

Newsletter of the Center for Process Studies

Process Perspectives



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Fall 2004

WHITEHEAD'S THOUGHT AND EAST ASIAN CULTURE

ALSO:

*WHITEHEADIAN AXIOMS
FOR PROGRESSIVE
INTERNATIONALISM*

*AAR 2004
ANNOUNCEMENTS*

CHINA PROJECT UPDATES

*SEMINAR SUMMARIES,
UPCOMING EVENTS, AND
MORE!*



a relational worldview for the common good

Process Perspectives

The Newsletter of
the Center for Process Studies

a relational worldview for the common good

Volume 27.2 Fall 2004

Editor

J. R. Hustwit

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Letters

CONGRATULATIONS TO DAVID GRIFFIN

Since learning that Dr. David Griffin is retiring, we, on behalf of the Philosophy Department and Center for Process Studies in Wuhan, China, would like to take this opportunity to express our sincere thanks to Griffin for his dedication to Process Studies and Constructive Postmodernism and for the distinguished contributions he has made to expand its influence in China. These accomplishments are worthy of a magnificent tribute.

It is well known that Whitehead's process philosophy has led to a new philosophical era. Charles Hartshorne, John B Cobb Jr., and David Griffin have been instrumental in bringing about this new era.

Through the efforts of Chinese philosophers like Zhihe Wang, the influence of Cobb, Griffin, and process thought in China has been increasingly expanding. At the same time, the constructive postmodern thought Griffin himself advocates has played a crucial role in the Chinese understanding of postmodernism. In fact, in China today, constructive postmodernism, as represented by Griffin, has become an important force against deconstructive postmodern ideas represented by Derrida. It has become obvious that people would like to accept constructive postmodernism rather than deconstructive postmodernism. An important reason for this lies in the fact that more and more Chinese scholars have found the value and charms of their own cultural tradition through constructive postmodernism. Like his honesty and openness in personality, Griffin's ideas and scholarship have shown an open attitude and embracing spirit.

Griffin's prominent contributions also benefit Claremont Graduate University, Claremont School of Theology, and the Claremont Colleges. The fact that the Claremont School of Theology named April 28, 2004 as "David Griffin Day" reflects an affirmation of Griffin's excellent work. This is a proper arrangement.

There is no retirement for the philosopher's role as a human spiritual guide. Perhaps retiring from routine work may provide more opportunity for a philosopher's creative work. We know that David Griffin's new book, *The New Pearl Harbor*, has already come out, and he is planning to write many

more. We look forward to the publication of his new books, and trust they will bring new inspiration and encouragement to the Chinese philosophical world as well as the larger academic world.

Finally, we want to send our greetings and best wishes from our hearts to Dr. Griffin. We also want to pay our sincere tribute to Ann Jaqua, his wife. We welcome David Griffin to our center to deliver lectures and guide our work.

KANG OUYANG, VICE PROVOST OF HUAZHONG UNIVERSITY OF SCIENCE AND TECHNOLOGY, DIRECTOR OF THE CENTER FOR PROCESS STUDIES IN WUHAN, CHINA

SHIPENG ZOU, CHAIR OF PHILOSOPHY DEPARTMENT AND EXECUTIVE DIRECTOR OF THE CENTER FOR PROCESS STUDIES IN WUHAN, CHINA

From the Editor



Annyoung haseyo?! (My sources assure me that this is a Korean greeting.) This issue has an unmistakable international flavor, as the Conference "Whitehead's Thought and East Asian Culture" recently took place in Seoul. Check out John Quiring's coverage of the conference's academic sessions, and Robert Mesle's report on the cultural events and side trips. Also, our feature article by Ron Phipps

suggests a system for nations to develop into a global community, based on Whiteheadian philosophy. With the divisive election-year politics at a fever pitch in the U.S. and the continued troubling state of affairs in the world community, it is clear that one of the many things desperately needed is an increased sense of community. My sincere hope is that some of the work the Center has done this past year will spark a relational insight in peoples' hearts and minds.

Here at CPS, the season has offered a less demanding schedule of events, so we have had plenty of opportunity to prepare for one of our biggest years yet! In October, we will host the "Religious Interpretations of Evolutionary Biology" conference (see pg. 17). In February, we will sponsor a conference on Teilhard de Chardin and Whitehead. Also, the winners of the "Altruistic Love and Science Course Competition" will convene here in April for a workshop, with some sessions open to the public. In addition, we of course have our regular series of seminars, with topics including ecofeminism, neoconservatism, and Rahner's theology. Please join us for these explorations of process thought!

J. R. HUSTWIT
CPS COMMUNICATIONS DIRECTOR

Whiteheadian Axioms for Progressive Internationalism

by Ron Phipps

During the past quarter century, the arch-conservatives have formulated and aggressively promulgated an ideology designed both to discredit and to intimidate progressive people. A passive response will be of no value and will allow the "hard right" to maintain a monopoly on ideological momentum.

The recent ideological rush to the right culminated at the commencement of the 21st century in the explicit and arrogant doctrine that one nation possesses forever the right of military, economic, cultural, and political domination over any nation or group of nations. The correlative right of unilateral and pre-emptive aggression against other nations was asserted. The ideology and practice of Empire openly and proudly re-emerged as the Third Millennium began. Convinced of their ability to impose their will with impunity, in defiance of world opinion, and with insufferable self-righteousness, supporters of contemporary Empire created an archaic ideology that one nation was both ordained by history, and sanctioned by God to create, defend, and expand its economic superiority, domination, and privilege over humanity. Processes of increased global, social, and economic integration are secondary and subservient to the far right's chauvinistic ideology of Empire, domination, and superiority.

It is clearly incumbent upon progressive people to develop, articulate, and promulgate a consistent and comprehensive ideological perspective that will serve as a persuasive and humane counterpoint to the doctrines of greed, individualism, and domination that distort and suppress the finer nature and instincts of the human family. To address this need as a process thinker, I propose the following fundamental axioms. The contemporary world needs philosophical and political leadership: perspectives and ideas that creatively apply these principles to human civilization in its advance from lower to higher levels of truth and beauty and justice.

A1: Cooperation should prevail over competi-

tion, integration over disjunction.

A2: Equality should prevail over hierarchy and domination, the objective of narrowing economic and social gaps should prevail over the polarization of economic and social gaps both within and among nations.

Contrary to the policies that entrench and increase the polarization of economic relations, the primary method of narrowing economic and social gaps is to allow the rate of compensation for labor and resources of those individuals, groups and nations at the lower strata of wealth to increase at a faster rate than the rates of increase of the individuals, groups or nations who are at the higher and privileged strata of the global economy. This narrowing of gaps does not imply the elimination of gaps, but it requires that if a more just, humane, and peaceful world is to be achieved, the gaps must exist within smaller boundaries than those extreme gaps between poverty and privilege that prevail in the present world order.

A3: Human creative and financial resources should be developed and devoted to constructive, not destructive, purposes.

A4: The intellectual, cultural, and scientific talents of all people should be liberated and continuously developed rather than suppressed and allowed to lie largely dormant, fallow and ignored, for large segments of the human family.

A5: The historically unprecedented infrastructural dispersion of work, home, shopping, and recreation within modern societies should be transformed to allow both sustainable global environmental health and the restoration of continuity and a fuller sense of local and lively community in the lives of human beings.

A6: Local community life should be developed in a manner that is consistent with the oneness within, and harmony of, the broader human family.

A7: A sense of wonder, awe, and gratitude for the mystery, order, beauty, and diversity of creation should pervade the moral, philosophic, and reli-

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adventures of discovery,
and generalization of insight
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the creative and continuous
advance of human
civilization.*

gious perspective of humanity.

A8: Journeys of curiosity, adventures of discovery, and generalization of insight should impel and propel the creative and continuous advance of human civilization.

A9: Freedom must be understood as real potentials and real ability to affect events either materially or mentally. Freedom cannot be correctly evaluated by artificial dichotomies but must be evaluated by polar contrasts and the magnitude with which societies polarize the distribution of freedom. The extent to which societies maximize or minimize the polarization of real freedom among their members reflects and indeed measures the degree to which societies are unjust or just.

