

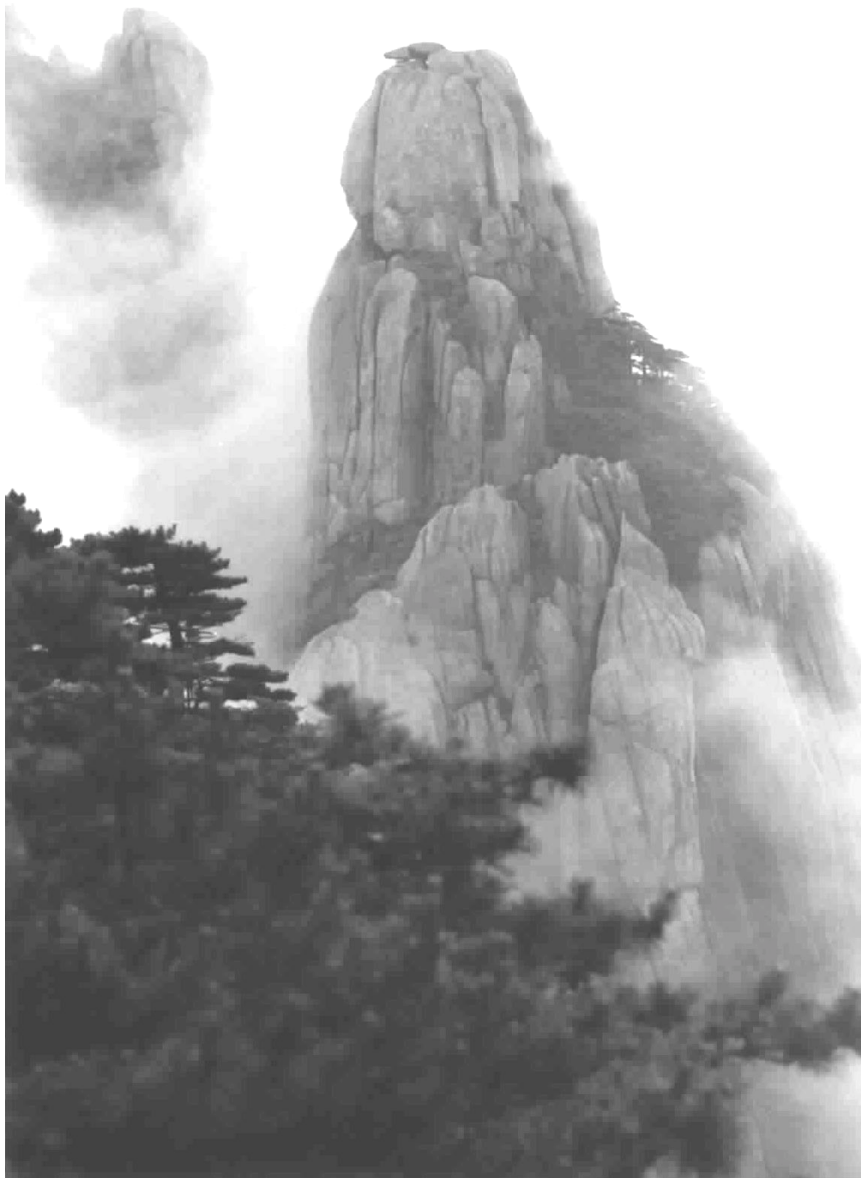
NEWSLETTER OF THE CENTER FOR PROCESS STUDIES

# Process . Perspectives

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**Interview with Zhihe Wang**  
*by J.R. Hustwit*



**The International Symposium  
on Whitehead and China in  
the New Millennium**  
*by Ronald Phipps*

**Plus Seminar Reports for:**

Xiaohua Wang, Jay McDaniel, Michael  
Zbaraschuk, Mark Dibben, Greg Moses,  
and David Ray Griffin

*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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*Cover Photograph by Ronald Phipps*

# The International Symposium on Whitehead and China in the New Millennium

by Ronald Phipps

Following receipt of the Nobel Prize in physics, the Austrian theoretical physicist Erwin Schrödinger spoke in 1956 in Trinity College, Cambridge University, intellectual home to Isaac Newton and Alfred North Whitehead. At Trinity, where Whitehead co-authored with Bertrand Russell the three volumes of *Principia Mathematica*, Schrödinger, who developed the quantum wave theory of matter, reflected, "...our present way of thinking does need to be amended perhaps by a bit of a blood transfusion from Eastern thought." Similarly, Whitehead, while at Harvard and in the midst of composing his philosophic magnum opus, *Process and Reality*, commented that the modes of thought at the foundation of his philosophy of organism and process were in many respects more akin to the modes of thought and intuitions underlying traditional Eastern thought.

The International Symposium on Whitehead and China in the New Millennium was conceived in Claremont and conducted in Beijing with the conviction that the world's intellectual and social life will be enriched through thoughtful and creative interaction of Whitehead's process thought with Eastern philosophies. It was a conception pursued with devotion and energy by scholars from East and West. Our gracious hosts from Beijing Normal University's Center for the Study of Values and Culture and Zhihe Wang worked tirelessly, contributing to what was widely regarded as an historic event.

To begin the conference, approximately 180 philosophers from Austria, Australia, Belgium, Canada, China, France, India, Korea, Japan, and the USA joined hands to lift a rod with which we struck a multi-pitched bronze bell that deeply resonated with harmonious intuitions from Eastern and Western scholarship.

Three days of plenary lectures and discussion sessions covering a wide range of fields such as education, environmental protection, cosmology, physics, psychology, eastern and western thought, global democracy and economics, and postmodernism, cannot be summarized in the span of this brief essay, which instead merely offers an impressionistic abstrac-

tion of the lively presentations, discussions, and debates that occurred.

This conference occurred in the causal future of that event when John Cobb and David Griffin had the courage and vision to establish the Center for Process Studies centered in Claremont University. Appropriately, Professor Cobb eloquently described the relevance of Whitehead's philosophic perspective for China and the world. Shih-chuan Chen, 93 years old, with awesome lucidity of mind, held us spellbound with a description of the philosophic and historic changes he had witnessed during his life, beginning with the epochal transformation of Imperial China to the Republic of China, and from thence to WWI, WWII, and the post-War era. David Griffin provided a prelude to his forthcoming and timely book, *Beyond Anarchy, Plutocracy, and Imperialism: The Need for Global Democracy*, stating that "the history of civilization has been, to a great extent, the history of warfare." The conflicts and clashes of diverse civilizations, nations and interests, to this very day, have brought immeasurable tragedy to the human family. In his book, Professor Griffin seeks to point the world towards a transformation, infused and guided by a democracy operating on a global basis, that changes

human history from a succession of Empires, militarization of the globe, impoverishment of conquered nations and tragic conflicts into a new era of life-enriching cooperation among the world's civilizations. David issued a bold vision of global transformation that promises to harmonize history's diverse moral traditions in a manner that would foster global peace, economic justice, environmental protection and the rule of the will of the world's peoples in determining issues

of significance to humanity's well-being.

Jan Van Der Veken, with the utmost grace of thought and manner, put Whitehead's philosophic work in the broad perspective of scientific and intellectual developments of past centuries up to the modern period. Professor Zhen Han with wonderful sensitivity to the essence of Whitehead's philosophy, argued for its relevance to questions of global values.



Professor Tanaka spoke on contrasts among the underlying philosophic perspectives of Einstein and Whitehead. Professor Kang Ou-yang brought both his powerful mind and his sense of realism to considerations of the guiding role philosophy can provide in social and economic development. Bob Regnier, Franz Riffert and George Derfer stimulated discussion of a Whiteheadian approach to education. John Quiring presented an analysis of the crucial issue of ethics in business. Herman Greene gave an impassioned presentation regarding process philosophy's power to guide us to cherish and preserve the natural environment upon which all life depends.

Zhihe Wang, whose devotion to the success of the conference must make Whitehead smile in heaven, made an important presentation linking Whitehead's philosophic perspective with constructive postmodernism. Wang emphasized that constructive postmodernism calls for a fundamental openness to other beings. In contrast to the view of Cartesianism that 'to be' entails independence from all other beings, Whitehead held that all entities are interwoven in webs of interdependency.

What Zhihe Wang pointed to was the significance of the subjective forms by which one entity perceives other entities. The "openness" Zhihe sees at the core of constructive postmodernism derives from subjective forms of empathy, respect, curiosity, interest, appreciation, care and compassion by which otherness is perceived as the many enter the one in process of creation. This "openness to otherness" extends to our perceptions of nature and the broader cosmic realities upon which all earthly life depends. The modernism which constructive postmodernism criticizes involves perception of otherness through subjective forms of indifference, closeness, hostility, arrogance, apathy, and dominance.

