

Process Perspectives



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Seminar Summaries

*Jerry Gill
Sang Yil Kim
Jan Van der Veken
Roland Faber
Timothy Mooney
John Buchanan
Gábor Karsai*



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Process Psychology**
by David E. Roy

Feature Articles



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*Multicultural Conference II
Relational Hermeneutics in a Fractured World*

a relational worldview for the common good

Process Perspectives

The Newsletter of
The Center for Process Studies

a relational worldview for the common good

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The Association for Process Psychology and a Personal History of the Field

By David E. Roy, Ph.D.

One of the many blessings of the 1998 Silver Anniversary Conference was the birth of the Association for Process Psychology. The group made a commitment to meet for an inaugural conference in San Diego, November 12-13, 1999. A small but enthusiastic group gathered in the home of one of the members for more than 20 hours of discussion, reflection, dreams, and mutual inspiration. The meeting quickly became a working



*David Roy at the APP conference
in November, 1999.*

group, reviewing papers for a book of readings and laying plans for the growth and development of the association. It was reported that we have 30 members around the world. About a dozen e-mails from persons interested in the gathering but unable to attend were shared. Approximately 15 papers were reviewed, including papers from last year's conference in Claremont and ones created for the November gathering, with the goal of collecting and publishing papers which show the relevance of process thought to a wide range of areas within psychology (e.g., clinical, experimental, developmental, among others). We enjoyed the chance to share, challenge, and learn from each other. By gathering papers for a publication, we hope to expand our dialogue.

The relationship between process philosophy and psychology has a long history, perhaps as far back as the writing of *Process and Reality*. Certainly there are a number of passages in *PR* that hint at the possible relationship, and not just those pertaining to William James or the dominant occasion. The full history of what we are calling a field has yet to be written. I

know pieces of it, but I know little or nothing about other strands. It would be very helpful if others could share those strands with me so that we can better identify what has been done and by whom.

In my own academic and professional career, I have encountered quite a number of fellow sojourners intent on defining different aspects of this relationship. In 1978, a group of us organized and participated in a small conference with Roger Sperry, the noted neurophysiologist, on the topic of "Process Philosophy, Physiological Psychology and Roger Sperry."

In 1983, Catherine Keller, David Griffin, John Cobb, and others, brought James Hillman to Claremont for a major conference on "Archetypal Process: The Self and the Divine in Jung, Hillman, and Whitehead." This culminated in an excellent publication, *Archetypal Process*, edited and with an extensive in-



*Barbara Keiller passionately
presents her ideas.*

roduction by Griffin.

Bob Brizee, John Cobb, Lenny Gibson, Michael Cowan, Bob Moore, Barbara Keiller, and myself, worked on a conference held at the Claremont School of Theology in 1984. We had another important gathering in Claremont in 1992. This meeting included Mary Elizabeth Moore, Ken Edwins, as well as Brizee, Cobb, Roy, and others. There was much enthusiasm, but no immediate publication. However, three of those articles are due to be published in the journal of *Process Studies* in 2000.

In March of 1996, John Buchanan, along with Stan Grof,

David Griffin, Lenny Gibson, June Watkins, and others, organized and held a major conference on Transpersonal Psychology and Process Thought at the Big House at Esalen Institute.

At the 1998 Silver Anniversary Conference on Whitehead, held in Claremont, there were finally enough people in the field of psychology and psychotherapy to form a true association. Hence, the Association for Process Psychology was birthed. In 1999, another small group of us, including Adam Blatner, Barbara Keiller, John Buchanan, and myself, organized the conference in San Diego.

Despite this long history, there never have been enough papers for a true journal. Efforts to create an edited work have been somewhat scattered and inconsistent. However, the need is there. I continue to meet a large number of people who have at least a



John Buchanan listens carefully to the group's comments about his paper.

passing acquaintance with process philosophy and process theology. So, why has this field not taken off? The reasons include the language of process philosophy, Whitehead's tendency to not impose his system of thought on his students, our culture's tendency to be pragmatic and anti-intellectual, not to mention being deeply steeped in the modern, substantialist, dualistic worldview. Concerning this last issue, George Bernard Shaw was reputed to have said, "I don't know who discovered water, but it wasn't a fish." It is often difficult for us to recognize our dualistic, substantialist worldview because, like fish in water, we are submerged in it. We know something is wrong with the picture, but we do not know how much of it is wrongheaded. Many of us know that the Cartesian dualism is a false dichotomy, for example, but we do not recognize easily where we remain caught up in its frame. When we ask the question, "Is it chemical or psychological in its origin?" we are revealing our dualistic, substantialist mindset.

The fundamental issue and the reason for APP is that there is a strong need for a new worldview that can address in a corrective fashion many of the dilemmas in the field of psychology. These

include the mind-body relationship, the relationship of spirituality to all growth and healing, including psychological, and the problem of a fractured field. We have an important and powerful mission. We must get the word out in a way that will capture people's imaginations and earn their respect.

In doing this, however, we cannot lose touch with what makes us unique, for there is something unique about our field. We must maintain our contact with the source of our inspiration, the awe-inspiring and nearly unmasterable work of A. N. Whitehead. We will always, in my view, be required to have a link with those who are the greatest experts on his work, and virtually none of them are going to be psychologists or psychotherapists. But if we lose touch with the ground of our complexity, the precision of the language and categories and constellation of dynamics that makes up the theory, we lose touch with the inspiration of our uniqueness.

I hope that we can find a way to bridge between the complexity of our source documents and to support and sustain our enthusiasm for making a mark on the field of psychology. I am convinced that if we meet annually for four or five years, publish a quality book of readings (or more), as well as a book of case studies, hold some interesting conferences, and use our political connections, we can begin to influence the field of psychology to the benefit of humankind.

At the November conference, we reaffirmed our desire to meet in Atlanta in November of 2001 for our next conference. Mary Elizabeth Moore and John Buchanan, both from Atlanta, will be meeting soon to lay the groundwork for this. There were tentative plans made to aim for Albuquerque for the third gathering. In addition, we aim to establish an On-line Paper Exchange from the web site and develop a comprehensive bibliography to augment the Center for Process Studies bibliography.

APP is currently setting up an Editorial Board. Persons with a strong background in both psychology and process thought are invited to contact APP concerning this. We are also seeking articles and brief essays for the AAP newsletter, working to update the CPS bibliographies on process thought and psychology and psychotherapy, and working on developing a history of process psychology. Please contact APP if you have anything to contribute to these projects. Finally, APP needs more members and additional help. Memberships requiring regular mail are \$40, with a \$30 membership available for students and those with financial hardships. Email memberships are available at \$25 for regular members and \$15 for students and those with financial hardships.

For further information, please contact David Roy, office@processpsychology.org, 5475 N. Fresno St., Ste. 109, Fresno, CA 93710 (USA) for membership or other information. (559-435-7835, voice-mail, 559-435-1210, fax)



Multicultural Conference II

By John Quiring and John Sweeney

On April 14-15, 2000 in Claremont, CPS hosted Multicultural Conference II. The first multicultural conference, "Living Together with Others," was held in October 1997 and brought together representatives of five ethnic groups prominent in Southern California—African American, European American, Korean American, Latino American, and Native American. For that conference, papers were written by Henry James Young, William Dean, Andrew Sung Park, and Jose Calderon. The second conference emphasized the gender dimension of multiculturalism, by focusing on papers by female representatives of each ethnic group. Presenters were Agnes Moreland Jackson, Mary Elizabeth Moore, Jean K. Kim, Maria-Lourdes Arguelles, and Ines Talamantez. Each presenter was encouraged to respond to issues raised by the male representative of her ethnic group as well as to issues raised by other groups.

The conference began with a presentation by Rev. Homer Noley, a Native American and retired Methodist minister. In "Unity and the Common Good," Noley challenged the view that each ethnic group must give up something for the common good by noting that when one has lost everything, as in the case of indigenous peoples, there is nothing left to give up. Noley also emphasized the importance of the land, especially sacred land, in the lives of Native Americans; this importance needs to be respected in order for there to be real cooperation between the various peoples in this country.