Freedom must be understood not merely by the absence of prohibitions, but more importantly, by the presence of real creative capacity and potential to influence the future. Freedom as real, living capacity is a function of multiple variables, including the distribution of material wealth and leisure, the quality of the environment, health, peace, education, culture, and the level of attained civilization, whether life occurs within an imperial nation or an oppressed, exploited colonized nation. Freedom represents not a dichotomy but a continuum of creative capacities and potentials, which are influenced by the confluence of a multiplicity of factors in the real social life of the real individual. If freedom is a right for all humans, then more direct democratic processes are mandated in the realm of economic and productive activity.

While Whiteheadian analysis precludes conceiving of freedom in abstraction from the concrete material realities of individuals in real society, it must also be



"Only reversing... the militarization of the heavens, the land, and the sea... can sustain global security"

recognized and stressed that the obsessive and exclusive focus upon material reality and consumerism distorts and diminishes freedom in its vital multidimensional expression, including the cultural, intellectual, and spiritual life of individuals.

A10: Democracy's vitality is inconsistent with the creation of a Great Wall precluding democratic decision-making from the concrete economic and productive decision making processes of social life. This is the case precisely because economic and productive decision-making processes are largely determinant of the distribution of freedom in social life.

A11: As the relations within any entity and the relations between that entity and its environment are fundamental, it is the specific character of those relationships which determines whether any complex entity such as a society, or a society of societies, is retrogressive or progressive, just or unjust, fair or unfair, unsustainable or

sustainable.

A12: In the presence of oppression, injustice, and discordance there will inevitably emerge struggles, endeavors, and appetite towards the transformation of oppression by liberation, injustice by justice, and discordance by harmony.

A13: New systems and more democratic forms of global security, global economic development, and global protection of the Earth's environment must be created to ensure the sustainability of life on this planet.

A14: Only reversing and eliminating the militarization of the heavens, the land, and the sea with weapons of mass destruction can sustain global security. The continued existence, development, proliferation, and/or monopolization of these weapons threatens humanity with extinction.

A15: The relationality of existence requires that for all organic processes, including human societies and human civilization as a whole, there must be harmonious and functional integration among its constituent parts, if that organism is to survive and develop from lower to higher stages and forms of being.

A16: We also note that to correctly evaluate the wisdom and justice of policies and practices it is imperative to consider wide and open systems of events, rather than narrow and closed systems. This is true because what may seem, if viewed from narrow and closed systems, as constructive and progressive, may manifest a fundamentally retrogressive essence when

evaluated from the more dynamic perspective of temporally and spatially (geographically) open and wide systems of events.

This axiom, it may be noted, delineates a) the strategic vision inherent in genuine process philosophy, from b) the shortsightedness all too often associated with, if not characteristic of, what is popularly understood as pragmatism.

A17: Progressive Internationalism recognizes that the people of the world desire and deserve security and stability, but at the same time, asserts that these worthy goals will not and cannot be

attained if they are pursued disjunctively and in abstraction from global economic and social justice.

These 17 axioms can help form an ideological basis for progressive internationalism and just, sustainable globalism. From these fundamental axioms, many theorems follow and many solutions to the vexing problems of society can be provided. These axioms represent a sharp divergence from the reactionary worldview of neo-conservatism. The people of the world need a refreshing, novel, constructive, and progressive perspective. . . .

American Academy of Religion Annual Meeting

November 20-23, 2004 :: San Antonio, Texas

Open and Relational Theologies Consultation

by Thomas Jay Oord

The agenda has been solidified for our AAR November meeting in San Antonio. The theme of our session will be, "What It Means to Say That God Is Relational." We will give special attention to the doctrine of *creatio ex nihilo* as it pertains to God as relational. Both proponents and opponents of *creatio ex nihilo* will speak. Our session will meet Sunday morning this year.

The four presenters will be:

David R. Larson (Loma Linda University): "Necessarily, Essentially, Neither or Both: How Does God Love the Universe?"

Joseph A. Bracken (Xavier University): "*Creatio Ex Nihilo*: A Field-Oriented Approach"

Lyle Dabney (Marquette University): "The Possibility of God: The Spirit in God's Creation — and in God"

Michael Lodahl (Point Loma Nazarene University): "Creator-Logos-Spirit: Pursuing Trinitarian Reflection as a Critique of *Creatio Ex Nihilo*"

These paper will be responded to by Catherine E. Keller (Drew University) and Philip Clayton (Claremont School of Theology). Also, Thomas Oord (Northwest Nazarene University) and Lynne Faber Lorenzen (Augsburg College) will preside over the business meeting. We look forward to an enriching group discussion following the presentations, and we hope that you join in. . . .

Center for Process Studies AAR Reception

For those of you attending the AAR meeting in San Antonio this November, please join us at our annual Center for Process Studies Reception.

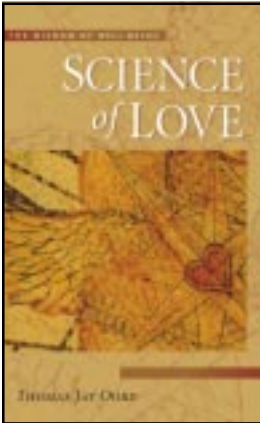
Where: La Reina Room, Hilton Palacio Del Rio, 200 South Alamo St., San Antonio, TX

Date: Sunday, November 21, 2004

Time: 9:00 - 11:00 p.m.

Join us for wine, cheese, and conversation. Friends and members of CPS and anyone interested in process-relational approaches to religious studies, theology, biblical hermeneutics, and philosophy of religion are invited. Greet John Cobb, network, discuss, and schmooze. Informal, fun!

Featured Works in Process Thought



Science of Love: The Wisdom of Well Being

by Thomas Jay Oord

128 pages, Templeton Foundation Press (September 2004)

We all know the saying, "Love can change the world." When science looks at love, it considers: cosmology, sociobiology, evolutionary psychology, neurology, sex and romance, and the role of emotions as each relates to love. This volume also explores religious, ethical and philosophical issues, such as virtue, *creation ex nihilo*, progress, divine action, *agape*, values, religious practices, pacifism, sexuality, friendship, freedom, and marriage. All affect the ways in which people understand each other and interact with one another. In this book, Oord explores these varied dimensions of love, illuminating the love-science symbiosis for both scholars and general readers.

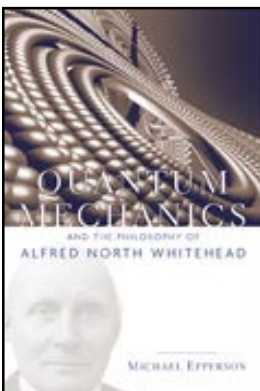


Whitehead and Schleiermacher: Open Systems in Dialogue

edited by Christine Helmer, Marjorie Suchocki, John Quiring, and Katie Goetz

356 pages, Walter De Gruyter Press (August 2004)

This collection of essays stages a dialogue between Friedrich Schleiermacher and Alfred North Whitehead on significant features of 'open' system. The volume offers new options for rehabilitating system for future theological and philosophical thinking by opening system to a flexible relation with changing reality. Key ingredients for system are discussed in three areas of contact between Schleiermacher and Whitehead. One such ingredient concerns historical precedents figuring crucially in Western systematic philosophy. Another feature is the systematic categorization of experience that relates epistemology, metaphysics, and the empirical sciences. System is also brought to bear on pressing contemporary issues, such as ethics and religious pluralism.



Quantum Mechanics and The Philosophy of Alfred North Whitehead

by Michael Epperson

256 pages, Fordham University Press (March 2004)

In *Process and Reality* and other works, Alfred North Whitehead struggled to come to terms with the impact the new science of quantum mechanics would have on metaphysics. This ambitious book is the first extended analysis of the intricate relationships between relativity theory, quantum mechanics, and Whitehead's cosmology. Michael Epperson illuminates the intersection of science and philosophy in Whitehead's work and details Whitehead's attempts to fashion an ontology coherent with quantum anomalies. Including a nonspecialist introduction to quantum mechanics, Epperson adds an essential new dimension to our understanding of Whitehead and of the constantly enriching encounter between science and philosophy in our century.