To perceive otherness with openness is a mode by which the world may overcome the alienation and domineering unilateralism within families, between genders, among races, cultures, and nations, and between humanity and nature that have so plagued human history and threatened human survival. Whitehead's over-all understanding of reality supports the openness which is the foundation of progressive internationalism and effective global democracy as envisioned by Professor Griffin. Whitehead's process philosophy is both precursor to, and foundation of, constructive postmodernism and the philosophic systems that will evolve from constructive postmodernism.

A paper on the resonance between traditional Chinese aesthetics and Whitehead's philosophy was presented. This resonance was also manifested in paintings by two Chinese artists, which were displayed at the Conference. Daimao Li,

a Taoist painter from Sichuan, presented a major work of mountain and mist evoking the sense of the beyond, qualitative continuity and the harmonious integration and interdependence of human life within nature. Guozhuang Zhang offered a contemporary rendition of the abstraction and continuity of form, which Whitehead saw as essential to intellectual discovery. Translations of poems and sayings from Whitehead and Chinese philosophers were displayed. Present at the conference were Chengbing Wang, the translator of *Spirituality and Society*, and Yuehou Qu, the translator of *Process Theology*.



In my presentation on Whitehead and physics, Whitehead's metaphysics was described as presenting: (1) an ontology that views the ultimate constituents of the universe as quantas or bundles of energy, i.e., interdependent atomic events, (2) a cosmology that envisions an infinite space and eternal time discretely divided into huge finite and qualitatively diverse cosmic epochs which arise, interact, change, perish and yield to new cosmic epochs and (3) a theory of space and time rooted in modes of possibilities for spatial and temporal relationships and magnitudes.

Whitehead's ontology and theory of space-time were shown to both offer a resolution of Heisenberg's Uncertainty Principle and a profoundly different interpretation of the hypothesis of "curved space" inherent in Einstein's General Theory of Relativity. Whitehead's philosophy, in contradistinction to dominant reductionistic philosophies, possesses a profound and unique aesthetic beauty in virtue of its ability to harmonize infinite qualitative variety at the level of atomic events with a causal orderliness that pervades and unites: (a) infinite space-time, (b) all communities of events, including cosmic epochs and (c) the interactions of all communities of events with their neighboring communities of events, that is, with their environments.

The Whiteheadian premise of the relationality of all being pervaded the conference. The imperative for harmonious, stimulating, and progressive modes of relationships for all communities, whether biological, familial, national, or global, was the fundamental premise that bound all participants and all presentations.

In addition to the academic presentations, many of us saw Chinese acrobats who stunned and amused us with their skill and humor. Trips were arranged to the Great Wall and the Forbidden City. Zhihe Wang arranged numerous lectures which some of us had the privilege to give in Qinghua University, Beijing University, Heilongjiang University, and others.

Another amazing sight we saw that deserves comment was Shen Yang, still bearing his characteristic smile. I really wonder how a man translating *Process and Reality* into Chinese could smile so freely and broadly!!

This conference did not preclude debate. One lively debate was between our distinguished philosopher and theologian David Ray Griffin and a young woman writing her Ph.D. dissertation on constructive postmodernism. The debate concerned whether theism was valid and/or socially progressive. The confidence of conviction, courage and civility of this debate was a highlight for those of us who witnessed it.

One afternoon David Griffin, his wife, Ann Jaqua, my wife, Pam, and I went to a Taoist temple in Beijing, home of the editorial department of *The Journal of Chinese Taoism*. Besides the smoky incense, a monk playing his flute, and the brilliant colors, there was a depiction of two ancient men from Shan Dong province, Lao Tzu and Confucius. Confucius is reported to have said to Lao Tzu, the founder of Taoism:

“To catch the birds of the air, I have a net.

To catch the fish of the sea, I have another net.


To catch the animals of the forest, I have a trap.

But for your dragon (powerful, majestic and mysterious) thought, I have no net.”

Perhaps we can say that in respect to the profundity of Whitehead’s philosophy, we too have no net.

The conference was conceived as a beginning, as the first step in a long journey. Already a proposal has come from Franz Riffert at the University of Salzburg for an international project to develop a Whiteheadian synthetic and creative theory of education. This is what we need. Whitehead’s philosophic system is mathematical and articulates concepts and premises rich in their implications for numerous intellectual disciplines. These implications point to a more integrative, peaceful, just, and sustainable mode of global social and economic development than the world’s current chaos and negativity that threatens the fate of life upon this planet.

Finally, I want to express special thanks to Professor Tanaka, who at the end of the Conference asked if we would like to know the meaning of “Whitehead” as translated into Chinese. Professor Tanaka and several Korean scholars explained that the three Chinese characters used to translate “Whitehead” involve the sense of boundlessness, the ocean and virtue. Thus, “Whitehead” evokes a sense of an infinite sea of virtue. Another Chinese friend explained that these characters have another meaning that evokes a sense of broadmindedness and the beauty and vitality of strategic vision. Synthesizing these meanings, “Whitehead” poetically evokes a sense of a boundless ocean embodying virtue and wisdom and embracing beauty and vitality.

With that elucidation the Conference ended, and the task of stimulating and nurturing further interactions between the creative genius imbued in the philosophy of Whitehead and the creative genius of the East commenced. 

## Approaching the Yellow Mountain Huang Shan\* (Postlogue to Whitehead and China Conference by Ronald Phipps)

(i)

Travelling through the land of green  
Ten thousand shades of green  
Ten thousand mountains surround us.

(ii)

The land of rice, oranges, fish and tea.  
The bamboo bends  
As the rain descends.

(iii)

The jade green dragon river  
Pierces the countryside.

(iv)

Our hearts are transfixed  
In tranquility.

(v)

Our minds ponder the chaos  
Reigning throughout the globe.

(vi)

The river becomes narrower  
And clarifies.  
As one nears its source.

(vii)

The comprehension of causes  
Creates possibilities for change.

(viii)

Mountains and mist mingle  
In perpetual cosmic motion.

(ix)

From precipitous cliffs  
Huang Shan pines branch laterally  
Into sheer emptiness.

(x)

All Being exists  
In the Realm of Contrasts.

(xi)

All Being dwells  
Within Community.

(xii)

Amid towering peaks  
Swallows fly.  
Carving exquisite curves  
Within a four dimensional space – time manifold.

\*One of China’s sacred mountains to which we journeyed after the Whitehead and China In the New Millennium Conference, June 17-20, 2002 – Beijing, China

## An Unprecedented Historic Event

An Interview with Zhihe Wang about the “Whitehead and China” Conference

By J.R. Hustwit and Zhihe Wang

**Editor’s Note:** As many of you know, the Center for Process Studies frequently sponsors seminars and programs that tend to have an Eastern theme. This is no coincidence, as there is a certain affinity between certain elements of Eastern culture and process thought. Consequently, it would be difficult to overstate the importance of the recent *Whitehead and China in the New Millennium* conference. With the significance of this historic event in mind, I sat down to chat with Zhihe Wang, who is director of the China Project here at CPS, and an organizer of the Whitehead and China Conference.

**JH:** We have heard that the Beijing conference was a great success. Would you like to make any remarks to our readers about the importance of the conference?

**ZW:** It really was very successful. A grand total of 180 scholars participated in this historic event. Roughly 120 of them were from various parts of China. Many leading scholars of the Chinese academic world participated. Also, many national Chinese media personnel were present, including the following organizations: *The People Daily*, *Guangming Daily*, *China Education Daily*, *Social Sciences Abroad*, and *World Philosophy*. The Vice-minister of Education and a few high government officials also came to the conference to welcome the scholars.

In 1998, I led six delegates from China to join the Third International Whitehead Conference, which around 400 scholars attended. Although the jump from 6 delegates in 1998 to 120 this summer does not mean everything, it at least demonstrates that a considerable interest in Whitehead has been growing in China. From the perspective of size alone, there has never been an international conference like this before in the Chinese academic world.

**JH:** Many of our readers are familiar with the Western process thinkers who have participated in this event, such as Drs. John Cobb, David Ray Griffin, Jan Van der Veken, and Catherine Keller. Can you tell us about some of the Chinese scholars who attended the meeting?

**ZW:** Of course, the following list is a sampling of some of the participants:

Guiren Yuan, Vice-minister of Education; Binglin Zhong, President of Shih-chuan Chen, former director of the Philosophy Institute at Tunghai Univ., Taiwan; Long Xie, Chair of the Philosophy Association in Beijing; Dunhua Zhao, Chair of the Philosophy Department at Beijing University; Kang Ou-yang, assistant president of Huazhong Science & Technology University; Shuguang Zhang, dean of Humanities at

Huazhong Science & Technology University; Junren Wan, Chair of the Philosophy Department at Qinghua University; Zhen Han, Chair of the Philosophy Department at Beijing Normal University, Prof. Ping Feng, Chung-ying Cheng, Peimin Ni, Yuehou Qu, Pan-chiu Lai, Yih-hsien Yu, Guihuan Huo, Zhong Cai, Xiaohua Wang, and many others.

