dawkins suggest.

W7.3**Kant and the Evil Order***Dennis Vanden Auweele*

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The philosophy of Immanuel Kant is often taken as one of the starting points of the decline of trust in rationalist order. As all perceived order is reduced to the subjective transformative powers of the transcendental ego, any structure based on the ontological qualities of the world as such vanishes into enthusiastic raving (*Schwärmerei*) and faulty use of reason.

Kant's philosophy, at times implicitly and at times explicitly, adheres, however, to the necessity for rational re-structuring by confrontation with a pre-reflexive evil. Several rational postulates of, especially practical, reason are espoused by Kant because of a confrontation with an evil order which I term 'The evil of being'. The evil of being is a hidden premise within a number of 19th century philosophers, most overtly in Kant, Schopenhauer and Nietzsche, to evaluate being itself, due to its inner valuelessness, as evil or 'no good'. Being itself must be transformed through the powers of autonomy so to attain some level of order and structure. The fallback of this argument, however, entails that all order is erected from a pre-ordered evil.

I will illustrate my interpretative strategy of Kant's philosophy by reference to the postulation of the existence of God. I will present three standard interpretations of this postulation (Beck, Wood, Neimann). In my own interpretation, I combine and move beyond all three interpretations by pointing to a re-structuring from a given evil.

Workshop 8 – Philosophy of Religion**W8.1****Creation, Fall, Redemption and Openness in Creation***Don Petcher*

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When thinking about nature, most westerners default to the nature/freedom ground motive, with the tendency to move to one side or the other of the nature/freedom dialectic. In other words, the mechanical model of the universe of the nineteenth century is still alive and well, even though many struggle with that model and its implications. Within the Church, Reformed thinkers often tend to think deterministically about not only nature but even about our psychological choices, while others invoke the apparent openness in parts of creation (e.g. quantum mechanics) to infer all the way to an openness in God. There is a similar debate going on about the relation of the brain to our ability to make free choices. In this talk, I would like argue for a genuine openness *from the point of view of creation* at all levels of reality, which nevertheless does not need to be seen as restraining God from carrying out his redemptive plans for all of creation. This point of view preserves a genuine free will as consistent with the Reformed faith, while not undermining the Reformed doctrine of providence, and allows for a greater appreciation of the wonder of creation at all levels. My argument is based on several ideas that comport well with Dooyeweerdian philosophy, including creation/fall/redemption, the non-reducibility of creation, the openness we do see in the material world, and the fact that God's purposes should be understood as higher than any created aspect of reality.

W8.2**Creation orders from Lutheran perspective***Hans Schaeffer*

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The concept of creation orders can be thought of as a heuristic tool in conceiving the world around us. Such it is used by the systematic theologians Oswald Bayer (Tübingen – retired) and Bernd Wannewetsch (Oxford, Aberdeen). Drawing on Luther's concept of the three divine institutions, Wannewetsch develops a theory of interpretation of society along the lines of *ecclesia*, *oeconomia* and *politia*. The interesting point of the application of these 'institutions' (as Luther calls them) to the interpretation of society is, first, the intrinsic connection to the Creator as the One who institutes and orders His creation. This prevents the concept from being static and timeless, because in creation we encounter the Creator's address to creation (Hamann). Second, the concept can provide an alternative to the seemingly non-related fields of action in society, each with their own ethical norms and standards that are sometimes even conflictual among each other (Wannewetsch). Third, by relating 'order' to the Creator, the concept of God's institutions proves to be specially apt to deal with the (post)modern concern for human freedom, as it defines freedom in terms of relation. Elaborated in this manner, the concept of God's institutions can be used as a heuristic instrument that can also function within (sociological) discussions on social institutions in a post-modern society in general, and on the institutional shape of the church, family and state in particular. As such the concept of creation orders can be valuable for Christians trying to articulate their position with respect to the changing cultural settings.

W8.3**International Development, Civil Society, and the Complex Act-Structure of the Human Person: Creation Order and the Poor***Matthew Kaemingk*

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Theorists and practitioners have begun to question the inherited goals of international development as either the mere cultivation of economic growth or the establishment of democratic political practices. These visions of development, so it is argued, define the human person all too narrowly as either a mere political or economic actor. It is rapidly becoming apparent that these more myopic understandings of human flourishing ignore the complex social requirements of human existence. Human flourishing requires, so it is argued, a complex civil society within which multiple diverse forms solidarity and cultural interaction can take place.

In his recent book on the social and political philosophy Herman Dooyeweerd Jonathan Chaplin attempts to both appropriate and move beyond Dooyeweerd's pluriform social vision when he suggests that rather than focusing on the order and pluriformity of social structures Reformed social philosophers might more productively focus their attention on developing "a conception of the complex act-structure of the human person." In other words, if humans are not simply economic and political actors but also familial, religious, aesthetic, and scientific their full human development will require a more differentiated social order.

This paper will argue that Chaplin's more nuanced Dooyeweerdian anthropology has the potential to not only reveal why earlier forms of economic and political development have so often failed and but also to aid the development theorist and practitioner in constructing a more nuanced and pluriform understanding of the poor and what future efforts in international development might look like.

Workshop 9 – Ethics and Practical Philosophy**W9.1****Ethics as a religious activity***Martin A. Rice, Jr.*

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Five years ago, at the Bovendonk Conference of the Association for Reformational Philosophy, Henk Geertsema presented a workshop on the relation of ethics to religious belief. At that time he solicited participants for suggestions on how one could establish that relationship and what the relationship might look like. This paper will make good on Prof. Geertsema's challenge. I will argue that all ethical theories are metaphysical theories and must, by their very nature, presuppose a religious belief. Finally, I will argue that the everyday practice of ethics, and ordinary normative ethical beliefs, must presuppose a metaphysical theory about the nature of ethical activity and, as a result, be influenced by a religious belief. The influence of religious belief to all levels of ethical theory and practice arises from the transitivity of the presuppositional relationship. I will also make it clear that this relationship is not one of "Divine Command" ethical theory. My arguments will draw upon the work of Roy Clouser and Herman Dooyeweerd in the areas of metaphysics and the Philosophy of Religion.

W9.2**Religious construct or religious disclosure? An empirical-philosophical study to the direction component of the practice model***Maarten J. Verkerk & Harm H. Hilvers*

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Recently, Christian philosophers in *The Netherlands* have developed the normative practice model in order to identify normative aspects of professional practices and to understand religious and ideological influences that disclose these practices. Amongst others, this model has been applied in health care, technological and environmental practices. Up till now, there are no empirical-philosophical studies on the direction component of this model. In this paper we present an in-depth study to innovation in health care in a psychiatric hospital. By means of the so-called 'life story interview' we unraveled the value systems and basic beliefs that were solidified in the psychiatric practice and guided the disclosure of this practice.

We show that the value systems and basic beliefs of the main actors play an important role in the decision to innovate, in the selection of innovations, and in the development of the details of the innovation and its implementation. We found that the managers and professionals in this case study had different value systems and basic beliefs. Despite that, they selected, supported and developed the same innovation!

W9.3**Towards a normative model for the practice of cooperation in development***Henk Jochemsen*

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The development aid of wealthy to poor countries that in the modern version started in 1949 is currently much debated. The results are not as expected and the economic crises has made wealthy countries focus more on their own economic problems. Furthermore the issues of global public goods that relates to interests of these countries is drawing more attention. At the same time the globalisation and the just mentioned GPG are requiring new policies for international cooperation and poverty alleviation. This situation raises the question what a normative view of development work could be to avoid the pitfalls of unrealistic expectations on the one hand and a reduced economic approach on the other.

An analysis of the practice of cooperation in development, using an earlier developed normative practice model¹, leads to the conclusion that this practice is founded in and qualified by the formative aspect with meaning-oriented deliberate shaping as normative principle. Development in this view is the result of cooperative human action in social practices and institutions aiming at value realisation. Religion and world view play an important role in the direction of the practice. In this paper the implications of this model for the practice of (international) cooperation in development and for policy making in this field will be discussed.

Workshop 10 – Philosophy of Technology**W10.1****Virtual worlds: order at will?***Marc J. de Vries*

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The theme of the conference is about order in the world as created by God. Humans also create worlds with order. Virtual worlds are an example of that. How does the order in such a world relate to the order in the non-virtual world? I avoid the word 'real' as opposed to virtual as virtual worlds have a real existence, but of a different nature than the non-virtual worlds? This dual existence (real and virtual) is a cause of possible tensions between the order in the non-virtual world and the order in virtual worlds.

In the philosophy of technology some colleagues have reflected on the nature of virtual worlds. Don Ihde, for instance, has characterized these worlds as in an alterity relation with us in our perception of reality. They present an altered world compared to the non-virtual world. These alterations concern not in the least the order that 'reigns' in that world. In virtual worlds events are possible that cannot happen in the non-virtual world because there is an order that prevents that. This can create problems because my mind as present in the virtual world is still in the non-virtual world and there cannot flee from the order in that world. In the paper I will discuss these kinds of problems that emerge when humans try to create a world with an order of their own desire.

W10.2**Tiengemeten as an icon of our current culture***Peter Jansen*

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For more than a thousand years, the Dutch have reclaimed land from the sea. They transformed their country from a swampy river delta into an ordered land with a big agricultural image. But since the implementation of a National Ecological Network, approved in 1990, it seems as if the Netherlands is rolling back history. Under an ambitious plan the Dutch Government has bought a lot of land to give it back to nature. One of the masterpieces of this recent nature policy is Tiengemeten, a small island in the south-western part of the Netherlands, which was recognized by the Government as an important new nature reserve.