Carolyn Bohler: “Of Coaches and Gods”

by J. R. Hustwit

Carolyn Bohler, pastor of Aldersgate United Methodist Church in Tustin, California, gave a lecture entitled “Coaches and Gods,” on March 23, 2004. Bohler’s experience with coaches and athletes inspired her to devise a typology of coaching styles. The implicit assumptions of God’s leadership style influences human notions of what it means to lead, and frequently, Bohler noted, “the consequences are dire.”

Bohler’s first metaphor for God was the “Distant Decider.” This coach is the epitome of authoritarianism, who rules the team at a distance, and with unilateral control. This coach is also all-knowing, and refuses to listen to player (or parental) feedback. Bohler notes that, “one of the worst doctrines of coaching is that the coach knows all.” Because the players in the game are subjects with free will, the coach cannot know with certainty

how they will act or react. Otherwise, the players would simply be automations.

The second model Bohler described was the “Attentive Affirmer,” who is always near, by offering praise and affirmation. “Good swing! Good eye! Way to hustle!” This coach, far from being coercive, respects creaturely freedom, and takes a passive role, offering aid only when called upon, though the power exercised is always unilateral.

Bohler also described the “Jovial Jehovah,” or “The Good Guy.” As a coach, this type always says things like “Winning is unimportant, it is about how hard you try.” Although there is sincere effort, this coach does not get results. A volunteer who should be thanked for trying, in the end, this coach is rather innocuous. This God is a comforting presence, but has no significant power.

Next, Bohler presented the “Receptive Resourcer,” who empathetically listens to what the players and parents think. Although present with attentive ideas, this coach may not be noticed unless actively sought out by the players. Ultimately, this coach is very wise, but not very helpful.

Finally, Bohler described the “Team Transformer.” By working with players and setting goals, this coach works with others to achieve their potential. This coach also focuses the players away from individuality, towards a communal good. The ultimate team builder, this model for God affects the most positive change in the world.

Bohler concluded by noting that monotheism is the belief in one God, but not one metaphor for God. In the end, the metaphor we employ effects us, and those around us.

John Lango: “Whitehead on Societies”

by John Sweeney

On Tuesday, April 6, 2004, Dr. John Lango, Professor of Philosophy at City University of New York’s Hunter College, gave a seminar focused around Whitehead’s notion of “societies.” Lango began his presentation with some general background remarks for those in the audience who were less familiar with Whitehead and process philosophy, including information about “actual entities,” “actual occasions,” and Whitehead’s work in philosophy of science, philosophy of nature, and relativity theory that occurred prior to his work in metaphysics.



John Lango

Lango then explained the concept of “societies” in terms of its relationship to other Whiteheadian notions, such as actual entities, nexus, and eternal objects, while indicating that his goal for this presentation (and the draft paper upon which the presentation was based) was to investigate both the concept of “society” itself and whether a Whiteheadian notion of “society” is sufficient to do all

that Whitehead wants it to do. For example, one test of Whitehead’s metaphysics is whether societies can explain all sorts of enduring objects — from protons to armies, from crystals

to suns, from cells to minds. This is the adequacy question.

Lango raised a number of other issues regarding Whitehead’s notion of society. Among these issues were how Whitehead’s own method of philosophic generalization can be used to support societies, how actual entities [“the only reasons” (PR 24)] develop into societies, and how the defining characteristics of societies can be invariant.

In the technical discussion that followed the presentation, the topics discussed included: the role of hybrid prehensions in the development of societies, the role of the environments on the development of societies, and the role of negative prehensions, especially in relation to the ingression of eternal objects.

Barbara Muraca: “Process Thought and Environmental Ethics”

by John Quiring

Barbara Muraca, doctoral student at the University of Griefswald, Germany, gave a CPS seminar on April 22, 2004, entitled “Process Thought and Environmental Ethics.” Her talk was based on the dissertation she is writing, “*Welt, Umwelt, Mitwelt*,” or “World, Environment, Common World as a Complex Intertwined Field of Internal Relations.”

Before starting her graduate program, Muraca served on an Agenda 21 project at the University of Lüneburg, seeking to reinforce traditional habits that generate sustainable living patterns.

In the midst of an intellectual climate that eschews metaphysics, Muraca’s work seeks to employ the Whiteheadian tradition to ground an ethic of sustainability. Accepting a “three pillar-model” of sustainability that includes ecological, economic, and social dimensions, she seeks to

develop leverage at the social level. Her work seeks to develop our awareness from a sense of *welt* (the world-concept as a human creation) to *umwelt* (environment as a world-with), to *mitwelt* (rethinking communities in a feminist perspective).

Muraca holds that we are alienated from the world, disembodied, thinking that only we have intrinsic value. This derives from notions of human identity as based on language, rationality, and work. In contrast, the work of Birch, Cobb, and Daly point to an *umwelt*, the environment as internally-related to humans. Muraca believes that we



Barbara Muraca

need to learn identity, diversity, and relatedness in narrative communities if we wish to be appreciative of biodiversity. She says that “our way of being in community opens the path to a fundamental modification of our relating to nature and production.”

Muraca suggests that anyone interested in further exploration

of the ideas presented in her seminar start with Hanna Arendt’s *The Human Condition* (Chicago, 1958).

Marit Trelstad: “Possessed Versus Self-Made Women”

by John Quiring

“Possessed Versus Self-Made Women: Individuality in Process Thought” was the title of a CPS seminar by Professor Marit Trelstad on April 29, 2004. Trelstad is Assistant Professor of Constructive Theology at Pacific Lutheran University, Tacoma, Washington. She discussed ways of conceiving the self in terms of process thought against the backdrop of abuse of women and barriers to female identity.

Is the past a committee that decides our fate? How free are we swimming in a river created by someone else? Are we more than a synthesis of rela-



Marit Trelstad

tions? Where does our body end and external nature begin? Are we in any sense self-determining beings? Do self-made moments arise from influence? Are we not responsible for what

comes into us, but only for how we edit it? Do our relationships expand freedom? Trelstad’s project seeks a way to support women’s agency-in-relation in a world of male possession of females, their traditionally-assumed inferiority, the global sex market, domestic violence, and rape.

A Whiteheadian approach, according to Trelstad, would discuss interconnected-

ness, individual and relational polarities, and balancing of individuals-in-relation. It would define self through contrasts, but without creating an oppositional other. It would balance privacy and togetherness. We would be related but distinct. Catherine Keller seeks to avoid a “soluble self” without claiming a separate self. Nancy Howell speaks of individuality-for-solidarity aiming at shared love and power. Susan Nelson seeks space for oneself in a room of relationships. Anna Case-Winters wants dialogues, not monologues. Rita Nakashima Brock speaks of a non-hierarchical self. Delores Williams’s term “relational independence” perhaps captures Trelstad’s ideal best.

Thandeka: “Is Feeling in Process an Affect Theology?”

by Alan Van Wyk

On June 29, 2004, Thandeka, Associate Professor of Theology and Culture at Meadville Lombard Theological School, presented a seminar entitled “Is Feeling in Process an Affect Theology?”

Thandeka began by explaining affect theology as a form of theological investigation that takes the findings of neurological studies of emotions as foundational. Finding its roots in the work of Friedrich Schleiermacher, affect theology begins with the premise that all theological investigations entail certain assumptions about emotion; affect theology is the attempt to investigate these assumptions.

Rather than answering the question posed in her title directly, Thandeka explained the Schleiermacherian roots of affect theology, thereby opening a space where a dialogue could begin between affect theology and process theology. Schleiermacher, Thandeka explained,

was a part of a general discussion of the effects of music on human emotion. This discussion led Schleiermacher to investigate the artistic creativity that could be achieved when the emotions were awakened by a well-performed concert, ultimately leading to his Doctrine of Human Affections. This doctrine attempted to explain the way in which physical impulses, such as auditory impulses from listening to a musical piece, were transformed into non-cognitive emotional states, as a biological fact of humanity. For Schleiermacher, affect theology begins as the contemplation of how these non-cognitive emotions enter into consciousness.