**JH:** How did it occur to you to organize such a big conference?

**ZW:** To be honest, at the beginning, I did not expect the conference to be that large. Even so, the idea to host an international conference in China has been present for a long time.

Although I am sure I am not the first person who had the idea, the third international Whitehead Conference in Claremont inspired me to actually start planning the event.

As you may know, in 1998, I came to the U.S. to pursue my Ph.D. degree at Claremont Graduate University. In my pocket, besides the admission letter from CGU, was an invitation from David Griffin to participate in the Third Annual International Whitehead Conference. Including myself, there were a total of eight Chinese participants at a conference of over 400 participants.

Although I learned a great deal from the conference, the



ratio 8 to 400 made a deep impression upon me. At that conference I suggested to Dr. Cobb to host the next conference in China. Although Dr. Cobb appreciated my suggestion, both of us knew it was a dream. Considering the cultural gap between Western scholars and the Chinese, the lack of bilingual scholars, and the financial problems involved, such an idea seemed impossible at the time.

But more than three years later, we made the dream come true. I say “we” here, because I want to emphasize the fact that this achievement was made possible by the collective

effort of a team. The Whitehead Summit Meeting held in Claremont in January of 2001 played a very important role in making this dream come true. Dr. Cobb and Ron Phipps in particular contributed their passion and wisdom to the process. Here I want to stress that this event was impossible without the support and help from Dr. John Cobb, Dr. David Griffin, Ron & Pam Phipps, Tom Tseng, Philip Shen, Wenyu Xie, the International Process Network, Meijun Fan, John Quiring, John Sweeney, and Alan Van Wyk. In addition, Quehou Qu and Xiaohua Wang, who were visiting Claremont at the time, also contributed a great deal



to the preparation of the conference. Of course, it was also impossible without the cooperation from our co-host, the Center for the Studies of Value and Culture at Beijing Normal University. Guiren Yuan, Zhen Han and JiuFu Lan tried their best to lend a hand. I want to take the opportunity to express my sincere appreciation to all of these people. I hope their names are remembered.

**JH:** I understand you must have contributed a great deal of time and effort in order to organize such an international conference from the other side of the Pacific. What are your feelings on undertaking such a daunting task?

**ZW:** To be honest, it was not an easy job. Although I was overwhelmed, I feel all of my hard work was worth it. This especially became evident when I witnessed many Chinese and non-Chinese scholars sitting together in dialogue in Beijing. Both groups learned a great deal from each other. Personally, the success of the conference convinces me deeply of the value of postmodern process thought. Postmodernism enjoys difference rather than “sameness;” process thought emphasizes “event” rather than “substance.” Making a difference and creating an event depends upon our creativity. We can really make a difference if we go for it.

**JH:** Most of the non-Chinese scholars say they enjoyed their fascinating experiences in China, but what have Chinese scholars learned from the conference?

**ZW:** It may take a long time to see this clearly, but I believe three advantages were realized. First, the conference made most Chinese scholars who had not had the chance to participate in an international conference learn the rules, procedures, and formulae of a western-style academic conference.

Also, the way in which the chairs (plenary and session) were responsible for their positions, as well as the sincerity and seriousness of the participants impressed the Chinese participants deeply. One Chinese scholar said to me with admiration that she noticed Dr. Cobb, 77 years old, never left

the conference site and carefully listened to every presentation from the beginning to the end. Second, the spoken language at the conference was English. Although this was not fair to Chinese scholars, it really challenged them. It pushed them to improve their English.

Third, and most importantly, the different perspectives contributed by non-Chinese scholars inspired the Chinese scholars to think both deeply and differently.


**JH:** I heard that the scholars and media in China described the conference as an “historic event.” How do you feel about that?

**ZW:** First of all, from the perspective of the history of the development of process thought, this is the first dialogue between Chinese and non-Chinese process scholars at a high level. Second, from the vantage point of culture exchange between China and the West, this is the first time Whitehead has been significantly introduced into China. Third, from the point of view of postmodernism, this is the first time constructive postmodern thinkers have met in China. Derrida, the leading proponent of deconstructive postmodernism, visited China in the Spring of 2001; Habermas in the Fall of 2001. Now Cobb and Griffin have come. Without a doubt, their visit will promote studies on constructive postmodernism in China. That is why Cobb’s presentation titled “Is Whitehead Relevant to China Today?” and Griffin’s presentation titled “Whitehead, Postmodernism, and Global Democracy,” strongly attracted the attention of Chinese scholars.

Compared to the dominant mainstream philosophical trends in the West, Whitehead has been an outsider. Along parallel lines, China has been marginalized in the world in the past century. Now, the two come together to resist the hegemony of modern Western culture and its attempts to suppress cultural difference, its exploitation of nature, and its damage to the idea of community.

At the same time, both China and process thought can work together creatively to discover a sustainable solution for China’s future that avoids the pitfalls of Western modernization. As Dr. Cobb remarks, “I hope that China, with a history so different from that of the West, will help the world find a better way.” I trust the hopes from process thinkers in the West will inspire the creativity of Chinese people. Likely, the encounter with Chinese scholars and Chinese practice will challenge the non-Chinese scholars to reexamine their theories, and therefore enrich their perspectives. This is mutual openness, learning, and enrichment, and the significance of this event will be seen far into the future.

**JH:** I thank you for taking the time to share your experiences with us.

**ZW:** Thank you for your input and the concern that *Process Perspectives* has shown for the conference and the China Project. 

# Xiaohua Wang

by John Sweeney

## *The Ecological Movement and The Influence of Constructive Postmodernism in China*

On May 7, 2002, Xiaohua Wang, Associate Professor of Literature at Shenzhen University in the People's Republic of China, presented a paper entitled "The Ecological Movement and the Influence of Constructive Postmodernism in China." Mr. Wang began his seminar presentation with a brief account on how he became a deep ecologist, via the influence of Buddhism, Bhakti Yoga and the philosophy of Martin Heidegger. Mr. Wang then made a few comments on the current state of the Chinese economy. These comments were followed by an account of the ecological movement in China. The presentation concluded with a discussion of the potential value of constructive postmodernism for development in China.


China's current economic situation has a number of features, not all of which are known to most Westerners. For example, China has eliminated food shortages, primarily through the production of grain. Even the poorest peasants have enough to eat. China also is becoming a buyer's market—basic needs of the consumer are being met, and consumer desires are being satisfied. Industrial modernization is on the rise as well. According to Prof. Wang, the cost of the present economic boom in China is an eco-crisis. Agricultural surpluses have increased as both land reclamation and the use of chemical fertilizers and pesticides have increased, with the result of increasing pollution and desertification. One sign of this desertification has been the increasing number and severity of sandstorms. In response to pollution, a Chinese ecological movement has begun, and, while the movement is marginal, an ecological consciousness is becoming part of Chinese culture.

This ecological movement has taken two main forms. First, there is the official ecological movement in which the purpose is sustainable development, while also encouraging an economically competitive international strategy. The protection of the environment in this form is viewed in a utilitarian context. A second form the ecological movement has taken is a folk form that Prof. Wang also referred to as deep ecology. On the folk level, deep ecology competes with liberalism and with nationalism. Both the liberals and the nationalists fear that environmental regulation will hinder China's economic growth. While all three groups believe that the eco-crisis is the result of modernization, the liberals and nationalists believe that the eco-crisis can only be overcome through even more modernization. Currently, folk ecologists are few in number, yet determined.

The folk/deep ecological movement has shown itself in China in three ways. One way is living by ecological principles. A second way is through the development of a subculture involving publications by intellectuals (including the presenter who, in 1994, wrote a Manifesto of a Chinese Ecologist).

The third way is that deep ecology has become, for a few in China, part of the belief system, part of the faith, within Chinese Buddhism and Chinese Christianity. Atheist ecologists are even fewer in number. Nonetheless, Mr. Wang has hope. He points to both indigenous ecological resources (such as Laozi) and foreign ecological resources (such as constructive postmodernism). Given the current level of dissatisfaction of most Chinese with their own history and culture, and given their fascination with Western ideas, Mr. Wang hopes that constructive postmodernism will be able to expand its influence in China. Since Prof. Wang believes that modernity is necessarily connected with the dichotomy of subject/object and that the eco-crisis is necessarily connected with modernity, then one of the goals for constructive postmodernism is to overcome the dichotomy, thus overcoming modernity, and thereby promoting deep ecology.

According to Prof. Wang, constructive postmodernism, of the variety promoted by Griffin, Cobb, and others, provides a positive basis for society after modernity. In this form of postmodernism, growing out of Whitehead's philosophy of organism, the universe is an organism within which human beings live with other creatures in a common ecosystem. Furthermore, all creatures are to be treated as ends in themselves. Process postmodernists have put forward plans involving postmodern economics, religion, and politics. One of the impediments to the spread of constructive postmodernism in China is that most constructive postmodernism has come to China through process theology, and most Chinese scholars are not interested in theology. Non-theological sources are needed.