Tiengemeten is not only a masterpiece of the Dutch nature policy, but also an icon: it's an expression of our current culture, it's an illustration of a change from a functionally ordered (modern) society to a (post modern) society of meaning and experiences. Tiengemeten is more than punching holes in several dikes to let a river spill into its flood plains. The whole new nature development and the communication about it symbolize our culture of meaning and expression. Tiengemeten is not only a location that's important for biodiversity reasons, but also a place for fleeing the functionalist reality. According their communication Tiengemeten is an island which people look to for a peaceful, spacious and unspoiled land, a place where nature can take its course and people can find peace and quiet.

W10.3**A Philosophical Investigation of Computers and Procrastination**

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There seems to be something about computer technology, and about internet-connected computers in particular, that distracts us, that tempts us towards procrastination. For a tool widely believed to enhance our productivity, this is remarkable. The tools of philosophy can help us understand the use of computers as it plays out in everyday human life.

This paper employs a framework for understanding the human use of computers developed by Andrew Basden in his 2008 book *Philosophical Frameworks for Understanding Information Systems*. The framework analyzes any particular use of computer technology along two axes: Horizontally, all computer use exists as three simultaneous functionings, based on the different entities we're interacting with: Human/Computer Interaction (HCI), Engaging with Represented Content (ERC), and Human Living with Computers (HLC). Vertically, the philosophy of Herman Dooyeweerd is employed; we analyze each of these functionings among each of Dooyeweerd's modal aspects.

One of the strengths of a philosophical approach such as Basden's framework is its ability to highlight important aspects of a problem that may be understudied. In this paper, the framework is used to perform an analysis of computer-based procrastination, and potential avenues for investigation are highlighted that weren't immediately apparent when thinking about the problem generically. Thus we demonstrate that the use of a comprehensive philosophical framework for understanding the human use of computers and information systems from an everyday perspective shows promise of providing insight into complex and challenging problems that arise in our information technology saturated culture.

Invited Workshop 2 - Love and Justice

Speaker: *Nicholas Wolterstorff*
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Love and Justice

The relation between love and justice has been on the agenda of the West because of two comprehensive imperatives coming to us from antiquity: seek justice, and love your neighbor as yourself. The most prominent theme in these discussions is that of tension or conflict. Love, it is said, pays no attention to what justice requires; justice, it is said, is often unloving. After presenting and critiquing the most thorough articulation of this theme of tension, I argue for understanding love and justice in such a way that love incorporates justice rather than being in tension or conflict with justice.

Invited Workshop 3 – International Order

Speakers: *Simon Polinder*
Romel Bagares
Lucas Freire

Respondent: *James W. Skillen*
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Theorizing on Religion and International Relations

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Since about two decades, the field of International Relations has been criticized that it has neglected the role of religion while many authors have proven that religion plays a role in international politics. For that reason, scholars have proposed alternative approaches to religion and International Relations. One of the most successful approaches so far has been developed by Scott Thomas in his book *The Global Resurgence of Religion and the Transformation of International Relations*. He proposes a virtue-ethics approach based on the social theory of MacIntyre. His approach is very much interpretative. Earlier on, the very influential neorealist thinker Kenneth Waltz, developed a theory of international politics which is much more explanatory. The strong point of Thomas is that he incorporates religion. However, his application of the social theory of MacIntyre seems to lead to a lack of normativity. The strength of Waltz's theory is that he has figured out in what way International Relations can be understood as a distinct domain that is separated from other spheres like economics or law. As a result of his strong theoretical focus, his theory does not pay any attention to the role of religion. Moreover, Waltz's theory does not give any guidance what the purpose of international politics is. In my view, the strengths of both approaches can be combined and the weaknesses of both theories overcome, when I apply the theory of Dooyeweerd in combination with the theory of MacIntyre as developed by Jochemsen and Buijs in the books *Verantwoord medisch handelen* and *Als olifanten vechten* and more recently in this inaugural lecture of Jochemsen at the University of Wageningen.

The Problem of the Concept of an "International Community": Reconfiguring the International Legal Order from a Dooyeweerdian Standpoint

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Contemporary thinking on international law has seen a tremendous shift: albeit states are still the primary actors in this system, there is now a broadening appreciation for non-state actors – especially civil society – in what one scholar has termed a dynamic "process of authoritative decision-making" in international law.

Thus, Art. 48 of the Draft Articles of Responsibility has exploded the old concept of a state-dominated "international community" as to include individuals and other non-state actors, especially civil society groups, although the concept of an "international community" in international legal thinking remains a contested terrain in many ways.

Dooyeweerd's social ontology ably accounts for this, and more. Here I will discuss contemporary critiques of state-dominated international relations, which highlight both the erosion of the power of the territorial state as well as the calls for a more inclusive "international community". Hence the tension between state individuality and the notion of a wide-embracing international community that now includes non-state actors as active participants. I will discuss how much of contemporary international legal theory looks at this conflict of positions.

Indeed, in Dooyeweerdian social ontology, various associational spheres, along with individuals, are themselves bearers of rights. Important in this discussion is the need in international law to rethink notions of international legal personality as well as the sources of international law. Dooyeweerd's social ontology anchored on his notion of "sphere sovereignty" offers a viable if truly radical account of the place of non-state actors in international law that is not available in contemporary international legal theory.

Opening Up Space for a Reformational Approach to the Study of World Politics

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International Relations (IR) is characterised by intensive theoretical debates. Although some theories seem to predominate, there is no unanimous agreement on a single 'paradigm' that would set forth the rules of the discipline. The moment is, therefore, one of opportunity for the (re)introduction of Christian ways of thinking theoretically about world politics. My intention in this talk is to clarify this opportunity. I suggest a research agenda for 'Reformational IR' based on the philosophy of Dooyeweerd on three accounts. First, there is the need for critical engagement with those approaches that occupy disciplinary space in IR. It is essential to understand IR theoretical thought against the background of the religious ground-motives that have driven it. It is also crucial to critique reductionist IR theory as both an explanation for the current theoretical plurality of the field and a way of opening up space for Reformational, anti-reductionist theory. Secondly, we need to consider how to adapt philosophy to special theory. Particularly relevant in the IR context are issues of ontology, epistemology and causation. Reflection on how to bridge between general formulations on those areas and specific IR theory is much needed if we want to proceed with a Dooyeweerdian approach. Finally, we will have to theorise world politics as such, and this requires a series of reflections on the nature of our object, an understanding of order and change in global assemblages and an exploration of the implications of looking at them as particular 'individuality-structures' operating under all 'modal aspects'.

Workshop Session 3

Thursday 18 August 2011, 13.45 – 15.15

Workshop 11 – Systematic Philosophy

W11.1

Types of Aspectual Analysis, and their Contributions

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"It is a matter of life and death for this young philosophy," said Dooyeweerd [1984, I, vii] "that Christian scholars in all fields of science seek to put it to work in their own specialty." Dooyeweerd's aspects have proven very useful for analysis of interdisciplinary situations because they offer a suite of distinct ways in which things can be meaningful and normative. It has been found that Dooyeweerd's aspects have:

- » provided practical ways to approach diversity, such as information systems failure,
- » helped to elicit expert knowledge, especially tacit knowledge,
- » helped people express their hopes and aspirations,
- » brought coherence to disparate fields,
- » supported and even stimulated new ways of thinking in fields of study,
- » enriched extant academic theories,
- » helped to define and dignify the disciplines, especially emerging fields like information systems,
- » helped to formulate questions for questionnaires in interdisciplinary areas,
- » brought structure to the plethora of factors collected in academic literature,
- » uncovered everyday issues and concerns in professional situations,
- » enriched qualitative analysis techniques by enabling issues to be revealed and better understood, and make the researcher's prior experience an asset rather than liability,
- » helped understand the working of Goudzwaard's notion of idolatry with respect to, for example, e-government.

Reflecting on some of these, this paper will review different types of aspectual analysis and discuss what each can contribute. Aspectual analysis seems to reveal something of the creation order, whether the analyst takes a reformational position or not.

W11.2

Nuancing Emergentist Claims: Lessons From Physics

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The methodological reductionist project has given physics significant success from Democritus through Newton to Hawking. Other sciences seek to employ, extend, and emulate physics with its theoretical precision and verisimilitudinous mathematical laws. Triumphant practitioners in disciplines from biology through psychology to sociology — hoping to position their theories as inexorable consequences of physics, touted for its firm foundation, solid knowledge, and clear vision — are applauded by public spokespersons of thoroughgoing ontological and naturalistic reductionism. Such optimism persists even when the so-called stratified nature of reality is acknowledged, especially if the concept of emergence is brought into view. But in addition to being poorly defined, emergence is used in exactly opposite senses: claims of unproblematic scientific

explanation for a multi-levelled reality *and* claims of the intractable impossibility of such explanation. Sometimes enlisted in support of the former is the notion that emergence within physics is fully understood. A sober assessment of predictability and critical realism in physics, however, demonstrates that the nature of emergence within physics renders physics incapable of bearing its supposed grand foundational responsibility. Examples in various physics subfields will be analyzed, demonstrating common themes and principles. Collective physical phenomena are strikingly characterized by robustness of the ordered macroscopic whole relative to variations in microscopic parts, universality near phase transitions, and symmetry breaking, but most importantly surprise and incalculability. I outline how reformational philosophical concepts such as idionomy, enkapsis, and anticipation can help nuance both the pessimistic and optimistic claims of emergentism, whether within or beyond the discipline of physics.