For Schleiermacher this movement, of organic emotions into consciousness, was understood as the activity of the



Thandeka

soul. The activity of the soul is the activity of reconciling *Geist*, the ordered and the intellectual, with the organic affect of emotional agitation. Thandeka explained this as similar to the movement when a wild and uncontrolled fall is transformed, by a well-trained athlete, into a somersault. The wild and chaotic emotional agitations of being human are organized and given order by the intellect. Ethics, for Schleiermacher, is the study of this reconciliation; it is the study of how *Geist* and affect interact.

As a critique of Western rationality, which gives priority to what Schleiermacher understood as *Geist*, affect theology stresses the importance of feeling and affect in being human by placing emotion and affect at the center of thought. ∙ ∴

Bruce Epperly: “Process Thought and Celtic Spirituality”

by J. R. Hustwit

Bruce Epperly, Associate Professor of Practical Theology at Lancaster Seminary, visited Claremont on July 13, 2004. In his seminar, “Process Thought and Celtic Spirituality,” Epperly addressed two areas of resonance between Process thought and Celtic spirituality.

First, Epperly noted the similarities in Celtic and Process theological affirmations. Both communities see the world as a place of wonder and surprises – an ecstatic world that addresses peoples’ ecstasy-deficiency. Also, both communities reject “original sin.” Life is created in goodness and beauty. Creation is whole, rather than corrupt. Also, both Celtic and Process theologies affirm human agency and free will. We are God’s partners in



Bruce Epperly

creation, and our actions make a real difference to God. Epperly also noted that the Celts were a confessional people and practiced evangelism. However, they evangelized in a way that was in harmony with indigenous ways of life (e.g. “Christ is my druid.”). This preference for persuasive, rather than coercive methods, can be found in Process theology. Also, both Process

and Celtic theologies proclaim the universality of revelation. God is active in all things and is constantly demonstrating creativity in every facet of the world. Epperly noted that, like Process theology, Celtic theology stresses the importance of relationships on a spiritual journey. Friendship is required for wholeness, and the Celts made “spiritual

friends” with whom they could share their intimate experiences and feelings.

Second, Epperly also noted that like “spiritual friends,” many Celtic religious practices reflect values shared with Process theology. The Celts, for example, practiced “ordinary mysticism.” Epiphanies are omnipresent, and no event is ordinary. It would not be uncommon, for example, for a Celt to pray for (or receive) divine intercession when milking a cow. The Celts also employed a “spirituality of wonder,” wherein the beauty and aesthetic experience in the world has real significance. In addition, life was viewed as an adventure, and God is related to as a companion on this adventure. Also, the Celts practiced an embodied spirituality. The human body is a revelation of God, and all of creation (not just the spirit or mind) is a testament to God’s loving creativity. ∙ ∴

Yih-hsien Yu: "Whitehead and Chinese Philosophers"

by Zhihe Wang

Yih-hsien Yu, Professor of Philosophy at Tunghai University, delivered a lecture titled "Chinese Philosophers and Whitehead Encountered" on July 22, 2004.

According to Yu, the affinity Whitehead mentioned between his philosophy of organism and Chinese thought has been attractive to many Chinese philosophers. Among them are Thome H. Fang and Shih-chuan Chen, who were convinced that Whitehead's philosophy of organism is comparable to Chinese thought by virtue of its process thinking. Fang gave high praise to Whitehead's position against scientific materialism and agreed with his criticism of the fallacies of "simple location" and "misplaced concreteness." As he observed, these fallacies result in body-mind dualism and distort our understanding of nature and humanity. In the Chinese view, the cosmos is

a field full of life and also a process of creative advance.

Fang found that Chinese philosophy in the Book of Changes and Hua-yen Buddhism may offer the most promising agendas for the discussion of Chinese and Whiteheadian philosophies. His student Shih-chuan Chen inherited his views and undertook a series of philosophical investigations in these areas. His research has shown that there are four significant similarities between the philosophy in the Book of Changes and Whitehead's philosophy. Both lay great emphasis on the concept of creativity. Both treat the concept of 'feeling' as a core of their philosophies. Both try to build an encompassing metaphysical system that may integrate every element of human experience. Finally, both share the view that all real existences are natural and self-creative.

Chen also enumerated four similarities between Hua-yen Buddhism and Whitehead's philosophy. Both regard the real existences as events. Also, Whitehead's doctrine of the ingression of eternal objects into actual entities is very close to Hua-yen's teaching of "non-impediment between eternity (Li) and events (Shi)." The Whiteheadian God is very close to Hua-yen's Buddha. Similarly, Hua-yen's teaching of 'organic non-impediment' is very close to Whitehead's doctrine of prehension. Finally, both schools of thought argue for the interrelatedness among things and against all kinds of mutually exclusive dualities.

Yu concluded her lecture with the statement that Fang and Chen have made a great contribution towards opening a dialogue between Chinese and Western philosophy by introducing Whitehead to China.

Brian Henning: "A Whiteheadian Aesthetics of Morals"

by Tino Garcia

Brian Henning, Assistant Professor of Philosophy at Mt. St. Mary's College in Emmitsburg, Maryland, delivered a presentation entitled "A Whiteheadian Aesthetics of Morals: From the Metaphysics of Creativity to the Ethics of Creativity" on Tuesday August 17th in Claremont, California. His aim is to develop an aesthetics of morals that integrates Whiteheadian metaphysics of creativity and ethics of creativity. Henning's aesthetic model affirms that every relation is a moral relation since every thing is valuable in itself, for others, and for the whole. Moreover, the teleological creative process of the universe and all its relations drive toward beauty so that "The real world is good when it is beautiful" (Whitehead, *Adventures of Ideas*, p. 268).

Henning begins by alluding to Whitehead's claim that "morality does not indicate what you are to do in

mythological abstractions. It does concern the general ideal which should be the justification for any particular objective." This theory affirms that *all* things have experience and that everything shares in the experience of value for itself, for others, and for the totality. This means that every relation is a moral relation and every relation has beauty as its aim. Beauty, as Hartshorne's "Aesthetic Circle" asserts, involves the perfecting of a balance between the harmony and intensity of experience. This balance must not be destructive or inhibitive of beauty, must be sufficiently complex to introduce new contrasts and depths in our shared experience, and must be mutually enhancing to the component parts and the whole.

As a practical guide, Henning's



Brian Henning

aesthetics of morals emphasizes the obligation to expand the depth and breadth of one's aesthetic horizons as a preparation for moral action. With that condition fulfilled, one is obliged to maximize the intensity and harmony of one's own experience (self-respect), of other's experience (love), and of the whole (beauty). To fulfill these obligations we must use our moral imagination "to invent some manner of realizing our own interests as well as the interests of others." In sum, by striving creatively to realize the beauty and value inherent in all things, we realize the good for all things.

International Whitehead Conference 2004: Whitehead's Thought and East Asian Culture

Whitehead's Thought and East Asian Culture: Academic Sessions

by John Quiring

The 5th International Whitehead Conference, "Process Thought and East Asian Culture," was held in Seoul, Korea, May 24-29, 2004. It was organized by Sang Yil Kim (Hanshin University) and Wang Shik Jang (Methodist Theological Seminary), both of the Korean Whitehead Society. Funders included major Seoul universities, and the conference was recognized by the national government.

From Incheon Airport, visitors were bussed to Seoul, passing endless high-rise apartments along the Airport Expressway, enroute to the conference site at Yeojondohoeokwan (Presbyterian Women's Mission Center). The PWMC is in city-center, Jongno-gu, near the Changgyeonggung Palace and adjoining Jongmyo Royal Shrine.

Day one of the conference involved registration and a reception. Meals were mostly in the PWMC cafeteria and occasionally at off-site restaurants. We ate lots of bulgogi and gimchi.

Day two of the conference began with greetings by Sang Yil Kim (Whitehead Society of Korea), John Cobb (Center for Process Studies), and Herman Greene (International Process Network). The morning plenaries were by John Cobb (CPS), "Why Whitehead?" and Catherine Keller (Drew University), "Connections of Difference: Sexes and Ecologies," followed by a press conference. Cobb gave evidence for the need and possibility of a comprehensive intellectual synthesis to prevent collapse of the human project. He said, and a Korean confirmed, that process thought is more Asian than Western, but the reason Asians want Western Process is that it has been transformed by science. Keller unfolded her unique version of postcolonialism. Afternoon session topics included Philosophy, Korean Culture, East



Herman Greene speaks truth.