During the discussion period, other factors at work in the Chinese economy were mentioned. These factors include widespread corruption, rural expectations that children are expected to support their parents, and the human-as-machine metaphor that was promoted by Mao Tse Tung. 

# Jay McDaniel

by Paul Nelson

## *Buddhist-Christian Dialogue*



On June 27, 2002, Dr. Jay McDaniel, Professor of Religion at Hendrix College, presented a seminar entitled “Buddhist-Christian Dialogue.” McDaniel drew on his experience as a Christian influenced by Buddhism to suggest ways in which Buddhism might help Christians wean themselves from consumerism.

He also illustrated how Christians and Buddhists can better understand the insights derived from each other’s tradition through the conceptual bridge of process theology.

McDaniel began by describing Christianity not as a path one walks on, but rather as a *way* of walking that promotes the values of respect and care for the community of life, social and economic justice, ecological integrity, non-violence, democracy, and peace. He then stated that consumerism is the biggest deterrent to this way of walking in Western culture. Consumerism, defined as an overarching approach to life that values economic growth for its own sake, has gained the status of a religion for many people. He warned that consumerism is causing great harm to the Earth, local communities, and to the soul.

According to McDaniel there are seven Buddhist gifts that can help Christians who may be struggling with consumerism to “practice the presence of God in daily life.” Most important, he claimed, is the practice of listening to one another deeply with empathy and understanding. Whereas consumerism values a distracted mind focused on what the self wants, Buddhism emphasizes being attuned to the present moment. This encourages one to be present for other people instead of indulging in private thoughts. After learning to listen one must endeavor to respond with compassion and creativity.


Consumer culture also calls one to be goal-driven and future-oriented. The Buddhist aim to be present in the moment reminds one of how each moment is a blessing of which one should be thankful, whether it is full of joy or sorrow. McDaniel connected the action of being in the present moment with the process notion of subjective immediacy. Each moment of experience is new and comes with fresh possibili-

ties. Being mindful of the present moment allows one to face hardships with courage instead of running or hiding through distraction. It enables one to creatively adjust to new environments rather than remaining stuck in the past.

McDaniel discussed sin through consumerism as the inordinate attachment to finite things as though they were infinite. Consumer culture often depicts careers, relationships, and self-images as false gods. Buddhism encourages people to let go of these attachments. Finally, Buddhism can help Christians de-solidify their concept of God through trust in a hidden wholeness of the universe that goes beyond words.

Next, McDaniel gave examples of how process theology can contribute to Buddhist-Christian dialogue by helping followers of each tradition understand and affirm insights attributed to each other’s religion. One of the most controversial issues was the question of whether God or Emptiness should be honored as the ultimate reality. According to McDaniel, the Buddhist notion of Emptiness can be interpreted as Whitehead’s Creativity—the “is-ness” of what is. As such, Emptiness/Creativity is neither good nor evil; it is the ground to which one must awaken. God is the ultimate actuality arising out of Emptiness as the primordial expression of this Creativity. From this perspective God and Emptiness complement each other and both can be affirmed without devaluing the other one.

The metaphysical principle of interconnectedness is expressed in Buddhism by the Zen statement “I am you, and you are me,” and in Christianity by the doctrine of the Trinity. McDaniel used Whitehead’s concept “the many becoming one” to explain how these two insights of interconnectedness are both intelligible. An appeal to process theology was also helpful in exploring the Buddhist doctrine of no self. McDaniel advocated that the self does not exist as a substance because the subject of experience is the *process* of experiencing. Other examples included understanding Christ as the fellow sufferer and source of healing, affirming prayer in both its address-to-God and contemplative forms, and the relationship of impermanence and non-attachment to subjective immediacy.

The lively interfaith discussion that followed supported McDaniel’s claim that process theology can serve as a bridge to facilitate Buddhist-Christian dialogue and enrich one’s faith, be it Buddhist or Christian. 

# Michael Zbaraschuk

by John Quiring and Randy Ramal

## *Process Thought and Justice*

On July 18, 2002, Dr. Michael Zbaraschuk gave a CPS Seminar titled “Process Thought and Justice.” The talk was based on a section in his recently-defended Claremont Graduate University dissertation, “The Purposes of God: Providence as Process-Historical Liberation.” He is currently an adjunct professor at Pacific Lutheran University in Seattle, Washington.

“Why does justice *not* figure among Whitehead’s key values?” asked Dr. Zbaraschuk. He explained that in Whitehead’s formative years (1880-1910) there was less interest in social questions. He also noted that Whitehead’s emphasis on the persuasive side of causation militates against the coercive side of justice. Whitehead wanted a more genial, accepting social orientation.


For Zbaraschuk, Whitehead’s understanding of God and God’s interaction with the world provides a better way of thinking and talking about providence—his main dissertation topic—than the visions offered by Barth and Bultmann. Whitehead’s metaphysics is said to take our moral and religious intuitions seriously by conceptually inte-



grating them with the processive reality in a meaningful way.

Yet Whitehead’s ideal of civilization and cultural progress, when informed by God’s providence, seems to lack the necessity of pursuing justice as such, Zbaraschuk claimed.

Truth, Beauty, Art, Adventure, and Peace do not always subsume the ideal for social justice. It is therefore important to add justice to the other ideals that comprise ‘civilization,’ especially if our purpose is to change the world and not only understand it.

John Cobb has acknowledged that Whitehead *is* perhaps more interested in understanding the world than in changing it. But George Pixley has said that Whiteheadians must have justice on their agenda to avoid being used by counter-revolutionaries. Zbaraschuk noted that justice is an agenda item in the *developed* process tradition. It has come in through the efforts of Daniel Day Williams and John B. Cobb. But inasmuch as process theology synthesizes Christianity with Whitehead and Hartshorne, the justice element may come from the side of Christianity. So Zbaraschuk went on to argue for a place in process thought for Justice along with Truth, Beauty, Art, Adventure and Peace. 

**“We experience ourselves as separated from others and needing to look out for our private interests in the world. As long as we perceive the world in this way, we are condemned to suffering.”**

—John B. Cobb, Jr., “Buddhism, Whitehead, and the Feminist-Ecological Religion”

# Mark Dibben

by Alan Van Wyk

## *Process Thought and Its Application to the Social Sciences*

On July 23, 2002, Mark Dibben, lecturer in Management Studies at the School of Social Sciences, University of St. Andrews, Scotland, and Founding Director of the Chapter for Applied Process Thought at the University of St. Andrews, presented a seminar entitled, "Applying Process Thought to Topics in the Social Sciences." In his seminar, Dibben claimed discomfort with the implicit idea found in much process thought that it can be the universal panacea for current difficulties within scientific research. He therefore directed attention to ways in which scientific thought can be reconciled with process thinking in a mutually accommodating manner, focusing on three modes of application: the implicit application of a processual understanding in social sciences research, the selective application of various process thinkers to problems in the social sciences, and the theoretical integration of process thought with methods and theories drawn from the social sciences.


The first mode of application consists in the implicit adoption of a processual understanding without reference to, or acknowledgment of, process thinkers. Dibben pointed to the Austrian School of economics as an example of this implicit adoption of processual thinking. In the words of one of the Austrian School's followers, Ludwig von Mises, whom Dibben quoted, "Economics is not about goods and services, it is about the actions of living men. Its goal is not to dwell upon imaginary constructions such as equilibrium. These constructions are only tools of its reasoning. The sole task of economics is the analysis of the actions of men, is the analysis of processes." "In short," Dibben argued, "it is possible for those social scientists who have an implicit processual understanding of their subjects to recast economics, management, and enterprise as being reasonably associated with generosity and good intention, rather than exploitation and destruction."

The second mode of application consists in the use of specific extracts from the writings of process philosophers to shed light on a particular aspect of human experience. For example, Robert Chia has used Whitehead's later works to demonstrate the erroneous 'reification tendency' found both in management practice and study. Dibben summarized Chia's criticism by stating that "this tendency consists in considering organizations and theories of organizations as outcomes of forgetting. By this Chia meant that what is constituted in conventional ways of thinking is subsequently deemed to be pre-existent of our experiential knowl-

edge of it." Chia goes on to argue that the reification tendency can be avoided when process thought is employed, thereby focusing attention on the practices of organizing, rather than on the characteristics and effects of organizations. Following Chia, Dibben argued that, with this process influenced thinking, "organizing is an interminable ontological quest of arresting, punctuating, isolating, and classifying the essentially undivided flow of human experiences. . . . Through a broad Whiteheadian understanding, therefore, organizations can now be constructively thought of not as static structures but rather as ever-shifting groupings of dynamic acts."