W11.3

Four Patterns of Creation's Meaning

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At the foundation of Dooyeweerd's critical philosophy is the recognition that ordinary (naïve) experience is a precondition of all theorizing. Dooyeweerd also stated, "meaning is the being of all that has been created." My aim is to illuminate four patterns of ordinary experience that are constitutive of the creation's meaning-referring character: "honor and hospitality," "commission toward commendation," "revelatory in anticipation," and "covenant for community." Every creature has its own honor—its own identity and purpose in God's creation. And every creature is related to the others in providing and receiving hospitality. Genesis 1:28 articulates God's commission of humans to develop and fill creation to the glory of God. The goal is not labor without end but the reward of divine commendation for a mission accomplished. The creation is revelatory of God. Human creatures are made for friendship, marriage, family, education, agriculture, industry, governance, and priestly service. These are the very icons of God's self-revelation that anticipate completion in God's sabbath rest, the seventh-day fulfillment of all that has been created. The covenantal disclosure of God's purposes in creation shows the making of a vast community of royal stewards for fellowship with God. From Adam and Noah to the call of Abraham, the making of Israel, and the ingathering of the Gentiles, God has been creating a great family, a bride for Christ, citizens of the City of God, and an eternal dwelling place of resurrection joy.

Workshop 12 – Systematic Philosophy

W12.1

On what there is: the three-legged stool of experience

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This paper draws on the philosophical systematics of D.H.Th. Vollenhoven and H. Dooyeweerd. It offers a reconstruction on the basis of their complementary insights, as follows: There are three transcendentals, i.e. the necessary conditions for any possible experience:

- Individuality.

- Relationality.
- Time.

N.B. Time is not merely foundational to individuality and relationality but is a distinct and irreducible feature of reality alongside these other two transcendentals.

Each of these transcendentals is refracted according to the fifteen modalities, i.e. the irreducible ways of knowing and being (identified by Vollenhoven and Dooyeweerd), respectively:

- Individuality-functions.
- Relation-frames.
- Time-aspects.

The transcendentals and modalities together express the harmoniously irreducible diversity of God's 'law-word' and the plural facticity (both ontic and noetic) of the created order.

Any philosophy is shaped by presuppositions or Ideas which arise from a basic religious commitment.

There are three Ideas (together constituting the ground-Idea for a Christian philosophy) which arise from a total human response to God's Triune transcendence. These Ideas regulate our noetic grasp of the basic ontic features of the world. They are as follows:

- The Idea of Origin – regulates the (noetic) idea of each (ontic) individual called uniquely into existence.
- The Idea of Coherence – regulates the (noetic) synthesis of (ontic) systasis of modally-differentiated kinds of relation.
- The Idea of Purpose – regulates the (noetic) narrative of (ontic) events.
- These Ideas are foundational for a Christian philosophy.

W12.2

The debate on natural order in Chinese thought

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Now that the Asian giants China and India are recovering from centuries of knock-out, we must prepare for a fast-increasing role of their philosophies, including their crucial notions of natural order to which humans have to orient their own conduct, e.g. Vedic Rta ("seasonal cyclicity"), Chinese Dao ("the way") or Tian ("heaven").

As the Flemish theologian Max Wildiers observed, the notion of "natural law", of which Thomas Aquinas and subsequent Roman Church teachers made so much, is un---Biblical and of Pagan (esp. Stoic) origin. It belongs to Athens, not Jerusalem. Moreover, how can the mere existence of regularities in nature found norms for what man ought to do? This tension between "is" and "ought" already drew the attention of pre-Christian thinkers, Hellenistic as well as Indian and Chinese.

Impressive as nature may be, it is hardly an obvious locus of the good. Thinkers who considered nature more carefully found its wastefulness and cruelty repulsive to their human sensibilities. Thus, the pre-1000 BC Iranian seer Zarathustra, whose "Complaint of the Cow" is frequently cited by eco-enthusiasts as a protest against man's (allegedly Bible-ordained) subjection of nature, nonetheless advocated its humanization, transforming forests into parks. Commoners lived by this understanding and tried to tame the fearsome forces of nature. The glorification of nature only surfaced in urbanized societies like Zhou China, where it was given voice by Laozi, not a woodsman but an archivist. People outside the palace library were well aware of nature's brutality. Evolutionary theory's emphasis on the deep contingency of the living world, mustered as a trump card in the argument against Intelligent Design ("Why would a loving God design a food chain in which most animals die a cruel death by getting eaten alive?"), is nothing new.

Nature's disregard for human concerns such as justice and avoidance of suffering is taken in stride by a few schools. Among the ancients, the Hindu-Buddhist doctrine of retributive karma presupposes that the universe is inherently just and that the blows apparently dealt by blind fate are in fact well-deserved outcomes of our own past sins. Among the moderns, Social Darwinists accept the

subjection or elimination of the weak by the strong (the “law of the jungle”) as normal, not as a defect of nature to be corrected by human intervention. Other schools acknowledge that values like justice and loyalty are hard won human constructs not apparently present in nature, yet these too often seem to rely on a concept of “natural order”, observed laws of nature, as a foundation for human ethics. Thus, the virtue ethics developed by Laozi’s antagonist Kongzi (Confucius) aroused Leibniz’s enthusiasm precisely because he saw it as a conscious implementation of “natural law”. Joseph Needham took the opposite view, disconnecting Confucian ethics from nature. In this paper, we investigate the sources to decide the controversy, which predates its discovery by the Europeans mentioned. In the process, we hope to discover the Confucians’ rather complex understanding of natural order.

W12.3

Does methodological ‘naturalism’ imply ontological ‘naturalism’?

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Nowadays practically every philosopher refers to him/herself as a ‘naturalist’. It is often unclear however, what exactly is meant by this term. Most prominently, it is not always clear what counts as ‘natural’. As a result, ‘naturalism’ may take the form of a sort of physical reductionism; all phenomena are to be explained in physical terms (‘mass and energy’). This essay focuses on this reductionist interpretation of ‘naturalism’, henceforth referred to only as ‘reductionism’. A distinction is often made between methodological reductionism (MR) and ontological reductionism (OR). MR is committed to a methodological principle within the context of scientific inquiry; i.e., all hypotheses are to be empirically verifiable or falsifiable by reference to ‘physical stuff’. In this essay, MR is assumed to be unproblematic as such. OR goes further and makes an important ontological claim; what MR tells us that there is, is the only stuff that exists, and that stuff is ‘physical stuff’. Thus, for OR there is no place for talk of the non-physical, and phenomena that seem to us non-physical are ‘merely’ epiphenomena. This is an important ontological issue, as various atheistic thinkers have argued against theism, based on an OR philosophy. The validity of such argumentations often seem to hinge on the validity of OR as a proper ontology. This in turn rests on the presumed sufficiency of MR to assemble a proper ontology. In this essay it is therefore argued that MR does not imply OR, because MR is insufficient to construct a proper ontology.

Workshop 13 – Philosophy of Religion

W13.1

For the Love of Wisdom: Scripture, Philosophy, and the Relativization of Order

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“Creation order” thinking typically involves positing a close relationship between an order *of* creation that may be experienced and investigated and an order *for* creation in response to which true life is to be found. Order, normativity and religious direction are thus intimately associated. Many would understand the presence of God’s law within the philosophy of the law-idea along these lines. Arguably, the strongest biblical support for the existence and importance of an order “of/for” existence lies in OT “wisdom literature.” Although the current scholarly consensus would seem to

support this reading, this presentation will argue that OT specialists have mistaken the “enigmatic ways” of creation for a “hidden order” and have thus imposed what is central to a rival wisdom tradition—that of western philosophy—onto Scripture. This raises the possibility that “creation order” thinking, despite its importance in reformational thought, may be an instance of synthesis thinking.

This paper will explore the difference between the enigmatic ways of creation and the hidden order of western thought by examining Proverbs 30:18–20 within the context of Proverbs 29–31. This will pave the way towards a new conception of biblical wisdom which, in helping us properly relativize “order” as the central metaphor for finding our way in life and in theoretical thought, may also help us re-articulate the religious dynamics of existence that have played such an important role in reformational philosophy at its best.

W13.2

Creation Order in Patristic Tradition and Modern Cosmology

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The XX century development of scientific cosmology had important influence for changing understanding about structure, origin and evolution of the Universe. The Friedmann-Lemaître model of expanded universe posed questions about beginning of the Universe in scientific framework. The investigation of fundamental parameters of the Universe, processes of galaxies and planets formation gave impulse for discussions in philosophy of science about so called “anthropic” coincidences or “fine tuning” of the Universe.

Today there are many scientists who accept possibility to explain such fine tuning of the Universe by the multiverse conception as sole scientific approach. From theological point of view for many religious people the multiverse is challenge to traditional Christian conception of God’s creation of the world. However the multiverse conceptions cannot destroy fundamental Christian theological position about grandeur of God’s design about the world.