Jean K. Kim's paper, entitled "Is Multiculturalism Good or Bad for Women?," was a response to the papers that Andrew Sung Park and William Dean wrote for the first conference. Kim wondered what happens when gender equality, as professed by liberal governments and cultures such as those in the United States, meets with multicultural respect. Since most of the cultures in the world are still quite patriarchal,

value clashes occur. Drawing on her own experience in, and observations of, the Korean and Korean American communities, Kim noted that respect for cultural traditions is often used as a means of continuing to oppress women. In the discussion that followed, the challenges involved in striving to be both multicultural and gender-equal were discussed from a number of angles; one observation was that there are resources within some ethnic traditions that could encourage gender equality if those resources could be emphasized.

Maria-Lourdes Arguelles began the afternoon session with a response to Jose Calderon's 1997 conference paper in which Arguelles expressed frustration with the old narratives and traditions that classify and categorize. Arguelles spoke of some of her recent travels during which she had encountered wisdom in unlikely places, a wisdom that transcends academics and politics. Arguelles stated that she is searching for ways to go beyond the multicultural divides that currently separate human beings from each other, from other sentient beings, and from the natural world.



Mary Elizabeth Moore and Homer Noley

During her remarks, Ines Talamantez agreed with Homer Noley regarding the importance of the land and of respect; she also echoed Ms. Arguelles' concerns regarding the same old multicultural divisions. Talamantez stated that she had attended many multicultural conferences, had heard the "minorities" speak, but had rarely heard the European Americans' personal responses to the issues being discussed, especially concerning the general topic of multiculturalism. John Cobb, Gábor Karsai, Mary Elizabeth Moore, and William Dean responded to Talamantez's inquiry. John Cobb indicated that he is trying to understand the various perspectives; Gábor Karsai spoke of his involvement with the Romani (Gypsies) in his homeland of Hungary and how the Romani are treated by the dominant Hungarian culture;

Mary Elizabeth Moore spoke of her trying to come to terms with her slave-owning ancestors, one of whom was a prominent confederate general during the Civil War; and William Dean spoke of his desire to move beyond narratives and to move towards specific ways of bridging our ethnic divides and conducting public discourse.

Mary Elizabeth Moore opened the Saturday session with her paper, "Weaving a World." As a case study, she recounted her experience at the 1993 Theology of Creation conference co-sponsored by CPS and the National United Methodist Native American Center. She distilled the lessons of mediation she learned into a set of directions and subsequently applied them in her classes. Then she proposed the following directions for this gathering: commitment, respect, mutuality, sharing wisdom, truth-telling, reflecting, conceptual deconstruction and tentative reconstruction, and celebration. The '93 event radicalized many through its focus on "processing hurt" and "the repair of souls." European Americans learned that they needed to begin a long walk—a weekend of solidarity was not enough. Moore proposed the notion of a complex common good that, like a tapestry, is woven of many strands—ethnic, gender, and species.

Agnes Moreland Jackson discussed William Dean's 1997 paper, "A Nation of Displaced Persons." She took exception to his characterization of one historic American common good, now threatened by separatist multiculturalism, and his project of forming a new "common American story." She questioned his claim that there was an organic wholeness to American culture—one people for whom freedom meant shaping, through conversation, the common good. She questioned his characterization of multiculturalism as disparaging, defying, and splintering an extant common culture. On the one hand, Jackson said, "African Americans aren't interested in a common story.... We don't need it because we never had it, and yet survived." On the other hand, she said that "the heart and soul of human beings is the same all over the world." She said she has "friends across all races, classes, and genders," and "doesn't have time for people who think they're her enemy." She discussed many works of literature and drama by ethnic minorities that bear this out, such as the Korean American and African American play, *Kim Chee and Chitlins*.

The power of this conference was its pedagogy of an ever-deepening rehearsal of wounded feelings. One challenge raised at the conference is how to communicate the findings of such research to the public. A concluding proposal was that out of our multiplicity a new common story may need to be developed by ethnic minorities with European Americans listening. Perhaps a multi-ethnic anthology of coming-to-America stories would be a place to start.

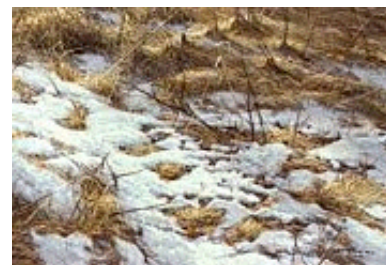


Expressions

art forms with process themes

The Thaw

by Jamelyn Kepros



ice shifts
 breaks-down-small-chunks-crunching
 trapped, isolated by the sun
 pieces and bits begin to melt
 it looks like they're running
 a slippery bit of themselves now forces
 the retreat
 shrinking, white stone slides along
 melting
 but it doesn't disappear
 going down into darkness
 sucked deep by the ground
 sharp edge,
 now melted
 gives into the process
 gives drink to the land
 soon it will turn green
 claimed by a leaf
 the piece of ice
 will sprout
 only to fall with the season
 crumble when brown
 food for the soil
 and again it will happen
 resistance is useless
 sooner or later
 we break down
 Food and Drink for the Earth.

What Process Means to me

by Gábor Karsai

It was an afternoon in late fall. The setting sun illuminated the room with strange light. It was a class, probably quite unusual to an outsider. One could not really discover any purpose behind it other than the mere togetherness of the participants. It was about ourselves, our thoughts. But everyone was in silence. Finally, the teacher started speaking and speaking. I paid attention to the sun, the rhythm of the teacher's voice, the music of his words, filled with meaning beyond language. If I needed to die, I wanted to die listening to these words—I thought; that was a graceful time for death. Instead, life was born. Life in my thoughts, life in the faith in philosophy I had lost earlier. And there was a book from his briefcase, a thick, heavy essence of someone's life. I flipped through it, and felt myself shivering. This was the moment I became acquainted with Whitehead.

Whitehead attracted my attention by his attempt to provide an organic synthesis of the different fields of human interest: science, philosophy, religion, arts, and social thought. His synthesis, however, is a *philosophical* synthesis, and in this regard, it is limited. For these fields can be synthesized from the perspective of arts, religion, or science as well. The broadest synthesis, however, must be an even bolder adventure: a *life-synthesis*. This is not a synthesis of life in something *else* (for example, in philosophy, science, religion, or art), but a synthesis of everything *in* life. The *life-synthesis* of diverse human experiences thus combines all these fields in the way of life itself. The synthesis is a permanent, ongoing *life-activity*. It is not a reflection on life, but life itself. I have found heroes other than Whitehead who also have helped me to make steps toward this ideal. Andrei Tarkovsky, the late Russian film director, expresses the synthesis of life in images through the language of cinema. He provides an artistic synthesis that is also religious in many ways. It discloses the very essence of salvation. Arvo Pärt evokes a similar experience of synthesis in the language of music. Whitehead, Tarkovsky, and Pärt, masters of time and process. Yet their syntheses are not life itself, only representations of it that may call for life.

The *Rig Veda*, India's most ancient scripture, provides a religious synthesis of life. This is close to a genuine life-synthesis, thanks to its deep ritual character. At the time of its sages, it was certainly a life-synthesis. Today, however, it is hard to imagine that it would function in the same way. This synthesis describes a Creator God who falls apart in the process of creation. Creation is thus defined as a sacrifice on God's side. The World, however, re-creates God by constructing a fire-altar (Agni) in the shape of a bird. Having been thus constructed, the bird rises to the heavens and becomes the re-created God. The ritual of constructing a fire-altar is literally a re-creative act, conceived as sacrifice on the human side. God's sacrifice is compensated by another sacrifice. This is the law of the universe. We participate in God's creation and sacrifice. This is our sacred mission. This is the way God saves the World and our souls—through our actions.