The final mode of applying process thought in the social sciences consists in the theoretical integration of social scientific concepts into a coherent processual schematic. Dibben argued that there are four preconditions that must be met before social scientific concepts can be integrated into a Whiteheadian schematic



in a way that will allow for a detailed and reasonably exhaustive understanding of social scientific phenomena. The first is that a purposeful distinction must be made between an actual entity and an actual occasion, such that the actual occasion is the unit under immediate discussion and the actual entity is the unit which is formed and which the actual occasion prehends in its coming into existence. The second condition, following from the first, is that the appropriate units of analysis for the actual occasions in concrescence must be selected. The third condition is that the appropriate actual entities affecting the concrescences must be identified. And finally, the appropriate eternal objects must be identified and discussed. Dibben went on to argue that each of these preconditions assumes a further condition; namely, that the phenomena being analyzed can be described with enough detail as to allow the four preconditions to be met. 

# Leigh Caldwell

by Jinsun Park

## *What is Oriental Medicine?*

On August 27, 2002, Leigh Caldwell presented a seminar entitled “What is Oriental Medicine?” with a brief demonstration of acupuncture by Dr. Wei Guo. Caldwell is an acupuncturist and herbalist at the Nightingale Center for Mind/Body Health in Yorba Linda and adjunct professor of Oriental medicine at South Baylo University, Anaheim, California.

Caldwell began her presentation with the history of Oriental medicine. Oriental medicine, although considered a new alternative medicine, is a “coherent and independent system of thought and practice developed over two millennia.” The oldest Oriental medical text is found in Huang Di Nei Jing (Yellow Emperor’s Inner Classic) between 100 B.C. and 220 A.D.


Caldwell explained that there are two philosophical theories on which Oriental medicine is based: the Yin and Yang Theory and the Five Phases (Elements) Theory. According to the former theory, Caldwell said, everything in the universe is made of the Yin and Yang combination. Yin and Yang mean literally the shady side of the hill and the sunny side of the hill. Yin finds expression in concepts of moon, water, winter, female, rest, form, earth, and a deficiency of Yang. Yang is signified by sun, fire, summer, male, activity, function, heaven, and a deficiency of Yin. Yin and Yang are two opposite universal forces and yet they are interdependent and dynamic, constantly in flux. Within Yin, there is the seed of Yang, and within Yang, there is the genesis of Yin. Nothing is completely Yin or Yang. One of the most important concepts in the philosophy of Yin and Yang is that of natural balance. A human, for instance, contains both qualities of Yin and Yang. When balanced, they work together. Any upset in bodily balance however, results in disease and ailment.

The Five Phases Theory, Caldwell continued, represents the tangible activities of Yin and Yang as manifested in the cyclical changes of nature. The five phases are associated with natural elements in function and character, so that from these natural elements five phases take their names: wood,

water, metal, fire, and earth. These five elements also correspond to human bodily organs, i.e. fire to heart and metal to lungs. The five elements maintain their harmony through a system of mutual checks and balances known as “generating” and “controlling” cycles. Each element generates and controls other elements and at the same time is generated and is controlled by them. These two polar forces—creative and controlling—are in constant operation to move and transform five phases of energies in order to maintain a state of optimum balance in the human body. Like Yin and Yang, when the disharmony among these five elements occurs, humans become ill. The goal of Oriental medicine is to help restore and maintain the balance.

Among the many therapies in Oriental medicine, including herbal medicine, qi gong, and exercise therapies, Caldwell focused on acupuncture treatment. Acupuncture is a needling technique to balance Yin and Yang by making an even circulation of Qi in the human body. Qi is essential life energy, which includes the mental and physical aspects of life. Qi is disseminated throughout the body along “meridians” or the network of channels of the body. If the flow of Qi is interrupted, deficient, or excessive, Yin and Yang are said to be out of balance. Illness may occur. Acupuncture restores the balance by sticking fine needles on the body’s surface along the meridians or specific areas of pain in a way to increase or decrease the flow of Qi.

Traditional diagnosis for acupuncture, Caldwell said, entails the observation of the body and tongue through looking, smelling, and listening, and pulse taking. Palpating in Oriental medicine is far more intricate than that in Western medicine. Caldwell concluded her presentation by providing a list of common conditions treated successfully with Oriental medicine, which include numerous diseases associated with the respiratory, musculoskeletal, neurological, gastrointestinal, and psychological systems.

Caldwell also emphasized that in comparison to Western medicine, Oriental medicine is a holistic perspective for treating disease and restoring health. From this perspective, the idea of Oriental medicine is congenial to process thought, which also promotes a holistic and relational worldview for humanity and nature. 



# Greg Moses

by J.R. Hustwit

## *Towards a Naturalized Christian Theology*

On September 11, 2002, Greg Moses, chair of philosophy at St. Paul's Theological College in Brisbane, Australia, gave a seminar entitled, "Towards a Naturalized Christian Theology," or "Steps Towards an Overcoming of Christian Positivistic Supernaturalism."

After John Sweeney read a brief piece written by the Dalai Lama in remembrance of the tragedies of September 11<sup>th</sup>, Moses began to spell out the troubles that come about from a positivistic supernaturalism. According to this view, all order and value of the universe is not a feature of the universe itself, but is imposed by a transcendent God who exists outside of creation. This determination of what is true and good by external divine fiat rather than by a sense of order or rationality intrinsic to the world leads to problems. For example, the Catholic church had concluded that it was a sin to eat meat on Fridays. However, some time ago, it relaxed this rule and determined that meat on Fridays was no longer a sin. Consequently, a person who ate meat on one Friday would be a sinner, but if she had waited until the next week, after the rule was changed, there would be no transgression.

In his analysis of positivistic supernaturalism, Moses examined how Western Christianity arrived at such a position. Moses cited three scholars who discuss the development of supernaturalism in Christianity, which ultimately comes to characterize modernity: Hans Blumenberg, Louis Dupré, and Marcel Gauchet.

According to Moses, Blumenberg pushes the origins of modernity back before the Renaissance to the late medieval period. Modern self-understanding arises as a response to the medieval emphasis on the complete omnipotence of God. This omnipotence makes the world completely contingent on the will of an inscrutable and transcendent God.


Moses also discussed the work of Louis Dupré, who traces the origins of modernity and supernaturalism back to the late Middle Ages. Dupré argues that the worldview from the Greeks up to the early medieval period was that of a deified *kosmos*—a world that contained and was permeated by God. However, nominalist movements in the late Middle Ages split the *kosmos* into the realms of the natural and supernatural. The natural world, which contained humans as well as animals, plants, rocks, and trees, was later split between the thinking and acting. This split distinguished between what was human and what was "fully natural." Moses then discussed Dupré's two strategies which

can ultimately be combined to remedy the modern worldview.



On one hand, Dupré argues that we can "accept and maintain the division," because the modern program "appears not so much obsolete as unfinished." That is, by re-evaluating the roles that the supernatural, human, and fully natural aspects of creation play, we might come to a sensible understanding of God's immanence, or lack thereof. The second solution Dupré offers is to strive to develop a comprehensive vision of the universe. This solution involves rethinking the notion of transcendence from one where God's power is imposed externally upon creation to one in which God is present in, and works through, creation.

Finally, Moses presented the work of Marcel Gauchet. Frequently, historians of religion from the modern period would create a hierarchy of religions with "primitive" tribal systems of belief at the bottom and Christianity at the top. Gauchet argues that this hierarchy should be inverted because it is in the tribal religions where the Divine supports every aspect of life. These religions are truly naturalized. Monotheism, by comparison, amalgamates all the spiritual forces of a pantheistic view into one personal being and then separates that being from the world. Gauchet also sees the event of Christ as a crucial moment in the history of Western religion. Christ was a manifestation of the Divine in the world. Also, he became manifest at the bottom of the socio-political structure and consequently challenged hierarchical thinking. Gauchet thus argues that Christians emphasize a dualistic view in regard to God as they focus on the Divine in this life and the next.

Moses ultimately determined that there are four responses to the modern condition of positivistic supernaturalism. First, there is the "neo-Humean, Wittgensteinian, Strawsonian option of keeping the components apart and celebrating their difference... and autonomy." Second, one could propose to construct a new worldview that incorporates all elements of experience and existence into a cohesive whole. This option is traditionally where process theism would fall. The third option would be Radical Orthodoxy's solution of restoring the integration of high medieval Christianity that came before the split of the late medieval period. The fourth response is characterized by the continental thought of Heidegger, Levinas, Derrida and others. Moses concluded by favoring some sort of combination of the first two options. 

# David Ray Griffin

by Robert Vincent

## Process Theology: An Introduction

On September 26, 2002, Professor David Ray Griffin, co-director of the Center for Process Studies and Professor of Philosophy of Religion and Theology at Claremont School of Theology and Claremont Graduate University, responded to current questions that face religion today from the perspective of process thought. He began his talk by distinguishing between general process philosophy, which includes the work of Hegel, Schelling, Bergson, Whitehead, and Hartshorne, and the specific varieties of process thought with which he identifies—primarily that of Whitehead and Hartshorne. He structured his seminar by responding to several problems that traditional theism usually faces. The problems that he identified were the problem of evil, the relationship between science and religion, individual eschatology, divine action, and religious pluralism.