The theology of creation was deeply developed in patristic thought by St. Maximus the Confessor. In his view the creation, on the one hand, is evolved by guidance of Divine Logos, and on the other hand, this guidance didn’t exclude possibility of self-development and formation of hierarchical structures of creation by logoi which was initially put in it by God. The Universe (or multiverse of modern cosmological theories) is consequence of simultaneous action of two kinds of the reasons - natural and supernatural and its existence demands deep ontological explanation from theological point of view.

W13.3

Order as the Telos of the Universe in Aquinas and De Koninck

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The Laval School Thomist Charles De Koninck (1906-1965) was convinced that a new defense of Aquinas’ thesis that the order of the universe is its intrinsic telos or final cause could be formulated in the light of modern natural science. Aquinas had argued that God created things outside of himself in order that they might participate in the divine goodness and beauty by way of likeness. Since no single creature can reflect the infinite perfection of the divine essence, He created a multitude of creatures. But since unity belongs to the very account of goodness and beauty, the multitude of creatures had to be gathered into the unity of order.

According to De Koninck, Aquinas's view was tied to his radically participatory account of created causality. He saw God's causality as working from within the nature of created causes, and thus the effects of created causes as caused wholly by the created cause and wholly by God. The abandonment of this conception of causality in the early modern period was an element in the development of modern science. But, De Koninck argues, it is precisely from within modern science that certain truths have come to light that tend to contradict the modern view of divine causality, and thus support a return to Aquinas. Cosmic and biological evolution show a causal order of dependence among the various parts of the universe even more radical than that recognized by Aquinas himself, but fully in harmony with his participatory account of causality.

Workshop 14 - Philosophy of Religion

W14.1

Theological concerns about the future of Creation Order

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The theological background of the notion of law of nature is imperative for the Reformational philosophical tradition who understands that the Creator is willing these laws and therefore holds a 'necessity' view of these laws. There has, however, been a longstanding debate over the nature of law within the Reformational tradition where its origin and its status as boundary between God and creation have been questioned. I will investigate in this article how Trinitarian theology, specifically that of Robert W. Jenson, stands in relationship to process philosophy and theology and how it, together, creates some theological concerns about the future of creation order. Some of these concerns include that the necessity of order is questioned (the disappearance of a Creator who is willing these laws); that order is temporal and in constant change; and that the boundary between God and creation is weakened. I will raise some objections to these aspects, but will also highlight some questions the Reformational tradition has to answer in terms of their understanding of the immanence of God and of the implicated theological basis for the creation order. These questions are of utmost importance for the understanding of the future of creation order.

W14.2

Communion with Christ, moral order and hermeneutics

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According to the letter to the Colossians, all the treasures of wisdom and knowledge are hidden in Christ (Colossians 2,3). Hence, soteriological concepts as communion with Christ and participation in Christ have epistemological and hermeneutical implications. Interestingly, the English theologian Oliver O'Donovan in his concept of moral order relates the themes of knowledge as well as participation in Christ to his concept of moral order. According to O'Donovan, knowledge is the human way of participating in the cosmic order. In Christ, a believer receives a place to know, to know the moral order, and to participate in the moral order in an obedient life. Understanding and obedience go hand in hand.

This paper will build on O'Donovan's epistemology in relation to his concepts moral order as well as of participation in Christ. Relating knowledge and understanding in this way with union in Christ and obedience, theologically seen hermeneutics and epistemology become part of soteriology and the

doctrine of sanctification. Focus of my interest will be on the hermeneutical and epistemological implications of the concept of participation in Christ as a soteriological as well as moral concept. Consequently, my perspective will be theological.

Thesis of the paper will be that the act of knowing and understanding, the specific knowledge of the moral order and a holy life participating in that moral order in obedience and reverence to God cannot be separated and are all given graciously in participation with Christ.

Firstly, Oliver O'Donovan's epistemology and concept of moral order will be described in relation to the theme of participation in Christ. Starting point is his book *Resurrection and moral order* and especially the chapter on knowledge in Christ, but it will be investigated also how his view of knowledge in Christ works out in his other books and articles, as well as in his use of Scripture. What does it mean that, according to O'Donovan, it becomes possible in Christ again to participate in the moral order and to know the moral order? Secondly, his epistemology and hermeneutics will be taken as a starting point to explore further the relations between participation in Christ, moral order, and knowledge / understanding. His views will be compared to the Neo-Calvinist views on epistemology and regeneration of Abraham Kuyper (and maybe Herman Bavinck).

W14.3

Redemption, Love, and Order: Herman Bavinck and the Future of Creation Order

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Philosopher Charles Taylor criticizes twenty-first century Christians for their "incapacity of language"¹ and "ethics of inarticulacy."² Taylor's criticisms are germane to Christians' abilities to coherently articulate and act upon their visions of the creation order. With this dilemma in mind, this essay will examine how the thought of Herman Bavinck can provide us with the "capacity of language" and "ethics of articulacy" needed to ensure a bright future for the creation order. In particular, it will work with Bavinck's notions of heaven and love, arguing that they do not threaten or minimize this order, but indeed bolster it. Concerning the former, Bavinck affirms that the kingdom of heaven adjusts itself to the structures of creation so that it becomes a "leaven" to the whole cosmos. As a result, the soteriological element of the Christian faith is not merely otherworldly, but it adapts to the "grooves of creation" and stimulates human flourishing in the here-and-now. With regard to the latter, Bavinck asserts that love is not only concerned with what exists, but also with how things exist (e.g., politics, art, education, etc.). Love, then, engenders a certain type of dynamism and intelligence to discern the divinely instituted structures within the spheres of creation.

Workshop 15 – Social Philosophy

W15.1

Social media and the normative structure of corporate communication

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Due to social media, corporate communication as a professional practice is changing rapidly. It becomes harder to control information flows on an organizational level. By following employees on Twitter, Facebook and other social media, external audiences may gain more insight in what is going on within the walls of the organization. Besides that organisations are less in control about what is

said about them in the public discourse. Social media provide consumers and other stakeholders with new means to express their complaints about a certain product. Corporate communication therefore becomes more and more a matter of monitoring, influencing and restoring the reputation of the organisation.

In this paper, however, I will argue that in spite of the changing media environment, the boundary between what is inside and what is outside the organisation remains important. Although in a world of social media the practice of corporate communication becomes more complex, there is a normative structure that cannot be ignored.

First of all corporate communication presupposes that an organisation has a mission that gives that organization its *raison d'être*. It has to say something about (1) the inspiration, (2) the professional quality and (3) the relevance of a specific enterprise. Secondly corporate communication presupposes that it is part of a social fabric in which various actors have their own specific role.

Finally corporate communication has to do justice to the actual state of affairs. Therefore openness and transparency are very important values.

W15.2

Looking beyond the statecentric cul-de-sac: Althusius, globalisation and the ontology of world order

Leonardo Ramos (Pontifical Catholic University of Minas Gerais, Brazil) & Lucas G. Freire (University of Exeter)

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The 'international system' is an enkaptic interlacement that co-exists with 'global society' and a complex of 'social movement' actors. Reducing one of these constellations to the other leads to the well-known tension between 'order' and 'justice' in world politics. From a Christian perspective, therefore, we need to start thinking about non-reductionist world politics in order to address the abovementioned imbalance. This move leads us to explore the Christian contributions of Herman Dooyeweerd's philosophy, as well as the political thought of Early Modern jurist Johannes Althusius. The Dooyeweerdian framework provides a relevant critique of reductionist strategies of theorising. Moreover, it offers a critical analysis of the religious assumptions underlying each reductionist strategy and enables an anti-reductionist religious strategy. In our proposal we also point out to elements in the political theory of Althusius that are of considerable interest to contemporary thinking on issues of globalisation, coexistence and world order from a Christian perspective. Of particular importance is the way Althusius connects deep philosophical assumptions of unity and diversity to their application in a pluralistic political ontology. The resulting agenda is that of an interpretation of global politics that sees the nation-state as simply one manifestation of political association between many other possibilities, including non-public associations operating both at transnational and localised levels, a move which may eventually enable theorising world order in an age of globalisation from a non-reductionist perspective.

W15.3

Democratic Norms as a Religious Voice

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The concept of solidarity plays a significant role within the discursive framework of American social philosophy and its search for a principle to ground civil society. Perhaps none have drawn upon the concept of solidarity and developed it with such acuity and influence as Jeffrey Stout. This paper will examine the concept of solidarity in the social philosophy of Jeffrey Stout with particular reference to

how the concept informs his vision for civil society. The thrust of my argument will be, first, Stout presents a concept of solidarity that operates with its own religious ground motive and concept of order. Contrary to his pursuit for an "ethics without metaphysics" his notion of a pragmatic concept of solidarity that is faithful to the tradition of democracy is heavily buttressed by a religious ground motive of democratic norms that informs his vision for civil society. Second, Stout's vision falls victim to the same errors he criticizes the late John Rawls for, and thus, his vision for civil society not only constricts religious identity and discourse but challenges personal freedom and equality. This paper will conclude by drawing upon the contributions Stout's project has and can have while highlighting a few biblical principles that should inform a Christian concept of solidarity. In particular, I will highlight how these principles can lead to a genuine, deeper space for religious pluralism and discourse that cultivates a thicker and more intimate notion of civil society within a democratic framework that does not fall victim to the constrictions of Stout's 'modern democratic norms.

Workshop 16 – History of Philosophy

W16.1

Jan Woltjer on Logos, order and knowledge.