Gandhi is someone who completely understood the importance of life-synthesis as it is to be achieved in our age. He synthesized philosophy, religion, ritual, art, social thought, and political and economic activity *in life itself*. His life was Truth, which did not require anything other than itself in order to be justified. For me, this is the ultimate meaning of process. Process is to achieve the purest moral character that is possible for a human being. Process is not a value-neutral metaphysical description of the universe, not merely aesthetical enjoyment, not life-independent scientific truth, but moral advance. The inner essence of the universe is to work out this moral character; in other words, to develop a beautiful, good and wise God in the ongoing process of our re-creative activities. Not metaphorically, not in a figurative sense, but in the most concrete and most real way that is possible. In the way we live. Not only in our minds, but also in our concrete, ordinary acts, as we relate to nature, each other, and ourselves. Philosophy, art, religion, ritual and everyday activity join here. Moral life-activity that re-creates God—this is the ultimate meaning of process for me.



Relational Hermeneutics in a Fractured World

On February 25 - 26, 2000, the Center for Process Studies and the Department of Religion of Chapman University sponsored "Relational Hermeneutics in a Fractured World: The Reality-Quest at the Turn of the Millennium," a conversation on hermeneutics among process-relational, feminist, and other postmodern thinkers. Interpreters of culture, religion, scripture, and law came together with the goal of making process hermeneutics, feminist hermeneutics, legal hermeneutics, and other kinds of postmodern interpretation intelligible to each other in the conviction that each perspective is engaged in a common quest for alternative and emergent criteria for the act of knowing. The following papers were presented:

William A. Beardslee, Center for Process Studies, "Ethics in Postmodern Hermeneutics"

Roland Faber, University of Vienna, "Towards a Hermeneutics of the Unique"

Ronald L. Farmer, Chapman University, "The Christology of the Apocalypse Reconsidered"

Catherine Keller, Drew University Theological School, "The Goodnatured Monster: Hermeneutics and the Ocean of Heteroglossia"

David J. Lull, Wartburg Theological Seminary, "Elusive Biblical Boundaries: The Bible, Same-Sex Sex, and Love"

Luis Pedraja, Perkins School of Theology, "Postmodernism, Alterity, and the Hispanic Other"

Tina Pippin, Agnes Scott College, "Early Christianity Seen from Vampire Studies"

Russell Pregeant, Curry College and Andover-Newton Theological School, "Treating the Text as Subject: Violence, Human and Divine, in Matthew"

David Tracy, (presented by W. A. Beardslee), "The Unexpected Power of the Form—Principle in Hermeneutics and the Divine Forms for Naming and Thinking God in Theology"

Howard Vogel, Hamline University School of Law, "The Possibilities of American Constitutional Law in a Fractured World: A Relational Approach to Legal Consciousness and Hermeneutics"

Carol Wayne White, Bucknell University, "Postmodern Religious Discourse"

Respondents included Anne Daniel, David Ray Griffin, A. K. M. Adam, and Anthony Arnold, in addition to presenters.



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Interconnections

News from around the world

The Whitehead Society of Korea

The Whitehead Society of Korea (Young-Hwan Oh, President) held its fourth annual conference on February 12, 2000 at Methodist Theological Seminary in Seoul, Korea. The topic of the conference was "Whitehead and Religious Experience." Insok Ko and Chang-Ok Mun moderated the conference and about 50 people attended. Papers presented were "Abstractness of Actual Entity in the Organic Philosophy of Whitehead" by Sang-Tae Park, "Religious Experience: Speculative Self-Consciousness of Christological Event—On Speculative Religious Experience of A. N. Whitehead" by Jae-Jin Kim, and "Zen-Thought in Whitehead's Philosophy" by Gomok. After each presentation responses followed by Sang-Kyun Choi, Wangshik Jang, and Tae-Ho Lee, respectively. The next annual conference on "Whitehead and Contemporary Philosophy" is planned to be held in February 2001 at Kyungsang University in Jinjoo, Korea.



Process-Philosophy Listserv

You are invited to join a very active Process Philosophy internet discussion list. It is FREE and open to the discussion of all topics pertaining to the study of Process Philosophies. A certain focus inevitably falls on Whitehead and Hartshorne, but the possible topics are as inclusive as the interests of these two thinkers.

Visit them on the web at:

<http://www.mailbase.ac.uk/lists/process-philosophy/>

To join, send the command:

JOIN PROCESS-PHILOSOPHY [First name] [Surname]
on a line by itself to Mailbase@mailbase.ac.uk

The mailbase is an automatic list service software program. It will note your electronic address and return a welcoming message to you along with a list of commands with which to control your participation in the discussion group.



Introducing the CPS Whitehead Society

The Whitehead Society has been established to recognize those who support the Center for Process Studies by making a planned gift to benefit the on-going work of the Center. Membership in this honorary society is offered to those people who give a bequest, a gift annuity, a charitable remainder trust, retirement plan assets, or life insurance.

Named in honor of Alfred North Whitehead, a major twentieth-century transdisciplinary philosopher whose work integrated science, religion, and social thought, the Whitehead Society recognizes donors who support the on-going and future work of the Center for Process Studies to promote Whitehead's original relational philosophy.

All of you who support the Center with your memberships and donations are part of the greater web of relationships about which Whitehead wrote. Those of you who make a planned gift are invited to be part of the Whitehead Society and join the circle of donors who are enabling the Center to continue to work for the common good in this new century and beyond.

Those who are interested in making a planned gift and becoming a member of the Whitehead Society, please contact David Nienas in the CST Planned Giving Office at 800-626-7821 x 1209.

Jerry Gill

by Gábor Karsai

Polanyi's Postmodern Philosophy

On February 3, 2000, Dr. Jerry Gill gave a lively presentation on Michael Polanyi's postmodern philosophy. He concentrated on work done for his recent book, *The Tacit Mode: Michael Polanyi's Postmodern Philosophy*, published in David Griffin's SUNY Series in Constructive Postmodern Thought.

According to Gill, Polanyi's basic idea can be understood through the concept of "tacit knowledge." Polanyi made two fundamental distinctions: the distinction between "focal" and "subsidiary" awareness and the distinction between "conceptual" and "bodily" activity. Concerning this first distinction, subsidiary awareness deals with things as wholes, while focal awareness "focuses" on parts. Gill gave the example of speech. When we say something, we focus on the meaning of what we are saying, and not on the vocabulary or the grammar. The meaning thus falls under focal awareness, while the grammar and the vocabulary remain in the territory of subsidiary awareness. Concerning the second distinction, between "conceptual" and "bodily" activity, an example of bodily activity is the activity of an athlete who does not think of what he or she is doing, only acts. A mathematician, on the other hand, is engaged in conceptual activity while his or her bodily activity is seriously restrained. There are thus two major dimensions of human experience, one is "awareness," and the other is "activity."

The next step in the presentation came when Gill explained the interaction between the four components described. This leads to a third dimension of human experience, *cognitivity*. The interaction of focal awareness and conceptual activity yields "explicit knowing," which is one pole of *cognitivity*. In this field of knowledge, such concepts and notions as objectivity, definitions, identification, facts, inference (deductive and inductive), etc., are emphasized and preferred. This is the domain of sciences; subjective values, intuition, etc. are excluded. The interaction of subsidiary awareness and bodily activity, on the other hand, yields "tacit knowing," which is the other pole of *cognitivity*. Such notions as skills (for example, driving a car, riding a bicycle, learning to swim, and so on), language acquisition, recognition of people, etc., belong to this type of knowledge.

In Gill's formulation, explicit knowing means, "knowing that" (propositions), while tacit knowing means "knowing how." Tacit knowing refers to the kinds of knowledge in which you can learn how to do things only by doing them. Gill gave the example of 5-year-old kids who are experts in their native language. They learn their native language by speaking it and they do not make syntax errors. Gill stated that we need to speak to our children as if they understand us, otherwise they will never understand us.



Jerry Gill (right) and David Griffin (left) discuss the seminar.