Griffin explained that the problem of evil begins by believing in a perfectly good and perfectly powerful God that created the world *ex nihilo*, or out of nothing. If God is good and created all things, then why does evil and suffering exist? Process thought responds by denying *creatio ex nihilo*. Griffin suggests that the Biblical account of creation out of chaos is more accurate. God's power persuasively brings about value; it is not coercive and therefore cannot determine actions. Because God's power is persuasive rather than coercive, evil is a necessary risk in bringing about value. God had the choice of leaving the world as it was or bringing about creatures with higher value (humans), even though it created the possibility of great evil. God chose to encourage our creation.

Next, Griffin discussed the relationship between religion and natural science. The historical divide between science and religion came as a result of scientific naturalism, which is the movement that denies supernatural interruptions in the course of nature. Especially after Darwin, scientific naturalism caused a split between the conservative and liberal religious thinkers. The liberal theologians tried to adjust their thinking to the scientific thought of the time and the conservative thinkers maintained belief in supernatural interruptions. The liberal theologians unfortunately, tried to adjust their thinking to what Griffin refers to as "naturalism<sub>sam</sub>", where "sam" refers to sensationism, atheism, and materialism. Naturalism<sub>sam</sub> produces a system built only on perception through sense organs, atheism and valueless determin-

istic materialism. This leads to problems in explaining parapsychological experience, religious experience, free will, and morality. Process thought speaks to these difficulties by providing an alternative to naturalism<sub>sam</sub>, which Griffin calls naturalism<sub>ppp</sub>. "PPP" refers to prehensive, panentheistic and panexperiential. The term "prehensive" suggests that there is experience that is more fundamental than human sense experience. Prehensive experience explains religious experience and telepathy. "Panentheistic" means that the world exists in God. Finally, the term "panexperiential" indicates that "experience goes all the way down" to the fundamental elements of the universe. Panexperientialism overcomes the difficulty of deciding at which stage of being experience arises, since all individuals, organic or non-organic, experience and choose. Using this distinction, Griffin explained that, while neo-Darwinists had the time-line correct, they could not explain evolution through naturalism<sub>sam</sub>. Process thought can explain evolution through a persuasive God acting in the universe.

The next problem Griffin discussed was life after death. To have a supernaturalistic cause for the afterlife is metaphysically unsatisfactory to many people. To have no afterlife at all is morally unsatisfactory to others. Griffin stated that process thought allows for the naturalistic possibility of life after death. The soul is inherently able to survive the death experience.

Griffin then discussed divine action in relation to Christology. Traditional Christology presents two options: one could believe that Jesus was supernaturally different, composed of a different substance than the rest of us, or one could believe that all talk about the divinity of Jesus was myth. Process thought says that God relates to every event in the same way (naturalism), but there is "variable divine action." That is, God acts in some events in a special way. In Jesus, God could have been present in a special way without violating his full humanity.

Griffin concluded by discussing how process thought can also help in issues of religious pluralism. In the West, religions focus on God. In the East, religions tend to focus on a formless ultimate. It seems that there are two different types of religion, theistic and non-theistic. Process thought suggests that this apparent contradiction can be overcome by thinking in terms of two ultimates, God and (formless) Creativity. In process thought, God has two natures, form and creativity. Perhaps the Eastern and Western religions focus on different ultimates of God and should engage in dialogue in order to gain a more comprehensive understanding of ultimate reality. 



## Interconnections: *News From Around the World*

### The International Symposium on Marxism and Postmodernism

by Carol Johnston


After a wonderful series of excellent papers and marvelous conversations, the Beijing conference closed on Thursday, June 20. Late the next evening I found myself alone on a Chinese airline flying to the city of Wuhan, on the Yangtze River in Central China, going to a one-day conference at Huazhong University of Science and Technology (HUST). I was one of a handful of Westerners on the full plane, and knew no one. The flight was a couple of hours late, and I was worried about being met at the airport, as I had no idea how to get to the conference (or anywhere else) if there was any problem. But the Chinese man in the seat next to me saw my book of papers from the Beijing conference and started to talk to me. It turned out that he was a sociology professor in Beijing, but was going to the same conference in Wuhan! From that point on, I was well cared for.

The next morning, the conference convened in a flurry of activity. The rest of those coming from the Beijing conference had traveled overnight by train, and they arrived directly from the station into the conference! That group included Dr. Kang Ou-yang, who had organized the Wuhan conference in order to take advantage of having so many foreign philosophers in the country for the Beijing conference. Dr. Ou-yang is the Assistant President of Huazhong University and Dean of their Philosophy Institute. The group of presenters also included David Griffin, Zhihe Wang, Ron Phipps, Paul Christiansen, and Les Muray. The large conference room was packed with faculty and students, including many from other universities in China.

One of the things I found most exhilarating about China was the enthusiasm and excitement that people brought to the conferences. They seem genuinely to believe that philosophy really matters, and they seemed so eager to learn everything at once that we found ourselves, along with a host of others, asked to cram everything into that single day. Between 8:30 am and 6 pm, we were scheduled to hear from some 20 different people! However, the group very much wanted to hear from David Griffin, who is highly respected in China for his work on constructive postmodernism, so several of the speakers volunteered to withdraw to give David time for his full lecture.

In addition to David Griffin's lecture, we heard a wonderful explanation of American constructive postmodernism from Zhihe Wang. The Americans present, myself included, gave condensed versions of what we presented in Beijing. Paul Christiansen dis-

cussed Whitehead as Sage, Les Muray argued that Marx's concept of alienation is still valid and connected it to a Whiteheadian concept of nature, and Ron Phipps lectured on "disconstructive economy" and reforming China. I condensed my paper on global economics into six main points emphasizing the need to develop an economics for maximizing health rather than wealth.

Many of us are fairly familiar with the ideas of the Western presenters, so I want to emphasize the work of the Chinese philosophers. Examples of such papers include the following: "Postmodernism, Marxism, and the Chinese Context" by Li-Po Zhang (Beijing University), "Modernism, Postmodernism, and Our Shared Destiny" by Shu-guang Zhang (HUST), "Postmodern Totalism and Social Development" by Jin-mei Chen (Hunan Normal Univ.), "What Kind of Modernity and Philosophy Do We Need?" by Ting-guo Zhang (HUST), and "How Can Truth Be Possible: Differences Between Karl Marx and Postmodern Thought" by Jin-song Xie (HUST). If these papers are indicative of what philosophers are doing all over the country, then not only is China, as John Cobb says, "well on its way to becoming the center of process thought," but these scholars are also restoring philosophy to its rightful place as the "discipline of disciplines" which connects critical thinking to critical needs in the world. I came away from Beijing and Wuhan hopeful that China has a significant opportunity to turn their rapid "modernization" in a healthier, constructive postmodern direction. 

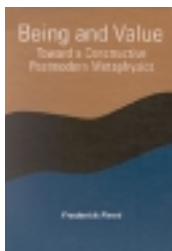
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### Process Center Opens In Phillipines

On June 24, 2002, the Phillipine Center for Process Studies officially opened at San Carlos Seminary in Makati City, Phillipines. The inaugural event featured lectures by Ferdinand Santos of Catholic University of Louvain, Belgium, Michael LaGuardia of Ateneo de Manila University, Ranhilio Aquino of Ireland's Mannin University, and Jan Van der Veken, also of Catholic University of Louvain. The contact information for the center is:

Phillippine Center for Process Studies  
San Carlos Major Seminary  
EDSA Guadalupe Viejo  
1200 Makati Metro Manila Phillipines

## *Featured Works in Process Thought*



### **Being and Value:**

#### **Toward a Constructive Postmodern Metaphysic**

*By Frederick Ferré*

A volume in the SUNY series in Constructive Postmodern Thought  
David Ray Griffin, editor

#### **From the Back Cover:**

“*Being and Value* begins with a discussion on metaphysics, showing the vital relationship between human life and the philosophical placement of value, and emphasizing the current transition from the old mechanical worldview to the postmodern alternative inspired by ecology.”

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### **Knowing and Value:**

#### **Toward a Constructive Postmodern Epistemology**

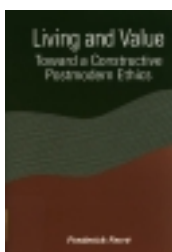
*By Frederick Ferré*

A volume in the SUNY series in Constructive Postmodern Thought  
David Ray Griffin, editor

#### **From the Back Cover:**

“In a constructive climax, the book shows how an ecological worldview, emphasizing real relations... can heal the needless ruptures on which modern epistemic maladies depend. A reformed account of human experience confronts modern skepticism head-on; a fresh ‘process’ approach to language and thinking is proposed; and finally, a postmodern, pluralist view of theories and truth is offered under a guiding aesthetic metaphor: ‘Knowing is the music of thought.’”