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When Vollenhoven started preparing his dissertation his supervisor was Jan Woltjer (1849-1917). Woltjer wanted to build a Christian philosophy. As "foundation" for this philosophy he pointed to what Scripture says about the divine Logos. The order of this world – the being, properties and relations of all things and events – is rooted in the divine Logos: everything He created and sustains (Col. 1:15). Human logos resembles the divine Logos and desires to understand His/his world and its order. Often Vollenhoven is pictured as having no affinity with Woltjer's speculative philosophy (so Vollenhoven 2005 *Wijsgerig Woordenboek*, lemma Woltjer). In this paper I assess the criticism Vollenhoven launched against the 'logos speculation'. This shows more continuity between Woltjer and his successors than either they or later interpreters usually point to. Woltjer pictures the aim of philosophy as formulating the current level of understanding the world reached by humanity as a whole (or come leading people). Human knowledge always will be creational, dependend on observation and (mostly) discursive thought. But once, Woltjer assumes, it will reach a clarity that the Creator always possesses. (Intuitive flashes of insight, typically experienced by poets, represent a creational approximation of God's way of knowing.) The history of philosophy is to be interpreted as a creational approximation of that part of God's knowledge about his creation that fits the human logos.

Vollenhoven (among others) criticised this Logocentric correlation of ontological and epistemological notions. In this speculation he perceives a crossing of the boundary between Creator and creation. Vollenhoven himself proposed an epistemology in which both knower and known object are subject to norms that hold for the 'knowledge relation' between them. For man, the analytical (logical) function is instrumental in gaining knowledge. Is Vollenhoven's critique fair? Vollenhoven claims (Isagogè 1930-1931, section 123; see ed. Tol 2010: 319) that a logos speculation that does not interpret the difference between Creator/creation as Sovereign/subject will consider the analytical function as 'God-related and so not troubled by sin'. This (1) reduces Woltjer's multifaceted view of the human logos; it (2) ignores his insistence on the creational nature of the God-relatedness of the human logos; and it (3) downplays his views on the intrusiveness of sin.

However, precisely these three areas do lay bare weaknesses in Woltjer's vision. (1) Although, as I will show, the idea of human logos to Woltjer is much closer to the idea of the 'heart' in the thought of Vollenhoven and Dooyeweerd than is often assumed, the role he assigns to reason is questionable.

(2) Although human reason is not divine in Woltjers view, his focus on man's being imago Dei in reason (and will) can invite a reductive anthropology – from which Woltjer himself seems to escape (see e.g. his *Intellectualisme*, 1909). (3) Although Woltjer does consider human reason as being prone to sin and not a salvific instrument, in a broad anthropology the distortion of the imago dei by sin can be decried at more levels than Woltjer does.

W16.2

Current ideas on law and emergence in natural sciences

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True scientific revolutions alter the concepts on which science is based. Since the Renaissance the level of enquiry in the study of nature was based on the concept of necessity, first in Newtonian mechanics, then relativity theory and lastly in quantum mechanics. The second level was equilibrium thermodynamics – the concept of irreversibility, and now the third level – the concept of self-energy, which emerges in the study of far-from-equilibrium systems. It is increasingly recognized that many dynamic systems – physical, chemical, biological, and neurological – can become unpredictable in their macroscopically observable behaviour when governed by non-linear dynamic equations. In the biological realm this recognition prevails in the belief that the emergence of life and consciousness is inevitable from processes of self-organizing complexity.

Today it is generally accepted that the universe began in a more or less featureless state following the Big Bang, and that the rich diversity of physical forms and systems of the universe has emerged since the beginning in a long and complicated sequence of self-organizing processes, which may have been guided by yet undetected holistic laws. This evolution of the universe is not deterministic. It is a subtle blend of intrinsic indeterminism (chance) and necessity. This indeterminism ensures that the future is to some degree open. Furthermore, delicate balances observed in the universe require an extraordinary coherence of conditions and cooperation of laws and effects, suggesting that in some sense they have been purposefully designed, giving evidence of intention.

W16.3

Researching all that is “under the sun” – creation order and the limits of science in the thought of Antheunis Janse

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Antheunis Janse (1890-1960) was a key participant in the establishment of the Vereniging voor Calvinistische Wijsbegeerte 75 years ago. Janse rejected any philosophy, especially scholasticism, which speculated about things neither accessible to research nor revealed in Scripture. He limited legitimate research to what lay “under the sun” (Ecclesiastes). This indicated the limits to science and knowledge within God's creation order. Research into anything beyond the creation order was speculation. Especially speculation about God was forbidden. In anthropology he rejected the substantial immortal soul as based on speculation beyond what may be known “under the sun.” The Scriptures did not teach what scholastic doctrine claimed as this went beyond the limits of legitimate science. Evolutionism was speculative, although he accepted that evolution could well have occurred, subject to the creation order imposed by God. The correlation between the order of creation and the legitimate tasks of research provide a positive view of science, a workable delineation of its limits, and a valuable contribution to epistemology, distinguishing between legitimate scientific research, and what was merely speculation. For education (Janse was a school teacher) teaching was an “art”

needing training, not a scientific (theoretical) education. Rather than modal abstraction, teaching focused on the “whole living soul” as a concrete given “under the sun.” Janse's understanding of the nature and limits of science still indicates ongoing value in his thought for today.

Invited Workshop 4 – Philosophy of Religion

Speaker: *Mikael Stenmark*

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Respondent: *Guus Labooy*

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How to Relate Christian Faith and Science

If we want to compare and understand the relationship between science and Christian faith, it seems to be a very reasonable strategy to take into account what kind of job these highly influential enterprises of human life might do. I suggest that we analyze the kind of job of science and Christian faith (or religion more generally speaking) do in terms of the purpose or the goals of these two practices and the means that their practitioners have developed to achieve these goals. Once we have a good grip on this we are in a position to assess whether the two compete for the same job (the competition view), or do completely different jobs (the independent view), or do jobs that overlap to some extent (the contact view).

Workshop Session 4

Friday 19 August 2011, 11.00h – 12.30h

Workshop 17 – Philosophy of Religion**W17.1****Creation Order and the Flux of Fashion: Beyond Baudrillard and Benjamin**

Robert S. Covolo
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Fashion is more than mere dress. It involves the rapid interplay of adornment prevalent in modern Western capitalist societies. Theorists have noted that fashion has increasingly become a paradigm for these culture's social imagination. Yet how does fashion's unending shift fare for a Christian view of the world? Does the flux of fashion necessarily challenge our ability to perceive the world as possessing some form of order consonant with creation? This paper explores the implications divergent philosophical views on cultures' fashionable turn have for a concept of creation. Most problematic among these is Jean Baudrillard's view of fashion as simulacra—a nihilistic vision seeing the revolutions of fashion as exhibiting the desire to revert all forms to "non-origin and recurrence." Also problematic for the concept of creation order is the "messianic" view of fashion found in the neo-Marxist Judaism of Walter Benjamin and reissued in the work of Giorgio Agamben. While in agreement with Baudrillard with the de-ordering that fashion brings, this school celebrates the revolutionary break-up of fashion for its ability to undo historicism, thereby securing an eschatological in breaking of "the new." Having offered respective critiques of these two approaches, the paper turns to more promising philosophies of fashion for seeing order within the flux of fashion. This includes the approach to fashion found in the work of Herman Dooyeweerd.

W17.2**Properties of the Imago Dei**

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Recent literature in biblical theology argues that the *imago dei* reference in Genesis 1:26 refers to representation in that humans, being God's image bearers, are meant to represent God here on earth. This means, then, that humans are God's ambassadors, his witnesses; or, put another way, we mirror God on earth. But this privilege, the privilege of being God's ambassadors on earth, comes with specific responsibilities. Among these responsibilities comes the need to fulfill and express the *imago dei*. And in order to fulfill and express this responsibility, God's image bearers must be adequately equipped. Thus, given the above reasoning, it will be argued that God's image bearers ought to possess certain properties in order to fulfill and express the *imago dei*. These properties, I contend, are form and rationality. Given the necessity of these properties, God's image bearers couldn't have been *significantly* different than they currently are. This idea—that God's image bearers couldn't have been *significantly* different than they currently are—should be understood in terms of an "ideal range" in that so long as form and rationality are within the "ideal range" then humans meet the criteria that is necessary for God's image bearers. I will highlight both a weaker and stronger claim that might be interpreted from the above analysis (e.g., that humans couldn't have

been significantly different) and will conclude that this idea should be understood in the weak sense. Finally, I will offer a solution to the problem of theistic evolution as it relates to the *imago dei*.

W17.3**Creation Order and Directional Drift within Marriage: Connecting Pauline Theology and Modern Science**

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Our question in this paper is: *how should we describe Creation Order and Directional Drift within Marriage when we connect the modern sciences and Pauline theological perspectives in his Ephesians Epistle over our issue?*

Contemporary reflection around Creation Order and Evolutionary Theory within *Wetsidee Philosophy* includes the incorporation of Emergence Theory as a "genetic" synthesis principle (KLAPWIJK, 2008). This new understanding coheres with the Anthropic Principle to indicate the non-necessary coalescence among revealed theological anthropology and natural philosophy (MCGRATH, 2009). To illuminate this coalescence we employ Paul Ricoeur's notion of a "*via longa*" (opposing Heideggerian "*via curta*") as a hermeneutics of the human which combines "*archeology*" and "*teleology*" of the human and integrates insights both from "archeological" methods (e.g. Freudian psychoanalysis and Darwinian biology) and teleological perceptions focused in irreducible totalities (RICOEUR, 1974).