Michael Polanyi wants to say two important things by using these distinctions. First, that there is such a thing as tacit knowing, and second, that it is more important, more basic, than other types of knowledge. In the philosophy of science, for example, the way of acquiring knowledge was described as first observing facts, then creating hypotheses, and finally trying to falsify these hypotheses. In this description, however, we abstract from tacit knowledge. Gill called it the "bifurcation of knowledge," and added that this fallacy can be seen in theology as well. Gill warned us not to conceive of Polanyi's distinction between explicit and tacit knowing as a bifurcation of knowledge. These two kinds of knowledge constitute a continuum of *cognitivity* with two extreme poles rather than a sharp distinction.

During the session that followed, seminar attendees asked Gill questions concerning the tenability of the diagram he used during his talk, which had an axis for the distinction between "focal" and "subsidiary" awareness and another for the distinction between "conceptual" and "bodily" activity. Questions concerned the relation between his diagram and the place of direct perception, intuition, imagination, poetry and music in the scheme. Gill drew a fourth dimension in the diagram, which he called the dimension of "metaphor," in which the above-mentioned notions could be placed. There were also questions regarding the relationship of Polanyi's postmodern philosophy and theory of knowledge to Whitehead's philosophy. Gill pointed out that Whitehead's notion of causal efficacy can be related to Polanyi's ideas of tacit knowledge.

Sang Yil Kim

by Sung Sohn

A Process View of Self-Reference

It is known that certain cultures produce certain styles of thought. If this is the case, then, do Eastern people think differently than Western people? What is the ground of their knowledge? How do they formulate logical expressions concerning God and God's presence in the world? On February 10, 2000, Dr. Sang-Yil Kim, a professor at Hanshin University of Korea, addressed these questions in his seminar, "A Process View of Self-Reference: A Mythological and Logical Approach."

Kim examines the root of the thinking process of the human mind and the history and formulation of the logic of Eastern and Western peoples. He developed a process view of epistemology and explored the logic of the Korean word "Han," which embraces meaning of both ends, ranging from One (or Part) to Many (or Whole). He argued that self-reference is at the core of knowledge in the thinking process by developing the idea of Erich Fromm, the 20th century psychoanalyst who distinguished two kinds of logic: Aristotelian logic in Western ways of thinking and Paradoxical logic in Eastern ways of thinking.

Kim considers self-reference to come from the earliest logic of the stories of Uroboros and Narcissus. Uroboros is represented by the symbol of a serpent that bites its tail, making a circle, and Narcissus is a Greek mythological being who kills himself after he has fallen in love with his own image. Kim considers these to be forms of primitive self-referential logic that influenced Socrates' teaching, "know thyself." The process of self-reference can draw people in two directions: either the Narcissistic way of self-destruction or the way of self-enlightenment that is exemplified by the Socratic and Buddhist approaches.

Kim distinguishes the enlightenment way of self-reference in two types: A-type logic (A-logic) and E-type logic (E-logic). According to Kim, A-logic is the predominant thinking process of Western logic that was generated by Aristotle and promoted by Thomas Aquinas. In contrast, E-logic refers to the ways of thinking of Epimenides, Eubulides and Eckhart. Kim explains that the two types of logic have been in conflict with each other in Western philosophical

traditions. A-logic has been associated with Western culture, Christian orthodoxy, and male characteristics, whereas the E-logic has been associated with Eastern culture, heretics, and female characteristics. A-logic has shaped our modern industrial mind. Kim emphasizes that E-logic has also influenced several branches of modern science, including Whitehead and his philosophical development.

Kim argues that self-reference can be obtained through the use of paradoxical E-type logic. He emphasized that this

E-logic could provide the momentum for the construction of interdisciplinary work in the modern world. Kim criticizes Western tradition that has disregarded the paradoxical side of self-reference as irrational, useless, and dangerous. According to Kim, the process of self-reference can be progressive if it goes through dialectical stages of Truth, Falsity, and the harmony of these two polarities.

Kim recognized two references as necessary for the optimal perception and conception of logic as he reflected on his military experiences of learning what was required for

good aim in firing a gun. The two references come from understanding the layers between sight as self-reference and foresight as other-reference. According to Kim, the Whiteheadian actual entity is created by self-reference that comes from two references: self and other. Self-reference comes from self-identity while other-reference comes from self-diversity. Kim recognizes self-reference as a 'becoming' or self-creative process. He views the actual entity as nothing but "the all-embracing relations."

The paradox of logic, for Kim, has been a bridge connecting the concept of Han to the concept of God and the world within process philosophy. Kim views the category of the Ultimate in Whitehead's philosophy as the unity of many. It is the thesis of relational theology that unites the concepts of One and Many together: The Many become One and the Many are increased by One. It is in the formation of solidarity that an actual occasion cannot be divorced from the whole. I think Kim demonstrates well how self-reflection can shape our life as we discipline ourselves through various stages of self-reference.



Jan Van der Veken

by Scott Jansen

Towards an Integrated View on the Whole of Reality: The Worldviews Project

On February 15, 2000, Dr. Jan Van der Veken spoke about his work with the “Worldviews Project.” He began by describing the formation and the methodology of the project. Then he outlined some of the key elements of consensus that have been formulated by the project. After the break, he fielded questions from the audience, most of which pressed him to explain his understanding of God’s place in his metaphysical model.

The project began in Belgium in the mind of Leo Apostel, whom Van der Veken described as a very open-minded atheist. Apostel gathered leading thinkers from a wide variety of fields (spanning science, philosophy, and religion) and encouraged collaborative contacts with a multitude of Centers such as the Center for Process Studies.

One key metaphor is a house comprised of many rooms. Just as the various rooms have different functions, so the various interests (science, philosophy, religion, aesthetics) developed in various cultures serve different functions. The rooms in a house should be coordinated for an integrated use even though they remain distinct. Likewise, the Worldviews Project seeks to find common ground for partial integration among the various human interests without reducing them all to a single vision. This careful balance between integration and respect for pluralism was a major theme. A second metaphor used to drive this point home was mapmaking. Different maps can be used to correct one another, but, since they serve different purposes, there can never be a single map for all circumstances. “The Worldview Project is in principle anti-reductionistic.”

Another theme discussed was the “Kantian bias” of European thought, including that of the Project. Van der Veken stressed that “all language about our world is metaphorical,” i.e., language describes the actual world only as it is understood by human concepts. This “transcendental turn” is a fundamental premise for the members of the Project.

On the other hand, Van der Veken also believes in a principle of continuity applying to different levels of reality (e.g., the atomic, the pre-biotic, the psychological level, etc.) Hence, what we find at more complex levels of existence emerges from

the lower levels in a continuous fashion. This “continuity theory” is important in understanding the worldview that he advocates. His model is related to the work of Karl Popper and John Eccles in that he describes three “layers” of reality: World 1 (the material universe), World 2 (the psychic world), and World 3 (the world of culture). Thus, human consciousness belongs to World 2, though it emerges from World 1 and is productive of World

3. The boundaries between the various worlds are “dotted lines,” and the interactions between them are extremely complex. However, Van der Veken explicitly rejected Cartesian dualism and acknowledged that some form of “information sharing” or “interiority” occurs at all levels. He rejected the word “feeling” for the lower levels, though he accepted Whitehead’s use of “prehension” (although he suggested that Whitehead’s language was too idiosyncratic to be of

widespread practical use).

Van der Veken also discussed the Anthropic Principle, saying that the facts are clear, but the interpretation is quite ambiguous. Hence, it is true that the universe is very well suited to produce human life and that any minor alteration would have eliminated our potential existence, but it is not clear that this results from any intentionality.

Thus, the stage was set for the audience to ask about God, and they did. Van der Veken adamantly opposed the notion that there would be a “World 4” that would be the locus of God. In other words, he stressed that God is not “a being among a plurality of beings.” Rather, he felt that a more Spinozistic view was necessary, and that the “God-question” should not take the form, “Is there a being such that ‘God’ applies uniquely to that being?” Rather, his worldview required a different question: “Is reality as a whole such that the use of religious words such as ‘God’ is more appropriate than impersonal words such as matter or nature?” When asked about the directionality in evolution, his response was that such clear trends in history do not require “a being” as a causal agent. This is related to his assertion that the “phenomenological turn” and Heidegger’s criticism of the ontological structure of Western metaphysics must be taken very seriously in European thought.



