

Herman Dooyeweerd

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Herman Dooyeweerd studied at the Free University of Amsterdam where he earned his PhD in the philosophy of law in 1917. In 1926 he became director of the Kuyper Institute in the Hague, and from there went to the Free University as Professor of Law in 1926. He became a member of the Royal Dutch Academy of Sciences in, and was widely recognized on the continent for his extraordinary erudition.

Although he spent his entire teaching career in the Law School of the Free University, his reputation rests upon his extensive publications in philosophy. Despite the number and depth of these works, these publications are little known for two reasons. The first is that he wrote in Dutch, the second is that both his work and its translation into English was interrupted by WWII. For example, the war markedly delayed the English translation of his 1935 major opus, *Het Wijsbegeerte de Wetsidee*. That work was not completely published in English until 1958 under the title, *A New Critique of Theoretical Thought* (4 vols). It was in this work that Dooyeweerd developed a critique of theory-making and constructed a highly original, systematically non-reductionist, ontology.

In addition to the *New Critique*, Dooyeweerd published two other multi-volume works: *Reformation and Scholasticism in Philosophy* (3 vols), and the *Encyclopedia of the Science of Law* (2 vols). His other books include: *Roots of Western Culture*, *In the Twilight of Western Thought*, *Christian Philosophy and the Meaning of History*, *Political Philosophy*, *A Christian Theory of Social Institutions*, and *The Christian Idea of the State*.

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A number of his articles have been translated and gathered together in a small volume titled *Essays in Legal, Social, and Political Philosophy*, and he authored dozens of others that have yet to be translated.

Though the number of his admirers is still small, interest in his work has been increasing throughout the latter part of the last century and into the present. The articles included in this issue of *Axiomathes* attempt to introduce his thought, first, by sketching his ontology, then by applying it to issues in mathematics, physics, economics, politics, and ethics.