Asian Thought, Feminism, and Ecology.

Day three of the conference involved sightseeing to the National Folk Museum, Changedeokgung Palace and Biwon (Secret Garden). At noon we were taken to the Insadong shopping strip where we had lunch at rustic Chon Restaurant, designed like a



Gene Reeves, Hiromasa Mase, Tom Oord, and Greg Moses enjoy Korean cuisine.

traditional house with rice-paper windows. After shopping for celadon, other ceramics, and Buddhist ritual crafts, we went to Namdaemun Market. For dinner we were at the Ewha Women's University.

Day four's plenaries were by Ryusei Takeda (Ryukoku University), "Process Thought and Buddhist Thought", Young Chan Ro (George Mason University), "Deconstruction and Re-construction of Confucian Learning," and Roger Ames (University of Hawaii), "On Northeast Asia Process Thought", and Karen Baker-Fletcher (Southern Methodist University) "Why Womanist Theology: Process-Relational Reflections."

Ames said the Chinese have been doing process philosophy for 3000 years. He said the ideas of Whitehead can be extended by studying Confucius. Baker-Fletcher said, "without cosmic love, minjung are bereft of hope, and Korean women are the minjung of the minjung." Afternoon sessions were on East Asian Thought, Natural Science, Philosophy, Theology, Social Science, and Feminism.

Day five's plenaries and sessions took place on six campuses: Four universities: Yonsei (Education), Sungkonghoe (Religion and Process Theology), Sungkyungwan (Philosophy and East Asian Thought), and Sogan (Psychology and Religion), and two seminaries: Methodist (Religion and Process

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Theology) and Presbyterian (Process Theology).

The conference provided opportunities to explore parallels between Whiteheadian and East Asian forms of process thought. While many in the Far East are swiftly adopting modern Western science and technology, process thought provides a postmodern alternative that includes modern science without jettisoning premodern wisdom. It combines them in a larger framework—a world fusion. The Whitehead tradition can function as a bridge between Eastern holistic modes of thought and Western non-substantialist thought. Conference sight-seeing provided illustrations of the need for a postmodern transition.

Experimental Tourists and Wonderful People: Cultural Exchanges in Korea and China

by Bob Mesle

Good conferences are a lot like church camp; the meetings may be great, but the best parts happen in-between. The Whitehead conferences in Korea and China were both wonderful by this standard. After all, how often do you eat a beetle or ride a one eyed camel during a meeting?

In Seoul, with over 100 people registered from 15 countries, everywhere you turned you were talking with fascinating people. My German roommate, Wolfgang, endured my snoring every night (sorry Wolfgang), but each evening we met friends from Poland, Canada, Australia, Korea, and elsewhere to share a beer and talk about ideas, families, and Korean food. My best discussion of the “ontological status of potentiality” as it applied to the existence of Whitehead’s God was over just such a beer.

I did hear some wonderful papers. I mainly joined the feminist sessions. Several students of

Catherine Keller shared their work and must have made her very proud. Wei-Jen Liang gave a beautifully written paper on “Dancing with the Ocean: A Feminist Process Toward Taiwan/Postmodern Theology.” Chung Nam Ha, a Wonbuddhist priestess explored the slow progress toward gender equality within Wonbuddism, explaining that although male priests can now marry, she cannot. Hee An Choi shared the results of five years of interviewing Korean women, exploring the differences between their professed beliefs about God and the way they quietly challenged those beliefs with a more relational vision of divine love rooted in Korean culture.

Still, it was over lunch that I got to know Hee An Choi better, and to talk about her work as a campus minister at Boston University. It was mainly over meals that I began to develop a good friendship with Andrew Park. It was on the tour bus that I sat next to Ryu Semi and discussed artist’s intent and viewers’ roles in her interactive computerized art. And although I deeply regret that I cannot now remember his name, it was during the shopping tour that a new Korean friend performed the most gracious of all acts of buying me chocolate—which I had been having trouble identifying in Korean shops. Later, in the airport, I shared a wonderful conversation about God with Jay McDaniel.

A word must be said about challenges faced. During the week, papers were almost always delivered in English. However, on the last day our group was divided into six sub-groups so that papers could be presented at six universities around Seoul. Our group went to a 600-year-old Confucian university (Sungkyunkwan University). Since some local

Korean scholars joined us who presented their papers in Korean, our chairperson felt it was best to translate all papers as we went along. With my time suddenly cut in half by the need for translation, I was slashing and burning my paper on the



Bob Mesle jokes with a man holding a deadly weapon.

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fly, finally just trying to express one or two major ideas, making discussion tough. Donna Bowman reported, however, that about 40 students turned up at the Presbyterian Theological Seminary, and asked lots of wonderful questions.

Only eight of us ventured to Heilongjiang University, in Harbin, China for the conference of Process Thought and Culture Philosophy. I have decided that it is definitely a good thing to ride around on John Cobb's coat tails. As Herman Greene put it, we were treated like kings and queens. The university provided rooms and fabulous feasts.

Learning from my experience in Korea, I pressed the question of just how long we would have for our papers. As it turned out, those of us who are not John Cobb or Herman Greene got 15 minutes each, including translation-time! We were all busy re-writing our papers the night before. It was also tough work for our translators. Ironically, the paper which they just could not translate was Les Murray's paper on Marx.

Perhaps the most amazing part of the whole trip was our foray to Mongolia. We rode bamboo rafts into a beautiful wetlands, were formally greeted by the number 2 man in the district (and his wife, a graduate student in philosophy), ate more delicious food (including some nicely baked beetles), went to a racetrack where two complete 10-horse races were run entirely for our benefit



Bob Mesle, Jay McDaniel, Wang Songhe, and Gene Reeves light a bonfire.



John Cobb participates in a ceremony in Heilongjiang.

(I won 500 Yuan!), were blessed by a Buddhist Lama, poured libations on a stone monument, visited a lake-side resort under construction, and rode Mongolian horses and (in my case) a one-eyed camel over to a newly-constructed Mongolian village. We finally decided that we were

“experimental tourists,” and that everyone was trying out their new tourist routines on us. The village was so new that there were piles of sawdust still on the ground. We engaged in ancient/tourist drinking rituals, ate more food, played games, sang Karaoke, and finally danced around a campfire, before retiring to a brand new, luxury Holiday Inn.

Returning to Harbin, we visited a Buddhist temple. Gene Reeves, an invaluable traveling companion, explained that temples closed under Mao, were being reopened under the tourists bureau! Yet, it was clearly a functional temple with many people paying respects to the various figures.

I must express our thanks to our tour organizer, main translator, and wonderful friend, Wang Songhe, and to Professor Lee, Chen Zhen, Mr. Fu, and so many others who made our amazing tour possible. Did I mention that this was all provided by the generosity of Heilongjiang University?

In the last hour before I left for the airport, I found myself in my room with Mr. Fu, another Chinese teacher, and a grad student, talking about liberal arts education, changing sexual morality in China, how our different cultures handle autistic children, and globalization. At one point I laughed out loud at the sheer joy of the moment.

I kept thinking to myself, “I will never get this day over again. What an incredible experience.” My thanks to everyone who made it possible, and especially to so many whose names I have not mentioned. . . .

Interconnections: News From Around the World

Japan Society for Whitehead-Process Studies

by Tokiyuki Nobuharu

We at JSWPS (Japan Society for Whitehead-Process Studies) have recently initiated two study groups, one in the Kansai area and the other in the Tokyo area.

On June 26, at the Tokyo Process Study Group I spoke of "What is New in Recent Process Studies" in reference to Herman Greene's idea of the Ecozoic Era, John Cobb's theology of public policy, David Griffin's new book, *The New Pearl Harbor*, and my own endeavors considering the problem of the Whiteheadian God who is not "before" all creation, but "with" all creation.