Jan Van der Veken (left) with Phil James



Roland Faber

by Gábor Karsai



The Infinite Movement of Evanescence

On February 22, 2000, Roland Faber, professor of systematic theology at the University of Vienna, Austria, gave a paper titled, “The Infinite Movement of Evanescence: A Relativist Analysis of the Pythagorean Puzzle in Deleuze, Whitehead, and Plato.” Faber’s paper consists of six parts.

The first part presents a preliminary discussion of three notions in relation to Deleuze, Whitehead and Plato. These notions are Pythagorean Region, Pythagorean Puzzle, and Pythagorean Turn. “Pythagorean Region” is “*that* ‘region’ of being, of thought, ... that cannot be seen and looked at directly, but that rather hides within its *presence*—like Plato’s sun.” “Pythagorean Puzzle” is the “infinite movement of evanescence” towards the enigmatic center of this Region. In Faber’s words, “What Deleuze found in the ‘Pythagorean Region’ uncovers an original wildness of the becoming world.” As I understand it, this wildness is the “infinite movement of evanescence.” In other words, this is Deleuze’s notion of Difference. “Pythagorean Turn” is the philosophical turn towards the Pythagorean Region. According to Faber, Deleuze dwelt within this Region, he did not have to turn towards it. Plato and Whitehead, however, did make such a turn in their later philosophies. Plato’s “Pythagorean Turn” is expressed in his lost lecture “On the Good.” Whitehead’s turn constitutes his final philosophical shift, realized in his two last articles written in 1941: “Mathematics and the Good” and “Immortality.” According to Faber, Whitehead’s “Pythagorean Turn” has not been discerned among Whiteheadians.

In the second part, Faber discloses the “Pythagorean Region” in Deleuze’s thought, and discusses key terms used in Deleuze’s philosophy, such as event, virtuality, Difference, and fold. The notion of Difference is probably the most important one. As Faber states, Difference is “a process of affirmative *self*-differentiation of the Difference.” This is the “ultimate difference in itself,” the “ultimate ground of being.”

In the third part of his paper, Faber discloses the Pythagorean Region in Whitehead’s thought. First, he discusses the foreshadowing of this region in Whitehead’s main works and then the actual Pythagorean Turn in the 1941 articles. In these papers, Whitehead’s ultimates are *unbound- edness* and *limitation*. As Faber states, “the universe is created by the *interference* of ‘infinity’ and ‘finitude’.” Whitehead’s earlier ultimate principles (the Plural World,

Creativity, Ideas, and God) can be expressed in these new terms. Whitehead’s Pythagorean Puzzle lies in the question of how Mathematics and the Good belong together, that is, “how patterns relate to the actual world of passing facts.” According to Faber, it is in this relation that the Pythagorean Puzzle opens up for Whitehead.

In the fourth part of his paper, Faber discloses the Pythagorean Turn in Plato’s late philosophy, in his lost lecture “On the Good.” Faber discusses Plato’s standard position on ideas in the middle dialogues, and turns to his break with it, especially in *Parmenides*. Then, Faber discusses how Plato constructs a Pythagorean Region in his late works. Plato’s conclusion is that there are two ultimate principles, “Unity” and “the Great and the Small,” that is, “Limit” and “Unlimited,” respectively. Both the forms and the sensible things are finally composed of these principles. Furthermore, Unity is the Good, that is, the Good is not an idea anymore. Finally, Faber discusses the core of the Pythagorean Puzzle in Plato’s philosophy, and detects it in the famous “third man” problem and its solution.

In the fifth part of his paper, Faber returns to Whitehead, and discloses the core of Whitehead’s Pythagorean Puzzle, the infinitely moving interplay of Infinity and Finitude. Then Faber discusses the major consequences of this position for the earlier principles of Whitehead’s philosophy of organism. He examines such terms as unity, potentiality, creativity, and God — the four ultimate principles of Whitehead’s earlier works — saying that Whitehead *reconstructed* them in terms of the interplay of Infinity and Finitude. As Faber emphasized, this reconstruction *is* the Pythagorean Puzzle in Whitehead’s thought.

In the sixth and final part of his paper, Faber returns to Deleuze, and discusses Deleuze’s philosophy in light of previous investigations. Faber argues that unity is Difference in Deleuze, and this provides an “orgiastic,” rather than an “organic” ground of being. As Faber states, “The *difference of the ground* pushes the extreme forms of the small and the large to *collapse* into the infinite.”

Faber ends his paper with an astonishing remark: all three thinkers mentioned in his paper, that is, Plato, Whitehead, and Deleuze, never credited Pythagoras for their discovery. The Pythagorean Puzzle thus seems, to Faber, “to be *included* in its own movement of evanescence.”



Timothy Mooney

by Clint Combs

Pathways of Process: Derrida, Whitehead and the Critique of Essentialism

The premise of Timothy Mooney's seminar paper, presented on March 23, 2000, is that Whitehead and Derrida are united in the belief that essentialism has been one of the greatest errors of philosophy. Mooney, College Lecturer in Philosophy at the University College in Dublin, Ireland, argued that Whitehead and Derrida oppose a remarkably similar type of essentialism, and, though Whitehead's cosmology seems to have vestiges of essentialism within it (eternal objects, primordial nature of God, and the initial aim), Whitehead's cosmology can be interpreted and/or modified in such a way that it can meet these likely deconstructive objections.

Whitehead's primary challenge to essentialism relates to the dominant conception of substance. Whitehead's cosmology runs counter to the Cartesian view that the material universe is composed of a multitude of disconnected substantial things, each of which require nothing but itself in order to exist. Whitehead's argument denies the simple location of material substance in favor of a doctrine of internal relations. Additionally, Whitehead denies that there are any fixed or determined essences that underlie accidental properties and changes.

Derrida also challenges the notion of an underlying ground (what Derrida refers to as the *centre* of a *structure*) that is, itself, beyond time and change. For Derrida, every structure (also referred to as a *text*) involves a continuous *play*. Appealing to Christopher Johnson's work on systems theory, Mooney points out that there is no part of a structure that is not itself involved in this play. In systems theory, it is noted that any input or code is susceptible to change by the workings of the system. In short, there is no part of the system that is itself, not affected by a process of feedback.

With these critiques of essentialism as his starting point, Mooney begins to challenge Whitehead from a Derridean perspective. His challenges focus on the vestiges of essentialism present in certain conceptions of Whitehead's cosmology. The first challenge deals with the eternal objects and their home in the primordial nature of God. The second focuses on the problem of the initial aim, and the "difficulty of how actual entities in the world could ever apprehend a di-

vinity that does not provide data through perishing."

Whitehead's critique of Platonic idealism found in *Process and Reality* begins to address the first challenge, and Lewis S. Ford's "The Creation of 'Eternal Objects'" takes his line of reasoning even further, suggesting that it is not even necessary to posit the primordial nature of God. Mooney points out that Whitehead finds the notion of immutable forms existing over and above the physical world to be problem-

atic. In *Process and Reality*, Whitehead turns Plato on his head, arguing that eternal objects are second in importance to actual entities, and only exist through the latter. Ford continues this line of thought by offering a view that explains the eternal objects as being *emergent* from the world itself. Ford abandons both ideas of the unrealized eternal objects and the primordial nature of God.

Donald Sherburne's work, "Whitehead without God," offers a reply to the second challenge. Sherburne argues that the proximity of

the immediate past makes it dominant for the present occasion. Sherburne uses this feeling of dominance, rather than an initial aim provided by the primordial nature of God, to explain the vector character of the subjective aim. Additionally, Mooney argues that, for Whitehead, an actual entity's subjective aim is only broadly teleonomic; its final determination is not fixed from the outset, but is itself formed as part of the process of becoming. The initial aim, like the past in general, only conditions, but does not determine the final determination of an actual entity.