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### **Living and Value:**

#### **Toward a Constructive Postmodern Ethics**

*By Frederick Ferré*

A volume in the SUNY series in Constructive Postmodern Thought  
David Ray Griffin, editor

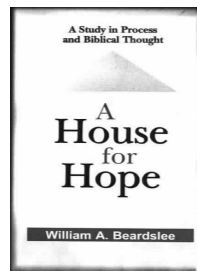
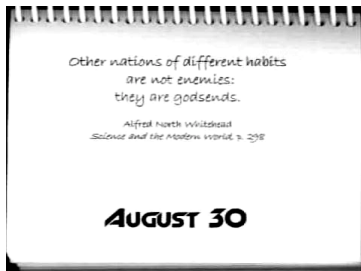
#### **From the Back Cover:**

“Providing a worthy conclusion to Ferré’s trilogy on preserving value in a postmodern world, *Living and Value* places ethics into the wider context of religion, God, and evil, and offers postmodern suggestions for environmental, technological, and political reforms.”

# Announcements

## Great Deals on Calendars and Books

Process and Faith is offering desk calendars that feature a quotation from a process thinker every day. Begin your day with an inspirational and thought-provoking message. The calendar features quotations from A.N. Whitehead, Charles Hartshorne, Will Beardslee, Jay McDaniel, M.E. Moore, John B. Cobb, Jr., Marjorie Suchocki, David Ray Griffin, and many more. These calendars are \$12.95.




Process and Faith is also offering the reprinting of Will Beardslee's *A House for Hope: A Study in Process and Biblical Thought*. This book explores and defines how a process theology can provide hope in today's world. Although it was out of print for a long time, we are now able to offer paperback editions of this book for \$9.95. Amazon.com regularly sells it for \$19.95!

To order either of these, please contact:  
 Process and Faith  
 1325 N. College Ave.  
 Claremont, CA 91711  
 (909) 447-2559  
[faith@ctr4process.org](mailto:faith@ctr4process.org)

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## Whitehead Film Festival

The Second Annual International Whitehead Film Festival will be held on January 30-February 1, 2003. Last year's festival was a huge success and we are looking forward to this year's event. To get the most current information, visit <http://religion.cgu.edu/festival.html>. 

## Upcoming Speaking Engagements

November 12, 2002; Marjorie Suchocki will be speaking in Indianapolis at the South Indiana Conference of the United Methodist Church.

December 1-3, 2002; Marjorie Suchocki will be speaking at the University of Utah in Salt Lake City.

January 14-16, 2003; Jay McDaniel will be lecturing on creation theology at Phillips University in Oklahoma City.

February 2-4, 2003; John Cobb and Clark Pinnock will both speak and respond to each other at the University of Calgary. The theme will be "The Theology of God's Openness." Anyone interested should contact Doug Shantz: [dshantz@ucalgary.ca](mailto:dshantz@ucalgary.ca)

February 24-25, 2003; Marjorie Suchocki will be speaking at United Theological Seminary of the Twin Cities in Minnesota.

March 8, 2003; Jay McDaniel will be lecturing on creation theology in Flagstaff, Arizona.


April 4, 2003; Marjorie Suchocki will be giving the Lowell Lectures at Boston University School of Theology in Boston, Massachusetts.

April 25, 2003; Jay McDaniel will be lecturing on creation theology in Washington D.C. at the annual conference of the American Baptist Church.

May 1-4, 2003; Marjorie Suchocki will be speaking on "Christian-Buddhist Dialogue," in Indianapolis.

# Announcements

## AAR / SBL Reception

The Center for Process Studies will hold a reception at this year's annual meeting of the American Academy of Religion and the Society of Biblical Literature. This year's meeting will take place in Toronto. The reception will be held at the Westin Harbour Castle in the Yonge Room on Sunday, November 24, 2002 from 9 pm until 11 pm. If you will be attending the AAR / SBL meeting this year, be sure to drop by and say hello. We look forward to seeing you there. 

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## Remembering Paul Weiss (1901-2002)

by David Ray Griffin and Robert Neville

Paul Weiss, who studied under Alfred North Whitehead at Harvard from 1927 to 1929, died on July 5 at the age of 101. After receiving his Ph.D. degree, Weiss traveled with his wife in Europe, hearing lectures by Leo Strauss, Martin Heidegger, and Etienne Gilson. He later told students that he heard Heidegger denounce Edmund Husserl as a Jew.

Weiss taught philosophy first at Bryn Mawr, then at Yale from 1946 until he was forced to retire in 1969 because of age. He then taught at Catholic University from 1969 until the early 1990s, when he again had to retire because of age.

Although Weiss worked out a metaphysical position that differs considerably from Whitehead's, portraying "being" as more fundamental than "process," his work clearly shows the influence of Whitehead's thought. The title of his first book, *Reality* (1938—dedicated to Evelyn Whitehead), was meant to mark the exclusion of "process" of the Whiteheadian sort. Weiss developed his own notion of process, called "existence," in *Nature and Man* (1947), *Modes of Being* (1958—his most systematic metaphysical work), and *The God We Seek* (1964). He later rethought the category, calling it the "dunamis," in works such as *Creative Ventures* (1992), *Being and Other Realities* (1995), *Emphatics* (2000), and *Surrogates* (2002). Weiss wrote in every philosophic field, developing an ethics and social philosophy in *Man's Freedom* (1950), *Our Public Life* (1959), *You, I and the Others* (1980), and *Toward a Perfected State* (1986). His philosophy of art books, *The World of Art* (1961) and *Nine Basic Arts* (1961), sold the most, he said. But his *Sport: A Philosophic Inquiry* (1969), was surely the book that evoked the


most comments.

Weiss is the philosopher who, along with Charles Hartshorne, did the most to keep metaphysics alive during the 1940s and 1950s, when it was most out of fashion in both philosophical and theological circles. One of his most important achievements in this regard was his founding, in 1947, of the *Review of Metaphysics*, which became one of the most widely read philosophical journals in the English language. He also founded the Metaphysical Society of America at about the same time.

One of the other achievements for which Weiss is most well known was his editing, with Charles Hartshorne, of the *Collected Papers of Charles Sanders Peirce*, which consisted of six volumes, which were published by Harvard University between 1931 and 1935. (Two later volumes were edited by Arthur Burks.)


Like Whitehead and Hartshorne, Weiss was honored with a volume in *The Library of Living Philosophers* (1995).

Hartshorne, in his autobiographical book, *The Darkness and the Light* (p. 327), tells about "the one and only time I managed to make a joke at [Weiss's] expense before he had time to make one at mine. Someone had written somewhere that Weiss and I were 'two brilliant and loyal disciples of A. N. Whitehead.' Knowing that Weiss prided himself, with considerable justification, on his originality, I could hardly wait for our next meeting. Quoting [that statement], I added: 'I admit that I am brilliant and that you are loyal.'" Weiss: 'That is an interesting division of labor. The only trouble is that it's the reverse of the truth.' So I had gotten ahead of him—for a second or two."

The philosophical world is the poorer for the loss of these two giants, who were both brilliant and loyal—to the truth as they saw it. 

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## Correction

In our Winter 2002 issue, volume 25, number 1, it was reported that Carol Christ, in her seminar entitled *Feminist Revisioning of Divine Power*, asserted that Charles Hartshorne was "excessively technical, at times ethnocentric, and problematic with regards to his evolutionary view of religion." Those comments, in fact, were made by Carol about Whitehead, not Hartshorne. *Process Perspectives* apologizes for any misunderstandings this may have caused. 

# Announcements

## Whitehead - Schleiermacher Conference

by *Christine Helmer*


The Center for Process Studies and the Claremont School of Theology are organizing a conference on the theme of "System and Life," to be held at CST, March 6-8, 2003. Two representative systematic thinkers, Friedrich Schleiermacher and Alfred North Whitehead, will be studied and compared on the topic of how system can be related to and account for the dynamic processes of life. The comparison between Schleiermacher and Whitehead will be explored in three subsections of the central theme: historical connections, systematic reflection and contemporary issues.

The aim of this conference is to explore the question of how system, as represented by Schleiermacher and Whitehead, accounts for the complexity of factors constituting life, such as thought, emotion and action. The theme of system is gradually re-taking its place of honor in the academic discussion. Recent forays into the question of unity (i.e. "The Unity of the Bible" at SBL International Meeting 2001) are recovering ways to conceptualize the interdependence of factors within the whole. These academic gestures mirror the yearning for holistic thinking, living and spirituality in North American society at large. It is this new discussion which prompts a return to two historical thinkers who have offered profound insights into the way system can be conceived, and whose similarity of thought has, as yet, not been compared to any substantial degree. Both Schleiermacher and Whitehead represent a re-configuration of Leibnizian questions in the period following Kant's critical thought. Both thinkers represent an original turn to the non-discursive in order to overcome the classic dualism between mind and body, and both connect epistemology to ontology.