Maybe the idea of creating study groups in various places on earth will facilitate the process movement more effectively. We could deliver information about them on Web sites, including those of CPS and IPN. Interested people might be able to go and attend any of them at any time, if possible. This is a further development of what CPS has been doing in its series of lectures, conferences, and seminars. For us in Japan this idea is important because it urges our members to study process thought together more often on a continuing basis; it is a good addition to our Annual Meetings.

This fall we will have the 26th Anniversary at Nara Industrial University. Translations of Greene's Ecozoic paper, Thomas Berry's works, Cobb's books, and Griffin's books continue. I am continuously working on the editing of AAR materials under the title of "Whitehead and Nishida on Experience and Language" with Steve Odin playing the role of co-editor. Steve, now teaching as Fulbright scholar at Tokyo University, came to Keiwa on June 3-4 to deliver a lecture on Kierkegaard and Shinran; I was his interpreter.

The Hungarian and Central European Whitehead Association

by Les Muray

The Hungarian and Central European Whitehead Association in Hungary recently hosted a three day Whitehead camp next to Lake Balaton in the Badacsony region where some of the finest wine is produced. I can imagine some of the nightly debates!!! I find it amazing – and I am quite proud. They also have a new Web site at <http://whitehead.fw.hu>.

The Whitehead Psychology Nexus

by Michel Weber

It is my pleasure to announce that Dr. Michael W. Katzko (Nijmegen) has accepted to foster the WPN with me for the next two years (i.e., until the 2006 WPN yearly meeting).

The most recent events promoted by the WPN include the philosophy/psychology section of the International Conference on Whitehead's Thought and East Asian Culture held in May 2004 in Seoul, and the Whitehead and James workshop at the international conference to be held



in Paris I (Panthéon-Sorbonne), November 25-27, 2004 on the occasion of the Centenary of James' "Essays in Radical Empiricism."

For a general contextualization of the WPN, see my "Retrospect and Prospect" paper, published in *Process Perspectives*, Fall 2003. It is featured as well as a .pdf file on my Web page: <http://www.isp.ucl.ac.be/staff/Weber/wpn/wpn.html>.

Two New Book Series

by J. R. Hustwit

Ontos Verlag, an international publisher in philosophy established in Frankfurt, Germany, with distribution centers in Lancaster (U.K) and New Jersey (Rutgers University), will be the leading European publisher in process thought. They have just founded two new book series, both of which have just had their first books published.

The first series is "Process Thought," and is edited by Nicholas Rescher, Johanna Seibt, and Michel Weber. The advisory board consists of Mark Bickard, Jaime Nubiola, and Roberto Poli. The first volume in this series is *After Whitehead: Rescher on Process Metaphysics*, the goal of which is "to systematically unfold the virtues and vices of Process Metaphysics," by means of a dialogue between leading process thinkers and Rescher.

The second series is entitled "Chromatiques Whiteheadiennes," and is edited by Michel Weber. The first volume in this series is Weber's *La dialectique de l'intuition chez Alfred North Whitehead*.

More information on both of these series can be found at the publisher's Web site: <http://www.ontos-verlag.de/Buchreihen.html>.

A Plea for Italian Whitehead Scholars

by Luco Vanzago

Italian scholarship in Whitehead's philosophy began very early, well in advance with respect to many other countries. Translations into Italian of Whitehead's works were done exhaustively and thoroughly. For some years, Italy was able to rank among the most significant countries in Whiteheadian scholarship; it

Interconnections: News From Around the World

would be sufficient to mention the schools of Milan and Turin.

Today, unfortunately, Whitehead's philosophy seems to have disappeared from our philosophical scene. Therefore I am trying to see whether a Whiteheadian community still exists. In case there are Italian scholars who are interested in gathering together, in order to exchange data and ideas, if they so desire they can contact me by writing to Luca.vanzago@unipv.it.

I hope that the Italian Whiteheadian school may let its voice be heard once again.

Society for the Study of Process Philosophy

by J. R. Hustwit

The Society for the Study of Process Philosophy will hold a session at the annual American Philosophical Association Pacific Division Meeting. At the session, Leemon McHenry will respond to a paper by John Lango. The time, date, and location of the session will not be available until after Thanksgiving, but the APA Pacific Meeting will take place March 23-27, 2005 at the Westin St. Francis Hotel in San Francisco, California. Future plans of the SSPP include a sub-session in conjunction with the Personalist discussion group at the APA Central Division meeting.

"I may say that only three times in my life have I met a genius. . . The three geniuses of whom I wish to speak are Gertrude Stein, Pablo Picasso and Alfred North Whitehead."

—Words put into the mouth of her companion, Alice Toklas, by Gertrude Stein in *The Autobiography of Alice B. Toklas*.

::Events of Interest::

October 3, 2004; **Brea, California**; John B. Cobb, Jr., will speak on "God Bless America: How to Pray for Our Country. A Perspective from Process Theology," from 6:30-8:00 p.m. at the Brea Congregational Church (UCC), 300 E. Imperial Hwy. Brea, CA 92821. For more information, call (714) 529-3014.

October 7-14, 2004; **Tuscany, Italy**; "Art, Science, and the Sacred," This week-long course/workshop will explore the deep connections, as well as the boundaries, between art, science and the sacred. It will explore the ways in which the artist and the scientist engage the universe and encounter mystery. It will touch on the sense of awe and wonder that many scientists experience about the cosmos. It will look at ways in which the arts have sought to portray, symbolize and point to the sacred. For more info, visit the Pari Center's page at www.paricenter.com.

October 8-10, 2004; **Oakland, California**; John B. Cobb Jr., will be teaching a weekend class entitled "Redirecting National and Global Policies in the Tradition of Thomas Berry and Alfred North Whitehead," at the Sophia Center of Holy Names College. Call (800) 794-8813 for more information.

October 12-13, 2004; **Lake Texoma, Texas**; Marjorie Suchocki will be speaking at the North Texas Annual Conference Clergy Retreat, held at Lake Texoma. For more information, call (214) 522-6741.

October 14-17, 2004; **Cleveland, Ohio**; Thomas Jay Oord will be speaking at the Case Western Reserve University's conference "Love that Does Justice." Oord's paper is titled, "A Vision of the Divine: Love that Does Justice With God." For more information, contact Oord at tjoord@nmu.edu.

October 27-30, 2004; **Oxford, Ohio**; Curriculum and Pedagogy Conference: "(De)liberating Curriculum and Pedagogy: Exploring the Promise and Perils of 'Scientifically-Based' Approaches." For more information, visit <http://www.curriculumandpedagogy.org/papers.html>.

November 12-14, 2004; **Pittsburgh, Pennsylvania**; Marjorie Suchocki will be speaking at Sixth Presbyterian Church. For more information, contact samanjan@verizon.net.

January 8, 2005; **Miami, Florida**; Society of Christian Ethics Annual Meeting, Hyatt Regency Hotel, Miami. "Breakfast with an Author" Discussion of Douglas Sturm's (ed.), *Belonging Together: Faith And Politics in a Relational World* (P&F Press, 2003). Contact Person: Regina Wentzel Wolfe (320) 363-3525 or sce@csbsju.edu.

January 12-15, 2005; **Claremont California**; The Whitehead International Film Festival. Details to be announced.

January 18- May 11, 2005; **Claremont, California**; Claremont School of Theology will offer two process courses for the Spring Semester: TH403 "Whitehead's Philosophy and its Religious Relevance," taught by Dr. John B. Cobb, Jr., and TH335 "Process Theology, Feminism, and Gender," taught by Dr. John M. Sweeney. Contact Claremont School of Theology at (909) 447-2500 to register.

January 24-25, 2005; **Minneapolis, Minnesota**; Marjorie Suchocki will be speaking at the Minnesota Conference Pastor's School. For more information, contact jim.perry@mmumc.org.



Each lecture will be held at 7:30 p.m. in Mudd Theatre, Claremont School of Theology, 1325 North College Avenue, Claremont, California, 91711.

These lectures are free and open to the public.



October 23, 2004; Howard Van Till: “From Calvinism to Claremont: Now That’s Evolution! One Scientist’s Evolution from Calvin’s Supernaturalism to Griffin’s Naturalism.”