As Mooney notes, there is a complication here as well as a possible Whiteheadian challenge to vestiges of essentialism in Derrida. For as Whitehead stated in *Adventures of Ideas*, an actual entity does not simply arise "out of a passive situation which is a mere welter of many data," but is rather partially self-creative. Conversely, according to Mooney, Derrida sees change in purely efficient terms, as the passive result of the play within a structure rather than as a self-creative act. Mooney suggests that a Whiteheadian might challenge Derrida on this issue, but he leaves this challenge for another time.



John Buchanan

by Leann Long



Whitehead and Transpersonal Psychology

On Tuesday afternoon, March 28, 2000, John Buchanan spoke on “Whitehead and Transpersonal Psychology.” He organized his talk around three major topics: (1) defining transpersonal psychology and his place in it, (2) describing how process philosophy can contribute to the understanding and integration of phenomena from transpersonal psychology, and (3) describing how transpersonal psychology might enrich process thought. Under the first topic, Buchanan described the field of transpersonal psychology in terms of its interest in experiences beyond the normal range, specifically interest in psychic phenomena, mystical experience, meditation, near-death experiences, and altered states of consciousness. He stated that the major influences on his approach to transpersonal psychology include, on one side, Stanislav Grof and Ken Wilber and, on the other side, A. N. Whitehead. He also described the vast range of research interests within transpersonal psychology, including shamanism, alien abduction phenomenon, astrology, out-of-body research, and holotropic approaches to mood disorders. Concerning holotropic approaches, Buchanan discussed Grof’s use of holotropic breathwork in workshops as a means of accessing healing properties in the psyche.

A second topic of Buchanan’s seminar concerned possible contributions of process thought to the understanding and integration of phenomena of interest to transpersonal psychology. Buchanan described process thought as the most adequate basis he had found for understanding the phenomena of transpersonal psychology. Nonordinary states of consciousness, for example, can be understood within the system of Whitehead’s notion of concrescence. Buchanan described this in the following statements:

‘The Unconscious’ in every moment is the Universe flowing into conscious awareness. This flow is ‘regulated’ by ego structures understood as habitual structures in the patterns of contrast in the enduring individual. Nonordinary states interrupt or release these habitual patterns or structures, allowing novel experiences to unfold.

Buchanan connects this unfolding with heightened access to feelings in the mode of causal efficacy, seeing this as the basis for Whiteheadian understandings of nonordinary states. These states can be encouraged to break through usual ego patterns by directly increasing psychic excitation through

psychedelics, dancing, chanting, and holotropic therapy. Alternatively, Buchanan believes that these states can “be produced by quieting the conscious mind and thus making the ego structures more porous to feelings in the mode of causal efficacy.” Examples of this include types of meditation, sensory deprivation, and vision quests.

Buchanan described three results of heightened access to feelings in the mode of causal efficacy: (1) Heightened intensity and depth of normal perception and awareness (God as immanent, Nature as inspirited, the World as alive); (2) A new mode of perceptual access to other entities (telepathy, mystical experiences of God); and (3) Direct awareness of metaphysical structures of reality itself. In relation to mysticism, Buchanan explains that, if a part of what we are feeling in every moment is God, then mystical experience becomes a real possibility. Moreover, this understanding affects how mundane forms of experience, such as the experience of sitting on a chair, are understood. However, Whitehead’s system also provides an explanation for why experiences such as telepathy are not a constant aspect of conscious awareness. Altered states of consciousness strongly interrupt habitual patterns. Buchanan used the image of a kind of sieve that tends to allow habitual patterns to flow through while repressing other things. Altered states of consciousness are understood as altered structures of integration in concrescence. Meditation can influence a weakening of higher levels of consciousness allowing for a more direct influence of causal efficacy, an increased sense of connection to the past. There is a necessary and beneficial limitation to how we feel the universe, but Buchanan feels that this emphasis has been taken too far and there is a benefit to be gained from greater openness to causal efficacy.

Buchanan also described ways in which transpersonal psychology can enrich process thought. First, transpersonal psychology can enrich process thought through its emphasis on experiential method and phenomenology of spiritual experience. Second, the methods of transpersonal psychology lead to evidence supporting Whitehead’s understanding of prehension and God as an actual entity. For example, transpersonal experience can provide a direct sense of awareness of the metaphysical structure of reality, the many becoming one, the underlying flow of experience.



Gábor Karsai

by John Sweeney



The Concept of Creator God in the Rig Veda

On Thursday, April 6, 2000, “The Concept of Creator God in the *Rig Veda*” was the subject of a presentation made by Professor Gábor Karsai. Professor Karsai is a visiting scholar from Hungary at the Center for Process Studies and has been with the Center since September 1999. (Please see the visiting scholar report on page 20.)

Karsai delivered a presentation that began with a brief Vedic invocation of Agni (a Vedic God of Sacred Speech) and a quotation from Whitehead’s *Modes of Thought*. He then spent most of the presentation giving the audience an elementary lesson in Vedic religion and demonstrating some of the characteristics, as the title of the presentation promised, of the Creator God as found in some of the hymns of the *Rig Veda*. A handout containing both the hymns being analyzed and other Vedic related material was available for each member of the audience. Karsai also indicated some similarities of this Creator God with a Whiteheadian concept of God.

According to Karsai, one of the key distinctions related to God in the *Rig Veda*, the oldest of Indian religious and philosophical texts, is between *sat* and *asat*. In Sanskrit, *sat* carries the meaning of “actuality,” and *asat* the meaning of “potentiality.” Potentiality is the stage of “beginning,” before any actual creation, which is the stage of actuality. Concepts related to this potentiality include the notion of a potential God and the material source of the universe similar to the Western notion of prime matter. In the *Rig Veda*, there are many names for the Divine (e.g. Agni, Daksa, and Prajapati), and in many of these references, God is associated with the activity of creating, as part of the development of *sat*. God is the activity of will and emerges through mental exertion (*tapas*). However, the Divine does not create *ex nihilo* but rather from prime matter. This prime matter is described as “waters, the bottomless deep.” The Vedic notion of prime matter is also an active principle, expressed by such concepts as creative power (*maya*), which is similar to Whitehead’s notion of creativity.

Another aspect of the Creator God in the *Rig Veda*, as described by Karsai, involves the linked notions of creation-sacrifice-re-creation. God’s interaction with prime matter

yields an actual world; the God then falls to pieces and is restored by human beings. This process is demonstrated in the Agni (Fire Altar) Ritual in which an elaborate structure, including an altar in the shape of a bird, is constructed, and different sacrificial rituals are performed. This ritual symbolizes God’s sacrifice for the world along with the re-creation of God by that same world. Creation-sacrifice-re-creation is an ongoing process.

This ongoing process of creation-sacrifice-re-creation is one of the similarities that Karsai finds between Whiteheadian thought and the hymns of the *Rig Veda*. The interdependence of the World and God — portrayed in Whiteheadian thought through the World’s contribution to God through God’s consequent nature and God’s to the world through God’s primordial nature — is very similar to the Rig Vedic notion that in every moment we should act to re-create the God who sacrifices so that creation can occur and endure. Another similarity involves the Rig Vedic notion of “seed placers” and the Whiteheadian notion of “eternal objects”. Both concepts refer to that which gives form to the actuality that emerges out of the “bottomless deep”.

Some of the topics addressed in the discussion period included the importance of pronunciation in conveying meaning, the frequency of water and darkness imagery in cosmogonies, the shift in meaning of *maya* from creative power to illusion, the notion of the sacred riddle (*brahman*), the development of the notions of Brahman and Atman, and the linked notions of creation-sacrifice-re-creation. The relationship of these linked notions to Christian ideas of salvation was discussed, with Karsai suggesting that the Christian notion of salvation is both more passive and more focused on human souls than is the *Rig Vedic* notion which focuses human activity in helping the re-creation of God and thereby of the World. This led to further discussion of how persons might live in ways that reflect the Vedic notions of creation-sacrifice-re-creation. Karsai noted that his study of philosophy is directly connected with his search for concrete, everyday practices that will contribute to the “re-creation of God”.