In this conference, three main themes for comparing Schleiermacher with Whitehead are explored. The first theme, "System and Historical Context," locates Schleiermacher's and Whitehead's system-building within the historical trajectory from Leibniz through Kant, the recovery of Plato's thought within that trajectory, and the historical context shaping the questions of system that the thinkers address. The second theme, "System and Categorization," studies the complex of factors playing into the categorization of system that is representative of the unique contribution of each thinker. Relevant issues to be addressed are: emotions and system,

God and/or the transcendent ground and system from either a theological or a philosophical perspective. The third theme, "System and Contemporary Issues," discusses the relevance of applying Schleiermacher's and Whitehead's understanding of system to contemporary issues, such as religious pluralism, ethics, science or biblical studies.

Conference participants include Jacqueline Mariña (Purdue University), Roland Faber (University of Vienna), Krista Duttonhaver (Notre Dame University), Marjorie Suchocki (Claremont School of Theology), Christine Helmer (Claremont School of Theology), Philip Clayton (Sonoma State University), David Brown (Claremont Graduate University), Anna Case-Winters (McCormick Theological Seminary), Julia Lamm (Georgetown University), David Ray Griffin (Claremont School of Theology), Eilert Herms (Eberhard Karls Universität Tübingen), and John Cobb (Claremont School of Theology).

For further information, contact John Quiring at the Center for Process Studies: [johnq@ctr4process.org](mailto:johnq@ctr4process.org). 

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## Conference on Whitehead's Philosophy and Genuine Religious Pluralism

by *David Ray Griffin*

The Center for Process Studies is sponsoring, with support from the Claremont School of Theology, a conference on Whitehead's Philosophy and Genuine Religious Pluralism, which will be held March 27-31, 2003, in the Haddon Conference Center at the Claremont School of Theology. The conference will begin Thursday evening and conclude at noon on Monday.


The title of the conference reflects the fact that although religious pluralism is now widely affirmed, the version of religious pluralism that has become dominant in Western philosophy of religion and theology has been widely criticized for not being genuinely pluralistic. The purpose of this conference is to explore the possibilities within the philosophy of Alfred North Whitehead for developing a version of religious pluralism that can be seen to be both genuinely pluralistic and adequate from the perspective of a variety of religious traditions.

Participants in the conference will include Mevlüt Albayrak and Mehmet Aydin from Turkey, representing Is-

lam; Chung-ying Cheng and Zhihe Wang, representing Confucianism and other Chinese traditions; Christopher Ives, Gene Reeves, Ryusei Takeda, and John Yokota, representing various forms of Buddhism; Jeffery Long, representing Hinduism; Sandra Lubarsky, representing Judaism; and John Berthrong, John Cobb, David Griffin, Catherine Keller, Michael Lodahl, Jay McDaniel, Mary Elizabeth Moore, Tokiyuki Nobuhara, Ernest Simmons, Marjorie Suchocki, and Clark Williamson, representing various forms of Christianity.

This is a roundtable conference, for the benefit of the participants. For the sake of maximizing the time for discussion, papers will be studied in advance by the participants, rather than being presented at the conference. But auditors who wish to listen in, understanding that they will not be directly addressed, are welcome.

The conference is in honor of CPS co-director Marjorie Suchocki, who retired last year from the Claremont School of Theology, where she had served many years as dean. There will be a banquet Sunday night in her honor, to which auditors as well as participants will be invited.

For more information, contact Robert Vincent at the Center: [rvincent@ctr4process.org](mailto:rvincent@ctr4process.org). 

**Send announcements  
and submissions to:  
J.R. Hustwit, Editor  
Process Perspectives  
e-mail: [jrhustwit@ctr4process.org](mailto:jrhustwit@ctr4process.org)**

## Library Report




by Alan Van Wyk

A number of changes occur with this issue of *Process Perspectives*, and one involves the Center's Library Director. With the completion of his dissertation last May, Randy Ramal has decided to move on from his post as Library Director. Thankfully, he will be staying with us at the Center as Archive Director, working on the Beardslee and Hartshorne Archives.

I think we all have reason to thank Randy for the wonderful job that he has done as Library Director, and I would especially like to thank him for helping to make my transition into the position so smooth.

A brief introduction for myself begins by noting that I have worked at the Center for just over two years, in a variety of positions. I am currently studying for my qualifying exams in the Theology, Ethics and Culture doctoral program at the School of Religion, CGU, and will hopefully begin work on my dissertation next year.

As for the Library, there are two items to which I would like to draw your attention. First, the Beardslee archive is very close to completion, and may be completed by the time you read this. Look for information about this soon on our website. Second, be sure to check out our newest and most extensive thematic bibliography to date, the Association for Process Psychology bibliography. Jincheol O spent much of this past summer working on this project, and I think you will be as impressed as I at the depth and breadth of this bibliography. 

## Membership Report



by John Sweeney


Thank you.

The CPS fundraising letter that was mailed on August 23, 2002 has generated \$1950 in donations, as of September 30, 2002. These donations will be used to support the ongoing programs of the Center—seminars, conferences, the Hartshorne Archives, the library collections, and the publications. Donations are one of the primary sources of income for the Center, are gratefully accepted, and are put to good use as the reports and announcements throughout this newsletter demonstrate.

*Process Studies* 31.1 was mailed in late September 2002. Please contact the Center if you are a CPS member and have not yet received your copy of PS 31.1. Renewal notices were mailed out in mid-October 2002. The policy of CPS is to give members at least three opportunities to renew their memberships. Of course, for Hartshorne Lifetime Members there are no renewal notices.

Please renew as promptly as you can in order to avoid any interruption in receiving either *Process Studies* or *Process Perspectives*. If you have questions about your membership, please contact me—either via e-mail at [sweeney@ctr4process.org](mailto:sweeney@ctr4process.org) or telephone at (909) 621-5330 or by post at

1325 North College Avenue  
Claremont, CA  
91711-3154.

Thank you. 

## From the Editor



What an exciting time to begin my duties as editor of *Process Perspectives*! The wildly successful China Conference this summer has generated a great deal of interest and enthusiasm, thanks to the efforts of Zhihe Wang. As an editor, this makes my job very easy, as my desk has been overflowing with articles that were actually turned in ahead of deadlines by our staff writers!

There were also many changes over the summer at the Center for Process Studies. We said goodbye to two of our dearest friends. Lea Appleton, whose official title was development director, but was a *de facto* all-around indispensable asset to CPS, has moved away, as did my predecessor as editor, Siri Dale. Both of these people have been extremely helpful—both to me, in my attempts to settle in here at CPS, and to the larger community. We already miss them both and wish them the best of luck in their endeavors.

The upcoming academic year will be one of the busiest the Center has ever seen. We have approximately 12 seminars scheduled. There will also be two conferences in March: “Schleiermacher and Whitehead: System and Life,” and, “Genuine Religious Pluralism.” We encourage you to attend, as these will be unique opportunities to experience both the breadth and depth of process thought.

Also, if you have anything you would like to submit for possible publication (such as short stories, poetry, or essays), please send those along as well. I am always eager to read new material.

*Sincerely,*  
J.R. Hustwit

## 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 one-time 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 is also tax deductible, less \$400 for lifetime journal and newsletter subscriptions.

# CALENDAR

Except where noted, the following seminars are scheduled from 4:10 p.m. to 6:00 p.m. in the Haddon Conference Room of the Butler Building at the Claremont School of Theology. They are free and open to the public.

**“In the Wake of Matricide; Is Process Philosophy Feminist?”**

Carol P. Christ  
November 19, 2002

**“Liberal Theology and Creative Process: Bernard Meland and the Chicago School of Naturalistic Empirical Theism”**

Gary Dorrien  
December 3, 2002

**“Religion and Science”**

Philip Clayton  
February 3, 2003

**“Theodicy and Process Thought”**

Robert Mesle  
February 11, 2003

**“Divine Beauty: The Aesthetics of Charles Hartshorne”**

Dan Dombrowski  
February 18, 2003

**“Martin Buber”**

Martin Leiner  
March 13, 2003

**“Toni Morrison on Suffering and Evil”**

Barbara Mesle  
April 8, 2003

# MEMBER PAPERS

Upon request, the following papers are available free of charge to Center members. You may also download these and others from the Center for Process Studies Web site at [www.ctr4process.org](http://www.ctr4process.org) in the *Members Only* section.

**Jay McDaniel**

*Buddhist-Christian Dialogue*

**Mark Dibben**

*A Journey Towards the Processual Understanding of Virtual Organizations*

**Michael Zbaraschuk**

*Process Thought and Justice*

**Greg Moses**

*Steps Towards an Overcoming of Christian Positivistic Supernaturalism*

**Josefina Burgos**

*Adelaide*  
(Short Fiction Inspired by Whitehead)

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Make checks payable to CST/Center for Process Studies and mail to: Center for Process Studies, 1325 North College Avenue, Claremont, CA 91711. U.S. dollars only, and drawn on a U.S. bank, please. VISA and MasterCard are also accepted.

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