From a Reformational evaluation, we could say the true meaning of the archeological elements of the human appear under teleological conditions irreducible to those elements and compose the "eschatology of the human conscience", the same archeological description being incorporated in the explanation of *both Structure and Direction*.

Merging theological anthropology and teleology of the human we try to show it is possible to integrate Pauline gender theology within marriage and inferences about human sexuality derived from "archeological" sciences, so far as we keep the Pauline injunctions as Theo-anthropological criteria in our reception of the "archeology" of the human. This would imply that Pauline *Creation Order* is scientifically plausible yet now indiscernible for marriage outside Christian religious wisdom.

Workshop 18 – Ethics and Practical Philosophy**W18.1****In order to learn**

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Western schooling has been dominated by the theory-into-practice paradigm, which sustains a view of order as inflexible. Static conceptions allow little scope for the emergent, and hence little place for learning that is other than rote. Order, however, is presupposed by the capacity for worthwhile learning: first, there must be sufficient orderliness in experience so that what is learned in one context is applicable in another; second, there need to be criteria by which events that promote flourishing may be distinguished from those that do not.

Order is rooted in God's creative activity. God's call and creation's response are dynamic and historically situated. The order that is given incorporates the role of humans as learners. Hearing and doing God's purposes constitutes wisdom (the "realisation of value"). Order is not primarily logical-

rational, but a rich plurality of dimensions of meaning. A wisdom paradigm for schooling would regard loving service of God and neighbour as the organising framework of the curriculum. Education seeks to preserve cultural memories so that the good and true are served. Our only access to the latter is in the context of that which commonly holds and is commonly held (Zuidervaat). As historical beings, we cannot grasp unrealised norms; we are also responsible beings, and should continually turn a critical eye on the values that obtain in a particular context. Education has the dual responsibility to conserve and subvert; Freire's "problem-posing pedagogy" enables schools to embrace this duality.

W18.2**The concept of order in the theory of Gaia: ethical and cultural implications**

Tatjana Kochetkova

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The idea of the world as a beautiful organized whole has been under pressure from several scientific and philosophical perspectives (e.g., evolutionary theory). Yet it received a new impulse with the theory of Gaia, first proposed in the 1970's and now gaining more and more recognition and application. The theory of Gaia has challenged many reductionist and atomistic assumptions of the natural sciences. Gaian thinking rejects a mechanistic world view: it suggests an alternative to understanding by means of reducing to parts, according to which the living world is seen as interconnected, orderly, and meaningful. First of all, this paper will discuss the philosophical and theological debate on the theory of Gaia, and then its cultural implications, with special attention to our reorientation towards sustainability. The philosophical implications of Gaia require a change in perception, a shift in the way we think about science, from a mechanistic to an organic paradigm. In order to transcend critically the former (Cartesian) models I draw upon the hypothesis of Gaia as a breathing organic and integral earth, the context and object of scientific investigation. If the perceivable environment is not simply a collection of separable structures and accidental events, but rather part of a coherent living being that includes us, then everything we perceive informs us about the entity of the planet itself. There is thus continuous communication between humans and the living planet. This communication has been ignored for the last four centuries, the period after the scientific revolution, when humans became alien to the rest of the nature. We think we can do whatever we like and find a techno fix if things go wrong. Climate change is the wake-up call. The big danger is that if we try to tackle the social and cultural implications of climate change with the ways of thinking that caused the problems in the first place. We need a different way of thinking that is based on valuing life and the cosmic order for their own sake - we need a Gaian perspective. The Gaian perspective will be considered from a point view of process philosophy of Whitehead and a Christian response to Gaia theory will be developed. Secondly, the exact implications of the above vision of Gaia theory for the intrinsic value of life and the need for a sustainable reorientation of modern culture and a rethinking of our values will be discussed. We shall look at the relation between ontological (and often unconscious) assumptions made by one's worldview and one's practical value scale at the level of daily life. It will be claimed that a worldview which implies universal order motivates and makes possible a sustainable reorientation in lifestyle and daily life. We shall see how a vision of the universe as orderly, beautiful and intrinsically valuable naturally leads to an attitude that favors and motivates sustainable reorientations in lifestyle and daily life.

W18.3**The Performance of Order**

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My paper will discuss the relationship between ways of thinking about creation order and ways of thinking about gender, and it will do in conversation with Judith Butler's analysis of the distinction between sex and gender. Those who posit a distinction between sex and gender imply that sex functions as natural "law," while gender is the changeful positivization of this biological foundation—that sex is the passive, biological base upon which an active, cultural gender is inscribed. I will use Butler's challenge of that distinction to also challenge the distinction in the notion of creation order between the law and its positivization—to challenge the idea that law is the passive or inert foundation upon which we act or upon which we posit cultural significance. I will make this case by taking a close look at Herman Dooyeweerd's argument for creation order in *The Roots of Western Culture*, as well as his critique of the historicist school in the same volume. I will be arguing for the future of the creation order—it is worth keeping, and I hope to demonstrate that in the paper.

Workshop 19 – Ethics and Practical Philosophy**W19.1****How can the concepts of order in creation and eschatological hope help in an ethical response to the financial, economic and ecological crises?**

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The social injustice and ecological damage exacerbated by the financial, economic and ecological crises, as well as a limited ethical response, forces a deep reflection on the transformative potential of Christian ethics on a society largely shaped by the dominant economic culture. The aim of the paper is to explore how the concepts of underlying creation order and eschatological hope for creation may be helpful in the understanding and formulating an ethical response to the financial, economic and ecological crises. A conceptual framework, or an intermediate theory [Shields & Tajalli, 2006], is developed and presented to assist in further research on the topic. An initial review of the literature, as limited to insights from reformational philosophy and ecotheology that takes a Christ-centered approach to the concepts of creation order and eschatology, is presented. The main tensions within broader Christian environmental ethics, as well as with dominant ethical theories in ecological economics are highlighted and discussed. Some implications for the further explanation and development of a Christian ethics for economics and environment are outlined and further research questions are identified.

W19.2**The World's Most Unsustainable Development***John Hiemstra*

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Dr. David W. Schindler, a world-renown Professor of Ecology, (University of Alberta), said of the tar sands: "I would nominate this for the world's most unsustainable development." Indeed, in recent years, a wide range of voices—from activist groups to scientists, to philosophers—have identified and criticized a wider range of extreme economic, social and environmental problems generated within Canada's oilsands developments. How are we to judge the relative health or deformity of any particular pattern of development, such as these massive economic developments created to exploit the bitumen reserves in Northern Alberta? What role might the idea of 'creation order' play in guiding such judgements? This paper tackles these questions in three steps: First, the paper explores the various existing theoretical schools out of which it has been possible to make judgements concerning the relative health or brokenness of a particular, concrete, human economic, social and political development?

Second, the paper sets out the key approaches in the literature that explain how it is possible, in a pluralistic society, to arrive at any agreed-upon 'public' positions on the relative health or sickness of a concrete set of human economic, social and political developments?

Third, the paper explores what the current state of reformational philosophic thinking on 'development,' disclosure, normativity, and creation order might contribute to the above two tasks. Does reformational philosophy, with its philosophical notions of law, normativity, disclosure and creation order, offer the possibility of envisioning new directions for assessing, as well as acting on, 'development' in these environmentally, socially, and economically distorted oilsands operations?

W19.3**Using philosophy to bridge the gap between business theory and business practice***Ries Haverkamp* (Mitsubishi Caterpillar Forklift Europe), *Henk J. de Vries* (Erasmus University Rotterdam), and *Maarten Verkerk* (Maastricht University)haverkamp@hetnet.nl

The international business community has been shocked by the financial crisis that hits our society. At the time, the fingers are increasingly pointed at academic institutions that educated the professionals that led us into this mess. Critics contend that business schools deliver overspecialized MBAs that are ignorant of the complexity of management and are not trained in ethical problems. Other critics blame these schools because the students are not trained in an interdisciplinary approach.

In addition, the fingers are pointed at the topics of the academic research that does not fit with the needs of the business practice. Scholars show that there is a gap between the 'theory driven academic research' and the 'practice-driven application'; especially, with respect to the development of interdisciplinary approaches. Academic researchers tend to be single-minded and pay little or no attention to transferring their specialist knowledge to a wider audience of potential users of their findings.

In the business administrative literature it is suggested that philosophy might be needed to bridge the gap between theory and practice.

We present a case study in an industrial organization about standardization. It was shown that a specialist approach led to low project productivity whereas an interdisciplinary approach led to high productivity. This case has been analyzed with the help of the theories of modal aspects, individuality

structures and the normative practice model. In addition, we developed some tools to sensitize scholars with respect to interdisciplinary approaches.

Invited Workshop 5 – Philosophy of LanguageSpeaker: *Elaine Botha*

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Metaphor and its underlying analogical structure are significant keys to the understanding of the nature of reality and cognition. Metaphor and analogy are par excellence the vehicle by means of which the ontic and ontological classifications in reality are disclosed. They lie at the very root of descriptive classification, meaning change and meaning transfer and is grounded in the analogies revealed by the metaphor. This requires a modified view of the double language thesis and entails a view in which the idea of the metaphoricity of all language is posited, proper analogy and "necessary metaphors" are acknowledged and realism is aimed at.