Recent Publications in Process Thought

- Barbour, Ian G. *When Science Meets Religion*. San Francisco: Harper San Francisco, 2000.
- Bellantoni, Lisa. *Moral Progress: A Process Critique of MacIntyre*. Albany: State University of New York Press, 2000.
- Birch, Charles. *Biology and the Riddle of Life*. Sydney: University of New South Wales Press, 1999.
- Brown, Jason W. *Mind and Nature: Essays on Time and Subjectivity*. Philadelphia: Whurr Publishers, 2000.
- Chapman, J. Harley and Nancy K. Frankenberry, eds. *Interpreting Neville*. Albany: State University of New York Press, 1999.
- Cloots, André and Santiago Sia, eds. *Framing a Vision of the World: Essays in Philosophy, Science and Religion*. Leuven: Leuven University Press, 1999.
- Cobb, John B., Jr. *The Earthist Challenge to Economism: A Theological Critique of the World Bank*. New York: St. Martin's Press, 1999.
- Cobb, John B., Jr. *Transforming Christianity and the World: A Way beyond Absolutism and Relativism*. Maryknoll: Orbis Books, 1999.
- Faber, Roland, *Prozesstheologie. Zu ihrer Wuerdigung und kritischen Erneuerung* Matthias Gruenewald Verlag: Max-Hufschmidt-Str. 4a, D-55130 Mainz, 2000.
- Ford, Lewis S. *Transforming Process Theism*. Albany: State University of New York Press, 2000.
- Hartshorne, Charles and Reese, William L., eds. *Philosophers Speak of God*. Amherst, NY: Prometheus Books, 2000.
- Haight, John F. *God after Darwin: A Theology of Evolution*. Boulder: Westview Press, 2000.
- Granville C. Henry. *Christianity and the Images of Science*. Macon, GA: Smyth & Helwys, 1998.
- Roy, David E. *Toward a Process Psychology: A Model of Integration*. Fresno, CA: Adobe Creations Press, 2000.
- Suchocki, Marjorie Hewitt. *The Whispered Word: A Theology of Preaching*. St. Louis: Chalice Press, 1999.
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- Ford, Lewis. *Transforming Process Theism*. Albany: State University of New York Press, 2000.
- Gier, Nicholas F. *Spiritual Titanism: Indian, Chinese, and Western Perspectives*. Albany: State University of New York Press, 2000.
- Gill, Jerry H. *The Tacit Mode: Michael Polanyi's Postmodern Philosophy*. Albany: State University of New York Press, 2000.
- Griffin, David Ray. *Religion and Scientific Naturalism: Overcoming the Conflicts*. Albany: State University of New York Press, 2000.

There are several more books in the works, including the third volume in Frederick Ferre's trilogy.

CPS Remembers

GEORGE S. NORDGULEN

by David Ray Griffin


George Nordgulen died April 28, 2000 at the age of 67, while visiting family and friends at his childhood home near Deer Lodge, Montana. The cause of death was a cerebral hemorrhage. His wife, June, reports that it occurred in the town nearest the creek where George, who had been suffering from atrial fibrillation, had told her last year that he wanted his ashes scattered.

George, who was born in Massachusetts in 1933, had moved to Montana at an early age. After completing high school there in 1952, he went to Northwest Christian College in Eugene, Oregon. He married June Boyce of Florence, Oregon, in 1954. After he received his B.Th. from NCC, they moved to Enid, Oklahoma, where George earned a B.A. in philosophy from Phillips University and a B.D. from Phillips Seminary. After serving a church back in Oregon—George had become an ordained minister of the Christian Church (Disciples of Christ)—he came to Claremont in 1963 to study with John Cobb in the Department of Religion at Claremont Graduate School. After completing his Ph.D., George taught at Drury College in Springfield, Missouri, from 1966 to 1969, then moved to Tennessee to teach at Knoxville College from 1969 to 1972. His final position was at Eastern Kentucky University (in Richmond), where he taught and also served as University Chaplain from 1972 until his retirement in 1991. George was also very active in the greater Richmond community, where, besides serving on many boards, he helped establish the Meals on Wheels program.

Besides publishing many articles in professional journals, George published *Perspectives in World Religions* in 1981. In 1987, he and George Shields co-edited *Faith and Creativity: Essays in Honor of Eugene H. Peters*. It was Gene, then teaching at Phillips, who had introduced George to process philosophy and theology.

A personal note: I met George in the spring of 1963 in a

philosophy of religion class taught by Douglas Straton at the University of Oregon, which George was taking while pastoring a nearby church. Although process philosophy was one of the types of thought covered in the class, I was not particularly captivated by it. But I *was* intrigued by the fact that George was so enthusiastic about it. Eventually, through a series of events that in hindsight looks downright providential, George and I drove down to Claremont for a visit. The final event developed thus: After I told George one morning in class that I was going to fly down that afternoon, he exclaimed that if he had known, he would have suggested that we drive down together. I said we still could, so he called June, but she, for good reasons, said No. While taking me to the airport, however, George stopped and called June again, and this time she consented. This looks providential from my perspective in that it was only because George was with me that I met John Cobb. And it was George who, when we were leaving John's office, asked if he had a copy of anything that he had written recently. John handed him a copy of a then-unpublished piece called "A Personal Christology." Although I had decided against Claremont (after all, I had received a huge entrance fellowship from another school, while Claremont was able to offer nothing), I changed my mind while reading this essay on the way home. I recount this story to give an example of the way in which George, with his boundless enthusiasm, deeply affected many lives, and also to put on record his role in the events that would eventually lead to the establishment of CPS in 1973.

June and the rest of the family—which includes two sons, a daughter, a granddaughter, three brothers and two sisters—have suggested that any memorial gifts be sent to CPS, of which George was a Hartshorne Member., at:  1325 N. College Avenue, Claremont, CA 91711.

The Center would also like to remember Robert Orpinela of Stockton, CA, Participating Member and professor at University of the Pacific, and Dr. Joachim Stolz (1948-2000), author of *Whitehead und Einstein* (Lang, 1995).

David M. Stowe

The Rev. David M. Stowe, executive vice president emeritus of the United Church Board for World Ministries, the overseas mission arm of the United Church of Christ, died Monday, January 10, 2000, in Englewood, N.J., at the age of 80. He was a resident of Tenafly, N.J. The cause of death was prostate cancer. He was closely associated with the Center, of which he was a Hartshorne Member and a substantial contributor to the China translation project. His numerous published writings were in the fields of process theology, global Christianity, missiology, and the state of religion in China under communism.

As executive vice president of the United Church Board for World Ministries from 1971 to 1985, he shook it up with a flurry of innovative changes that forever changed the way mainline American Protestant missions operated. With practical experience in the field—he served as a missionary in North China until forced out in 1950 after the Communists took over—he came to realize that overseas churches founded by missionaries were not satellites of U.S.-based missions boards. U.S. and international churches are partners, he insisted, and under his leadership it became United Church Board policy that no missionary would serve overseas without being invited by the indigenous church and that the two bodies were equals.

Stowe further thought that the missions enterprise was a two-way street. Soon, a trickle of overseas Christians came to the United States to share with its citizens the Gospel from a different cultural perspective. Those two innovations are now standard operating procedures in

mainline missions boards in the United States.

Stowe also became involved in the struggle against apartheid in South Africa. The weapon of choice was a campaign to get U.S. companies doing business in South Africa to withdraw. The United Church Board for World Ministries had worked in South Africa since the 1890s and felt a special responsibility, but had little experience with multinational corporations. Stowe hired one of the country's first executives to work with top management of major corporations to persuade them to be good corporate citizens. The entrée was through the Boards's corporate stock ownership. Thus was born the corporate social responsibility movement, which today is embraced by many faith groups, universities, hospitals and other non-profit groups.