Howard J. Van Till is Professor Emeritus of Physics and Astronomy at Calvin College. Having concluded that the usual creation/evolution debate is the product of serious misunderstandings, Van Till’s goal is to encourage a non-adversarial and mutually-informative engagement of Christian theology and the natural sciences.

October 24, 2004; Ursula Goodenough: “Exploring the Concept of Religious Naturalism.”

Ursula Goodenough, of Washington University of St. Louis, is one of the forces behind a growing movement that calls itself religious naturalism and suggests that whatever our religious beliefs, and even if we have none at all, we can all come together to celebrate nature, tell the epic of evolution with awe and joy, and protect the earth.

October 21, 2004; Francisco Ayala: “From Paley to Darwin: Design to Natural Selection.”

Francisco J. Ayala, a biologist at the University of California at Irvine, is noted for his contributions to population and evolution genetics. He has made singular contributions not only to his discipline but to education, philosophy, ethics, religion and national science policy. Ayala has served on the governing council of the National Academy of Sciences and as president and chairman of the board of the American Association for the Advancement of Science.

October 22, 2004; Lynn Margulis: “Gaia Neo-Darwinism and the Evolution of Machines.”

Renowned biologist Margulis, of the University of Massachusetts, is known for her long collaboration with British scientist James E. Lovelock, originator of the provocative Gaia Hypothesis, which suggests that life has had a greater influence on the evolution of the Earth than is ordinarily assumed, affecting the global environment in ways that favor the continuity of life. An energetic popularizer of science and spokesperson for environmental issues, Margulis has written many books on a wide range of scientific topics.

The conference also offers daytime panel discussions, but they require registration (\$50 before October 7). For more information or to register, visit <http://www.ctr4process.org/news/evolutionconf.htm>; call John Sweeney at (909) 621-5330; or email sweeney@ctr4process.org.

Center Announcements

Contributionism

"I call the doctrine 'contributionism.' Individual existence is nothing more nor less than a contribution to the future world society, the entire life and value of which is destined to be appreciated and enjoyed forever by the Eminent or Divine creativity, this immortality in God being the creatures' only value in the long run. Egocentric motivations essentially consist in metaphysical confusion."

—Charles Hartshorne "The Development of Process Philosophy"

In the spirit of Hartshorne's doctrine of contributionism, the Center for Process studies has lined up some projects that we hope will enrich the years to come.

√ Help spread the wisdom of Whitehead to the Republic of Georgia. We are planning to publish *Process and Reality* in Georgian. We have a translator, but funds are needed for editing and publication. (\$3000)

√ We have a public television video producer lined up to make an intellectual video biography of John B. Cobb, Jr.. (\$2000)

√ With additional funding, we can provide enough support to establish a new Center for Process Studies in China. (\$3000)

√ The next International Whitehead Conference is planned for July 2006 in Salzburg, Austria. Funds are needed to host scholars from around the world for this momentous event. An anonymous donor will match each dollar donated to this project up to \$2500.

Please consider joining our effort by contributing your financial support to these important plans. Together we can intensify and add beauty to the future world society. . . .

The China Project Opens Many Doors by Zhihe Wang

Process thought has attracted the attention of Chinese scholars, and increasingly become a hot focus in Chinese scholarship in the past six months. The following report attests to this.

Building on the highly successful Beijing conference (June 2002) and Education conference (Claremont, November, 2003), the China Project partnered with Chinese process centers to organize three conferences: one on Marx and Whitehead (Beijing, April 4, 2004);

one on Constructive Postmodernism and Theoretical Innovation (Beijing, May 31, 2004); one on Process Philosophy and Philosophy of Culture Against the Background of Globalization (Heilongjiang University, Harbin, China, May 30-June 1, 2004). Some distinguished Chinese scholars, such as Desheng Zhu, former Chairperson of the Philosophy Department, Peking University; Changzhu Huang, vice-Chair of the Philosophy and Social Sciences Council of UN; Zikun Wang, a member of Chinese Academy of Sciences and former president of Beijing Normal University; and Junqing Yi, President of Heilongjiang

University; attended these three conferences and gave presentations. Chinese media also sent their reporters to the conferences and have published a few reports on them.

1. The "Second International Conference on Process Thinking and Education Reform" will be held in Yancheng, China, April 6-10, 2005.

2. An international conference titled "Science and Spirituality in a Postmodern World" will be held in Wuhan, in October 11-13, 2005.

3. An international conference titled "Toward a Sustainable Urbanization in China" will be held in Suzhou, October 14-17, 2005.

Second, a new process center in China named "Center for Process and Value Studies" was established in Xi'An. The director of the Center is Prof. Yongfu Liu, the Dean of the School of Humanities at Xi'An Jiaotong University (38,000 students and faculty). This is the fifth process center in China.

Third, Dr. Cobb was appointed to guest professor of Heilongjiang University, a prestigious university in Northeast China with 40,000 students and faculties. He also was appointed to a member of Editorial Committee of the journal *Seeking Truth*. So far two translations of Dr. Cobb's articles have been published in this *Seeking Truth*. Both were republished in *New China Digest*, another top journal. President Junqing Yi, on behalf of Heilongjiang University, issued the certificates to Dr. Cobb.

Fourth, Prof. Weifu Wu, the author of *The Third Metaphysics-Constructive Postmodernism*, came to the U.S. to visit his heroes, John Cobb and David Griffin, on August 10, 2004. Prof. Wu serves as the chairperson of Humanities Department, Zhejiang Radio and TV University. The first edition of his book has sold out. He is working on the second edition.

Fifth, influenced by the Education conference held last November, some articles on Whitehead's Philosophy of Education have been published. Among them, Meijun Fan and Yuehou Qu published their dialogue "Process Philosophy of Education: Beyond

Center Announcements

Knowledge and Embracing Wisdom" in *China Education Daily*, July 16, 2004. Thus far, this article has been republished on more than 10 Web sites in China.

Sixth, and finally, process thinkers Jay McDaniel and Herman Greene respectively delivered lectures in Harbin, Beijing, and Shenyang. More than 300 persons listened to Jay McDaniel's public lecture titled "Ecology and Culture: A Process Approach." in Heilongjiang

University. Some audience members had to stand at the gate and at the back of the lecture hall since every seat was occupied.



“LOVE NEITHER RULES, NOR IS IT UNMOVED; ALSO IT IS A LITTLE OBLIVIOUS AS TO MORALS.”

Alfred North Whitehead
Process and Reality, p.343

Digging Through the Archives

The Beardslee Archive provides a complete collection of all published and unpublished writings and donated personal items of Dr. William Beardslee. Beardslee (1916-2000) was a renowned New Testament scholar and process theologian. He was in the forefront of those who introduced literary criticism to New Testament scholarship and a pioneer in applying process thought to New Testament study.

A graduate of Harvard (A.B., 1937, magna cum laude), New Brunswick Theological Seminary (B.D., 1941), Columbia University and Union Theological Seminary (M.A. 1948) and the University of Chicago (Ph.D., 1951), Beardslee was known as a scholar of "brilliance and productivity." He taught both Bible and Religion at Emory University from 1947 until his retirement when in 1983 he moved to Claremont to become Director of Process and Faith.

Beardslee was a member of the Revised Standard Version Bible Committee of the National Council of Churches, as well as editor of the *Journal of the American Academy of Religion and Semeia*, author or editor of eleven books and dozens

of articles, book reviews, and translations.

In 2001 CPS began working on the Beardslee Archive project with the help of the William Beardslee Memorial Fund established by his family and friends. The Beardslee Archive provides an electronic database of the published and unpublished academic material of William Beardslee, his personal library of annotated books and journals, personal and professional correspondence, and other references to Beardslee such as newspaper clippings, announcements of conferences, presentations, etc.

The Beardslee Archive is composed of three sections: Beardslee's primary bibliography, his personal library, and the Beardslee files. The primary bibliography provides Beardslee's entire published and unpublished scholarly articles and essays, including his books. At present, the primary bibliography collection contains 11 authored and edited books, and 132 published and unpublished articles and essays. The personal library,

which contains his annotated books and journals, is composed of 163 items. The Beardslee files provide personal and professional references, typewritten and handwritten notes, and miscellaneous material relevant to Beardslee's life as both a biblical process scholar and a person. This section contains 205 items.