It requires a modified theory of universals and natural kinds that escapes the potentially relativistic consequences entailed by an anti-realist position. Such a theory requires the recognition that the underlying classificatory system on which metaphorical reference is based, represents more than conventional, socially determined semantic reality. It requires an idea of God's presence in and through His creation order. Metaphor and analogy provide significant starting points to philosophically articulate the understanding of His presence.

"Knowing God" and "knowing His order for His creation" are two different matters and even if one were to concede the knowability of God through His presence in His creation, the order for creation can only be approximated. Realism can be defined as the recognition of the existence of such a creation order which we approximate inter alia with the aid of metaphorical models. In the inextricable correlation between the fiat or grammar of creation and our human articulation of this grammar via metaphor and analogy in theory, story and narrative the mooring of metaphorical meaning becomes apparent.

Invited Workshop 6 – Philosophy of OrganizationsSpeaker: *Maarten Verkerk*

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Since the development of the first management theories, organizations are contested terrain. Theories of hierarchy and control compete with approaches of humanity and participation. In every decade new approaches are invented that criticize traditional hierarchical approaches and claim to offer an alternative. After the Second World War II such an alternative was developed: the participative or democratic approach. This approach has been applied in a number of countries but never really made it. At the end of the twentieth age a number of authors have prophesized that old hierarchical systems would be replaced by self-organizing systems that could cope with the changing requirements and relations in the network society. Both alternatives differ in philosophical background. The participative or democratic approach has a normative basis and the self-organizing system approach has a constructivist approach. However, from organizational point of view, both approaches show a number of similarities. These alternative approaches will be used to discuss the idea of normativity in management and organization. In addition, the problem of meaning and

spirituality in organizations will be addressed. It will be made plausible that the call for meaning and the crisis of spirituality have to be related to normative aspects of organizing.

Workshop Session 5

Friday 19 August 2011, 13.30h – 15.00h

Workshop 20 – History of Philosophy**W20.1****Creation theology in Tennyson's 'In Memoriam'**

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Tennyson's *In Memoriam* poem series comprises 79 pages. It can be approached from the viewpoint of many themes, including the meaning of life, suffering, psychological introspection, social issues, faith and doubt, and spiritual pilgrimage. Our approach for the workshop will focus on indications of a creation theology. This is warranted by various stanzas throughout the poem – a poem which ends on the high note of "...one far-off divine event/To which the whole creation moves". I have written a long essay following the order of the poem, divided into nine sections. This essay is to be published in a Festschrift by Brill, Spring 2011. In my proposed workshop I shall extract 20 minutes from this essay. Tennyson repeatedly refers to the meaning, doubts, ambiguities of living in created reality – and he does this in a dramatic way, but also very interrogatively and in self-dialogue as well as in dialogue with a variety of worldview issues. For some this workshop may function as an invitation to immerse oneself in the delightful and challenging exercise of one day reading the whole poem series. For those who do not have such an opportunity, this workshop will still give them the worthwhile experience of listening to a great poet struggling with great issues: life and death, creation and salvation.

W20.2**Eric Voegelin and Herman Dooyeweerd on the prospects and difficulties of a Christian philosophy of created order**

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Throughout his career, Eric Voegelin sought to contribute to the recovery of reason and spiritual order by unmasking the innumerable philosophical and scientific "-isms" that held sway over intellectual and cultural life in the West. Voegelin was convinced that the reality of human reason could not be divorced from (1) the reality of "political" order, and (2) divine reality. Our human perceptions of reason, politics and God are bound to atrophy if separated from each other. These fundamental assumptions, and the way they have been worked out, place Voegelin in unmistakable proximity to the thought of reformational thinker Herman Dooyeweerd.

In the earlier part of his career Voegelin was convinced that the recovery of both classic-Hellenic and Christian philosophy was indispensable to the recovery of spiritual and societal order. Later on, however, he grew more skeptical with regard to the role biblical Christianity could play in a cultural and philosophical renewal.

In this paper I attempt to shed light on the question why Voegelin came to see Christian faith as a rather unreliable ally in his quest for reason and spiritual order. In particular, I explore an important difference between his and Dooyeweerd's approaches. Whilst for Dooyeweerd the biblical ground-motive of creation, fall and redemption blocks every divinization of temporal experience, in Voegelin's perspective it was precisely the radical de-divinization of the world by Christian faith that

created a spiritual vacuum and thus served as a catalyst for the advent of new, immanent gods, that led culture and philosophy astray.

W20.3

Kierkegaard's criticism of romantic irony

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"How beautiful to be in love, how interesting to know one is in love! See, that's the difference!" (Either/Or: A Fragment of Life, p. 275)

Accoutered with the category of interesting, Søren Kierkegaard's pseudonymous author of the treatise *The Seducer's Diary*, Johannes, an aesthete and romantic ironist goes on to bring his loved one into ideality – to create, to use, push aside and keep as a memory. His love as well as the loved one belongs to him, it is his creation. His love keeps belonging to him as re-creatable memory, a narrative in and out of his current moment. He believes himself to belong to himself as his present creation of the past as ever possible ideality. He is his own author, judge and forgiver. And yet, Johannes, the boundless story told ever anew keeps despairing.

Through the analysis of the different modes to be, Kierkegaard takes the direction against naturalism and creative anti-realism and toward revealing the individual's task to win oneself in one's dependent situatedness as a particular individual with the freedom and task to become what one is. His treatment of romantic irony leads into thematization of the problem of the (lack of) actuality and the need of reconciliation with the world, with the *gæve* (gift, the given). That is, Kierkegaard sets against the limitless author a self, which not only is relating synthesis, but also is "grounded transparently in the power that established it" (*Sickness unto Death*, p. 44). He sets against Platonic theory of anamnesis (having oneself in ideality) the need for a double movement – the movement of infinite resignation followed by the movement of faith.

The approach from the double movement opens up the question of the nature of dependence in self-understanding. From the consideration of the self from the perspective of reflection and self-finding as co-discovery, I will give an alternative way of taking into account intentionality from that, what has been offered by Alvin Plantinga, with the claim, that the problem of intentionality "is a problem only for someone who is a materialist about minds" (Alvin Plantinga in: *Christian Philosophy at the Close of the Twentieth Century*, ed. Sander Griffioen and Bert M. Balk, 1995, p.

44) and that the only alternative "is to follow the eliminative materialists: according to them there really isn't any such thing as aboutness, intentionality, at all" (Ibid.).

In the presentation I will concentrate on Søren Kierkegaard's criticism of German romanticism along with the contradistinction between the notions of recollection and repetition (*gjentagelse*). The presentation will touch the problems of personal identity, especially the hermeneutical perspective of the self as a narrative construction and its limits. Kierkegaard's alternative within double movement will lead to the question of the character of the dependence, through which I will thematize the problem of intentionality.

Workshop 21 – Philosophy of Technology

W21.1

Technology and the Christian Ground Motive

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This paper considers technology in light of the Christian ground-motive of Creation/Fall/Redemption: while thinkers like Herbert Marcuse see technology as Redemption, whereby humanity will turn the Earth into a paradise, and thinkers such as Jacques Ellul see technology as the Fall, whereby humanity is destroying both itself and the natural world, this paper considers technology as an aspect of Creation. In works like *The Inhuman*, Jean-Francois Lyotard argues that technology should be seen as the continuation of a cosmic process of "complexification," which previously manifested itself in the evolution of life, and now manifests itself as the cultural and technological evolution of human society. Lyotard describes this process as striving to create a form of life capable of surviving in space, after the supernova of the sun. Although Lyotard himself is appalled by this, seeing it as the betrayal of all redemptive hope, I argue that this vision should not entail such despair. Instead, if technology is not just a human project, but is rather part of the creation of life itself, then technology should rightly be seen as an aspect of God's creative activity, with human beings as the co-creators through which God's intention is being carried forward: not in this case for Redemption, but rather to imbue the dust of space with the breath of life. I conclude with some reflections on what this might mean in light of the current ecological disaster.

W21.2

Addiction, creation order and the call for meaning

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Philosophy can be of immediate relevance in understanding the phenomenon of addiction.

Developments in the philosophical study of addiction have, however, seldom been incorporated into the science of addiction.

In mainstream science of addiction of today, two assumptions stand to the fore: 1. Addiction is a disease; and 2. Addictive behaviour is compulsive (i.e., addicts suffer from 'loss of control'). On the waves of brain research addiction has been defined as a *chronic relapsing brain disease*. Still, other perspectives emphasize the 'choice' aspect of addiction, and with that the continuing autonomy and (moral) responsibility of the addict despite his addiction.

A Christian philosophical perspective on addiction might prove to be corrective and point a way between an exclusive biomedical approach and an exclusive 'choice' (or: moral) approach of addiction. With due recognition of the biomedical aspects of addiction it will critically address the inherent reductionism of the biomedical approach and the fact that addiction appears to be taken out of the realm of universally valid rules and norms, possibly resulting in a distorted, amoral view of addiction. Further, it might point towards the inherent *deficit of meaning* character of addiction, suggesting an *existential disorder model of addiction* that goes beyond purely medical, moralistic and/or punitive perspectives.