After his retirement in 1985, Stowe served the World Board as archivist for its almost two centuries of historical papers relating to foreign missions. He was adjunct professor at Andover Newton Theological School in Newton Centre, Mass. He acted as secretary-treasurer of the Eastern Division of the American Missiology Society and was an officer in the World Commission on Religion and Peace. With his wife, Virginia Stowe, he led a number of UCC tours of China.

Stowe is survived by his wife of 56 years, Virginia, as well as four children: Nancy Inui of Weston, Mass., Elizabeth Hambrick-Stowe of Lancaster, Pa., Priscilla Hoffman-Stowe of Arlington, Va., and David W. Stowe of East Lansing, Mich.; eight grandchildren; and a brother, Eugene Stowe of California. Children Elizabeth and David also served as UCC missionary associates in Japan.



Winston L. King

Winston L. King, 92, died on February 15, 2000. He was a member of the Center and participated in Center conferences on Mahayana Buddhism and Chinese Philosophy. His doctorate in history and philosophy of religion was from Harvard University where he took a cosmology course from Whitehead. He was an ordained minister in the United Methodist Church and the United Church of Christ. He served as an Army chaplain in Eu-

rope during World War II.

King taught philosophy and religion at Grinnell College, where he was Dean of the Chapel. He also taught at Vanderbilt University, Oberlin College, Colorado State University, Ahmadnagar College in India, and Kyoto University in Japan. He authored nine books, most in the area of Buddhist Studies and the Buddhist-Christian dialogue.





Visiting Scholar Report

by John Quiring

Visiting Scholar from Hungary

Gábor Karsai has been with us since September 1, 1999, and will leave at the end of July. With degrees in philosophy, Greek and Latin, Sanskrit and Hindi, Mr. Karsai, is on leave from the Philosophy Department at The Gate of Dharma Buddhist College in Budapest, Hungary. He was introduced to Whitehead through his colleague, Dr. László Fórizs, who had been a student of Dr. Donald W. Sherburne. Mr. Karsai first visited the Center during the 1998 Whitehead Conference, where he met John Cobb, who invited him to return as a visiting scholar.

Many projects fill Mr. Karsai's daily research, in addition to his work as our Assistant Librarian. He is nearing completion of a Hungarian translation of *Process and Reality*, on which he is collaborating with László Fórizs. In December he began research on environmental degradation, ecology and globalization, mainly from the perspectives of John Cobb and David Griffin. He wrote an essay in Hungarian titled "Process Philosophy and the Common Good: A Critique of the Current Political and Economic World Order from the Perspective of Process Philosophy."

Mr. Karsai developed a philosophical scheme for discussing the subject-object relation in Kant and Whitehead and employed it in several papers. He completed an article in English titled "Mutually Internal Relatedness in the Subject-Object Relation: Reconciling Kant and Whitehead." He is currently working on a

Whiteheadian interpretation of Plato's cosmological theory of perception in light of the same subject-object scheme. He started writing an article in English that first discloses the structural affinity of the subject-object relation and the God-World relation, and then elaborates a new scheme of the latter involving modifications to Whitehead's ideas.

In an article titled "The Concept of Creator God in the *Rig Veda: A Whiteheadian Interpretation*," Karsai applied his new God-World scheme to an interpretation of the notion of creation and God in Vedic creation hymns. On April 6, he presented this paper at a CPS seminar (see page 16). Karsai has now outlined a book-length manuscript based on the preceding work with the title "Sacrifice and Salvation." It combines the Vedic concept of Creation and God with his own re-working of Whitehead's ideas on the God-World relation. It then links the Vedic notion of sacrifice with the portrait of salvation in the work of Russian filmmaker Andrei Tarkovsky. It discusses Christ as creative transformation and concludes with a discussion of non-violent direct action in Gandhi.

A report on Visiting Scholar Dr. Shen Yang from Beijing, China, will appear in the next issue.

Membership Corner



by John Sweeney

As many of you have noticed, Volume 28.3-4 has been delayed. We hope to have this issue "in the mail" by the end of May. If our hopes are fulfilled, then you will have received 28.3-4 a little before receiving this newsletter. Fortunately, both issues of Volume 29 are on schedule as of this writing, which means you may want to read 28.3-4 quickly because 29.1-2 will not be far behind.

Renewal notices will be sent out shortly after 28.3-4 has been mailed. One way to avoid renewal notices is by renewing your membership on our secure server, <www.ctr4process.org/secure/renewal.html> or you may look under the "membership info" button the CPS home page, www.ctr4process.org. Prompt renewal ensures that we have your current address for future CPS mailings.

CPS is asked, occasionally, to share its membership mailing list with other organizations. Also, some CPS members would like to know if there are other CPS members geographically nearby. In the near future, notices will be sent out that will give members the opportunity to choose not to have their names included either in a membership directory or on the membership mailing list or both. The membership directory will be distributed only to other members, and the CPS membership mailing list is shared selectively with other organizations, such as an organization with which CPS is co-sponsoring a conference. Your prompt response to this notice will be appreciated.

Have an enjoyable summer. Take care.



Development Corner



by Lea Appleton

We continue to be thankful for the generosity of our members. If you have decided to include the Center as a bequest in your will or as a trust, please do let us know. The CST Office of Planned Giving would also like to be informed of your plans. You may let them know directly, or we can do it at your request. You do not need to disclose any amounts at this time. We simply would like to be able to acknowledge and thank those of you who have made the decision to support the Center into the future.

If you have donated an outright gift in excess of a Hartshorne Membership, have purchased an annuity on behalf of the Center, or have made a bequest to the Center by including us in your will or trust, we would like to let you know that you are now part of our newly inaugurated Whitehead Society. In appreciation for your support, we will be hosting a thank-you dinner for Whitehead Society Members and Hartshorne Lifetime Members during the upcoming Whitehead Summit of Process Affiliates, to be held in Claremont, January 4-6, 2000. Watch your mail for more detailed information and, of course, an invitation.

One more way that you can help support the Center is by encouraging your friends and colleagues who might be interested in the work that we do here, to join, participate, subscribe or simply check out our web site, to which continue to add more information about the Center's Library holdings, and current conference and seminar schedules to our web site. Also, you may renew your membership on-line with our secure server: <http://www.ctr4process.org/secure/renewal.html>



Thanks to Hartshorne Members

The co-directors and staff of the Center for Process Studies would like to recognize members who have honored Charles Hartshorne by purchasing a lifetime Hartshorne Membership. With gratitude, we give thanks to Hartshorne members:

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Lifetime Hartshorne memberships are available for a onetime contribution of \$1,000. This money is deposited directly into the CPS Endowment Fund. Interest earned on that money is more than most annual memberships. This membership also reduces administrative costs for the Center. We save time and money by not having to send renewal notices. One benefit for members is knowing that the Center's endowment fund is growing, which enables us to plan for future development. A Hartshorne Lifetime Membership provides a charitable tax deductible, less \$400 for lifetime journal and newsletter subscriptions.

CALENDAR

Tokuyuki Nobuhara

August TBA

Date and Topic to be announced.

Marjorie Suchocki

September 12, 2000

What is this Process Anyway? A Basic Introduction to Process Theology

James Barr

October 18, 2000

Topic to be announced.

Ulrich Schmidt

November 14, 2000

A Process Interpretation of St. Paul

Randy Ramal

November 28, 2000

Philosophical Investigations into the Reality of God: Wittgenstein and Whitehead

Whitehead Summit

Claremont, January 4-6, 2001

MEMBER PAPERS

Upon request, the following papers are available free of charge to center members. Papers not offered during the term of membership are available for \$3 each for members. You may also download these and others from the CPS web site at <<http://www.ctr4process.org>> in the *Members Only* section.

Roland Faber

*The Infinite Movement of Evanescence:
A Relativist Analysis of the Pythagorean Puzzle
in Deleuze, Whitehead, and Plato*

Sang Yil Kim

*Self-Reliance:
Logical and Mythological Approaches*

Gábor Karsai

The Concept of Creator God in the Rig Veda

Robert J. Valenza

Aesthetic Priority in Science and Religion

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Leann Long, Editor

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