The Beardslee Archive provides: (1) a physically preserved and easily accessible collection of Beardslee materials for research; (2) a formatted collection in a sophisticated database (Library Master Database) that is complete and organized according to type of document, subject matter, abstract, description, and date; and (3) a comprehensive index of all Beardslee's correspondence. The

Beardslee Archive Project is now completed and can be used for research by those with interests in Beardslee's scholarship and personality. . . .



Archivist Jincheol O

Library Report

by Alan Van Wyk



In preparation for the upcoming conference, "Religious Interpretations of Evolutionary Biology" the CPS Library has prepared a bibliography for the lay reader as an introduction to the cutting edge issues to be discussed at the conference. A few highlights, which we have added to our collection, include Ian

Barbour's *Religion and Science: Historical and Contemporary Issues* (San Francisco, CA: Harper Collins, 1997), Charles Birch's *Biology and the Riddle of Life* (Kensington, NSW: New South Wales University Press, 2000), and *What is Life?* by Lynn Margulis and Dorion Sagan (Berkeley, CA: University of California Press, 2000). If you plan on attending the conference or are interested in the theme, be sure to look at the bibliography. After the conference, the books listed in the bibliography will be moved to a special collections area in the CPS Library.

In recognition of the continuing growth of process studies across Asia, especially in China, Japan, and Korea, we have created a new section in our library containing a number of recently published books and journals from Asia. A few recently acquired books include Jeong Kang Gil's *Whitehead and the Reconstruction of Minjung Theology* (Seoul, Korea: Korean Institute of the Christian Studies, 2004); Sung Do Kang's *A Korean Interpretation of Whitehead's Process Thought* (Seoul: Cho-Myung Press, 1992); a translation, by young-Hwan Oh, of Whitehead's *The Aims of Education and Other Essays* (Seoul: Kunglee Publishing, 2004); a dictionary edited by Zhihe Wang, *A Dictionary of Postmodernism* (Beijing: Central Compilation and Translation Press, 2004); and Yiwei Zhao's *Whitehead's Value Philosophy and Education* (Taipei: Taiwan Wneyuan Bookstore, 1988). If you come by the Library, be sure to peruse this new section.

Membership Corner

by John Sweeney



Process Studies, Volume 33/Issue 1 (Spring-Summer 2003) was mailed in July 2004.

Thank you to all of you who have renewed your membership in the Center for Process Studies promptly after receiving the renewal notices that were mailed in August 2004. There still is time to renew before the next

issue of *Process Studies* is published – Volume 33/Issue 2 (Fall-Winter 2004) is due out in December 2004.

The length of a CPS membership is guided by the pragmatic principle that an annual membership covers one volume (two issues) of *Process Studies*. Accordingly, an annual renewal extends your membership for the next volume of *Process Studies*. For example, if a membership expired with 32.2 and was recently renewed, then that renewal would extend the membership to 33.2. [The exception to this pragmatic principle is a Hartshorne Lifetime Member; for a onetime donation of \$1,000, **there are no renewal notices and no interruptions in receiving either the journal or the newsletter.**]

Please note also that a membership can be renewed, using MasterCard or VISA, on the CPS Web site, just click on the "Join CPS Now" button on the home page, www.ctr4process.org, and following the guidelines thereafter; the membership page is secure.

If you have questions about your membership, please contact me – either via e-mail at sweeney@ctr4process.org or telephone at (909) 621-5330 or by post at 1325 North College Avenue, Claremont, CA 91711-3154. Thank you.

Faculty Opening in Process Theology

Claremont School of Theology seeks applications and nominations for a scholar of Process Theology, rank open. Candidates should show evidence of scholarship on Whitehead's texts and on approaches to theology and philosophy of religion influenced by Whitehead. Areas of specialization might include christology, theodicy, consciousness, social thought, education, gender studies, environment, ecumenicity, aesthetics, cultural studies, or the interreligious dialogue. Teaching in the Masters and doctoral programs at Claremont School of Theology and Claremont Graduate University. Initial contract is three years, at the end of which Claremont hopes to convert the

process theology professorship into a more permanent faculty position. Requirements: PhD or ABD; skill at teaching and communicating effectively to students; ability to do interdisciplinary teaching and to contribute to Claremont's program of training leaders for professional ministry. Position available July 1, 2005; review of applications begins November 1, 2004. Send letter of application, vita, three letters of reference, and writing sample(s) to Acting Dean Kathleen Greider, Claremont School of Theology, 1325 N. College Ave., Claremont, CA 91711. www.cst.edu. AA/EOE

Visiting Scholars

by John Quiring



Prof. Zou Shipeng,
Vice Dean, Department of Philosophy,
Huazhong Science and Technology
University, Wuhan

China, was a Visiting Scholar from November through December, 2003. Author of three books on Existentialism, Zou came for the China Project conference on Process Thinking and Educational Reform. He stayed to do research on Whitehead's philosophy of nature in preparation to translate *The Liberation of Life* by Charles Birch and John B. Cobb, Jr.

Franco Altonaga, Professor of Philosophy at De La Salle University, Manila, was a CPS Visiting Scholar during April and May, 2004. Altonaga, whose dissertation was on Hartshorne's concept of God, conducted research on the problem of evil in relation to the classical concept of divine omnipotence. He also acquired materials for a process center at his university.

Kevin Schilbrack, Associate Professor of Philosophy and Religious Studies at Wesleyan College, Macon, Georgia, was a Visiting Scholar during June 2004. Editor of *Thinking Through Rituals* and *Thinking Through Myths*, Schilbrack conducted research on the application of the Whiteheadian concept of a complex ultimate to religious pluralism, and on Hartshorne's contribution to cross-cultural philosophy of religion.

Dr. Yih-hsien Yu, Professor of Philosophy at Thunghai University, Taiwan, was a Visiting Scholar in July, 2004. Author of *Whitehead's Philosophy of Nature* (Taiwan) and numerous Chinese journal articles on Whitehead, Plato, Rousseau, Husserl, and Peirce, Yu was in Claremont to study Whitehead's relation to Chinese Philosophy and gave a seminar on that topic. • ∴

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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. Seminars are free and open to the public. Conferences may require registration.

Religious Interpretations of Evolutionary Biology Conference

October 21-24, 2004

Toward a Whiteheadian Ecofeminism

by Nini Zhang

Tuesday, November 30, 2004; 4:10 - 6:00 p.m.
Haddon Conference Room, Butler Building

Reenchanting the Law: The Religious Dimension of Judicial Decision Making

by Mark Modak-Truran

Monday, January 10, 2004; 4:10 - 6:00 p.m.
Haddon Conference Room, Butler Building

Whitehead International Film Festival

Special Event, Details TBA

January 12-15, 2004

New Resources for Process Thought II

by Philip Clayton

Tuesday, January 25, 2005; 4:10 - 6:00 p.m.
Haddon Conference Room, Butler Building

Imperial Designs: Neoconservatism and the New Pax Americana

by Gary Dorrien

Friday, February 18, 2005; 4:10 - 6:00 p.m.
Haddon Conference Room, Butler Building

The Shared Legacy of Teilhard and Whitehead

by Mary Evelyn Tucker, Brian Swimme,
Barbara Holmes, and John Grim

February 24-26, 2005

Details TBA

MEMBER PAPERS

Upon request, the following papers are available free of charge to Center members. New members may purchase older Member papers for \$3 each. You may also download these and others (provided the author has granted permission) from the Center for Process Studies Web site at www.ctr4process.org in the "Members Only" section.

Robin R. Wang

Yin Yang: A Philosophical Process in Chinese Thought

David Brewer

Purification and Positivism vs. School Reform

Barbara Muraca

Welt, Umwelt, Mitwelt: Process Thought and Environmental Ethics

Yih-hsien Yu

Chinese Philosophers and Whitehead Encountered

Brian Henning

A Whiteheadian Aesthetics of Morals

Please send correspondence to:

J. R. Hustwit, Editor

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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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