W21.3

Normativity and disclosure in systemic technologies: Empirical and philosophical considerations on smart electric energy grids

Paulo F. Ribeiro (Technical University Eindhoven), Jos. J. Meeuwssen (Independent Consultant), Henk

Polinder (Delft University of Technology), and Maarten Verkerk (Maastricht University)

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In the near future, our energy systems will change considerably. It is believed that large scale power plants will be complemented by a large number of small scale energy production units. Amongst others, individual households will generate solar or wind energy. It is also believed that intelligent

systems will be used to more comprehensively communicate, control, protect and balance supply and demand of energy. The whole *system* of central and local energy generation, transmission and distribution and enabling intelligent control and information systems is called a smart grid. This paper considers a case study on *smart electric energy grids* or simply *smart grids*. The theories of the modal aspects and individuality structures are used to investigate the relation between technology and society. The authors draw on the normative practice model to identify aspects of the engineering practice and to discover value systems and basic beliefs that disclose these normative aspects. The case is made that these norms are inherent to our reality and not the result of human design processes. The paper concludes with the concepts of normativity and disclosure as useful tools for establishing a framework for designing large scale systems that have the potential to influence the development of society. This effort is the result of cooperation between specialists in the field of electric energy systems, and philosophers of technology.

Workshop 22 – Ethics and Practical Philosophy

W22.1

A Reformational Perspective for Health Care: Converging Normative Practices and Covenantal Ethics

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Biomedical ethics has been dominated by a principles-based ethical framework which focuses on the process of addressing bioethical issues using several broad principles, rational consensus, and appeal to a universal, intuitively-construed common morality. Previously, the Normative Reflective Practitioner (NRP) model was developed in response to such minimalist modernist frameworks. It reflects a Reformational philosophical view of the created order that acknowledges constitutive (structural and aspectual) as well as regulative (directional) dimensions of practice. Medical practice is considered qualified by the ethical principle of care while its founding aspect, from which rules for prescribing practice activities are generated, is techno-formative.

A recently developed biblical covenantal ethical framework acknowledges structural and directional aspects of medical care but also stresses normative dispositions and direction for relational and interrelational activities in medical practice. It envisions an increasingly complex network of medical relationships, necessitated by techno-formative differentiation. These relationships are enkaptic interlacements and interdependencies, grounded in a covenantal voluntarism. Its moral force keeps the intentional focus on patient needs while maintaining structural relational principles and thus complements the NRP model. This framework transforms the disparity in knowledge and power between caregiver and patient by way of a covenantal disposition of caring that engenders mutual trust and respect for core beliefs and management preferences.

In my view, the opening up of normative structural principles for medical practice through the necessary functional differentiation of practice expertise and responsibilities might be better reconceptualized as inescapable imperatives grounded in the promotion of human relational flourishing in medical practice.

W22.2

Reflections on care for the dying

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Due to the ageing of Western populations, many people are expected to need end of life care in the coming future. Palliative care concerns the care for people with an incurable disease with particular attention for quality of life. In addition, past years, euthanasia and assisted suicide have been legalized in some countries. This has resulted in an intensive debate on end of life care and the acceptability of shortening of life. For many people, euthanasia and assisted suicide have been considered a violation of the rule “Thou shalt not kill”, whilst others have accepted this by using the arguments of benevolence or self-determination. Interestingly, Immanuel Kant, an important liberal humanistic thinker, strongly disapproved (assisted) suicide because this is against the moral law. In this view, assisted suicide violates the moral law by destroying the bodily capacity that enables a person to act autonomously, as an end in himself. Dooyeweerd has fundamentally rejected the humanistic vision of Kant due to its dualism between mind (freedom) and body (determinism). Contrary, Dooyeweerd considered the human person as a whole, acting in all modal aspects of reality and even transcending this reality. For Dooyeweerd, the kernel of morality is a ‘well-balanced proportion between self-love and love of one’s neighbour’.¹ This is not to be confused with the religious commandment to love our neighbours as ourselves but concerns the attempt to seek a just balance between moral duties to ourselves (our own ethical personality) and to others. This ‘just’ balance refers back to the juridical aspect in which the ethical aspect is grounded.

According to Dooyeweerd, the relation between juridical and ethical norms can cause ‘nearly intolerable tensions in human conscience’ as a consequence of a fallen and broken world with death and disease. This tension may also be present in caregivers who are confronted with severely suffering patients at the end of their lives. The delivery of adequate palliative care is of utmost importance, but in some patients the question for euthanasia will arise. At this point, questions come afore about the acceptability of euthanasia. Here, it is relevant to discuss the considerations of Troost² who argued that euthanasia is not by definition equal to murder, because the act of euthanasia may reflect the positive intention of the caregiver to stretch out to the suffering patient. Also, it should be considered that euthanasia initially meant ‘a good death’. This may have different meanings depending on a person’s worldview. It should be further explained how suffering at the end of life and a good death can be considered from a Christian viewpoint. A Christian view on care for the dying will also pay attention to spiritual aspects and coming to peace with God.

¹ Dooyeweerd H. *A New Critique of Theoretical Thought*, Part 2. 1935 (par. 5 ‘retributive analogy in the model meaning of love’)

² Troost, A. *Antropocentrische Totaliteitswetenschap*. 2005

Invited Workshop 8 – On the Work of William Desmond

Speakers: Sander Griffioen
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On the Work of William Desmond

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Desmond's thought is challenging both with respect to its affirmative thrust and the intensity of its critique. As to the affirmative: I'll start with sketching the meaning of the *passio essendi*, of 'porosity', etc., and from hereon try to determine communality and difference with the affirmation of the given in Reformational thought. Desmond as a critic will be introduced by way of his *Hegel's God. A Counterfeit Double?* (2003). Whereas Reformational thought presently is losing the antithetical edge, it is challenging to meet a Catholic philosopher who does not shun qualifications as 'counterfeit' and 'idol'. After this first round, I'll turn to the markedly different interpretation of Creation in Desmond and in Reformational philosophy. I'll argue that this is not simply a matter of a Catholic tradition over against a Calvinist one, but also, if not primarily, due to an unbridgeable gap between a phenomenological over against a transcendental approach. This will be shown both with respect to the theme of porosity (Desmond) and naive experience (Ref. phil.). In the concluding remarks I'll try to determine my personal proximity and distance to the work of William Desmond.

Tossing an Onion

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One of the more salient yet ambiguous notions espoused by William Desmond is his recognition of our life-world (Lebenswelt / Leefwereld) as a 'between'. At its most basic, and therefore irredeemably faulty, level this 'between' points towards a primal (idiotic) togetherness burdened by a chiaroscuro of differences open to dialectical mediation but fundamentally graceful in accepting otherness.

I will, first, endeavor a particular reading of this 'between' from one specific point of view, namely as an attempt to overcome the conflict between a philosophical and a theological search for God. While a philosophical effort to find God (epitomized in the so-called 'proofs of God') follows reason's erotics in its search for the divine, the theological effort to find God is propelled by a deep passivity as it is driven by revelation rather than inquiry. The 'between' calls for a mindful togetherness of reason and passion; not an empty intermediate 'between' encompassing neither, but a sophisticated 'logos of the metaxu' that surpasses and encompasses both, not in dialectical unity but agapeic community. This will, further on, be elucidated by means of the metaphor 'Tossing an Onion' which I take from Dostoevsky's 'The Brothers Karamazow'. Drawing on some paragraphs from Dostoevsky's oeuvre, I elucidate how this can provide food for thought on Desmond's reassessment of the proofs of God's existence from a metaxological point of view. Finally, my reading of Desmond will culminate in drawing some decisive differences between the metaxological approach and so-called 'Light Religion' with regard to the desire for the divine (John Caputo).

Invited Workshop 9 – Christian Philosophy and Mathematics

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Christian Philosophy and Mathematics

Danie Strauss

This presentation sets out to investigate the implications entailed in the presence of diverse trends within mathematics. The significance of Christian philosophy for mathematics requires a non-reductionist ontology which acknowledges – as an alternative to the one-sidedness of arithmeticism, geometricism and logicism – another systematic option, namely one in which the uniqueness and irreducibility of number and space (the intuitions of discreteness and continuity as Bernays prefers to designate these basic realities of mathematics) are taken seriously.

At the same time it ventures to account for the unbreakable interconnectedness (mutual coherence) prevailing between the domains of discreteness and of continuity. The idea of Christian scholarship provides the basis for a complex analysis of the meaning of number and space, understood in their *ontic* sense. This task is briefly highlighted with special reference to the analogical basic concepts of mathematics, with reference to the relation between logic and arithmetic and to Dummett's analysis of intuitionism. The basic structure of the inherent circularity present in the claim that mathematics has been fully arithmetized is also succinctly described and the nature of an apparently neutral state of affairs (such as $3+4=7$) is elucidated. The argumentation concludes with three remarks – including the striking confession of Hermann Weyl about the negative effect flowing from the fact that "we are less certain than ever about the ultimate foundations of (logic and) mathematics," and a similar significant remark by Fraenkel et.al. concerning the "third foundational crisis mathematics is still undergoing."

On the reality of mathematically qualified characters and individuals

Dick Stafleu

Whereas Danie Strauss (2011) concentrates his work on the modal aspects, I shall focus this paper on typical individuality in mathematics. I shall argue that mathematical individuals and their characters are almost as real as physical or biotic ones. A realist Christian philosophy accepts as its religious guide-line, that God created the world according to laws which are invariant because He sustains them.

Invited Workshop 10 – Order in Biology

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Biological Order

Jitse M. van der Meer

This paper is about the ontological status of laws of nature as distinguished both from law statements by scientists and moral law. Order in biology is my focus. In biology lawful order and historical development need to be thought together in order to understand the evolution of

