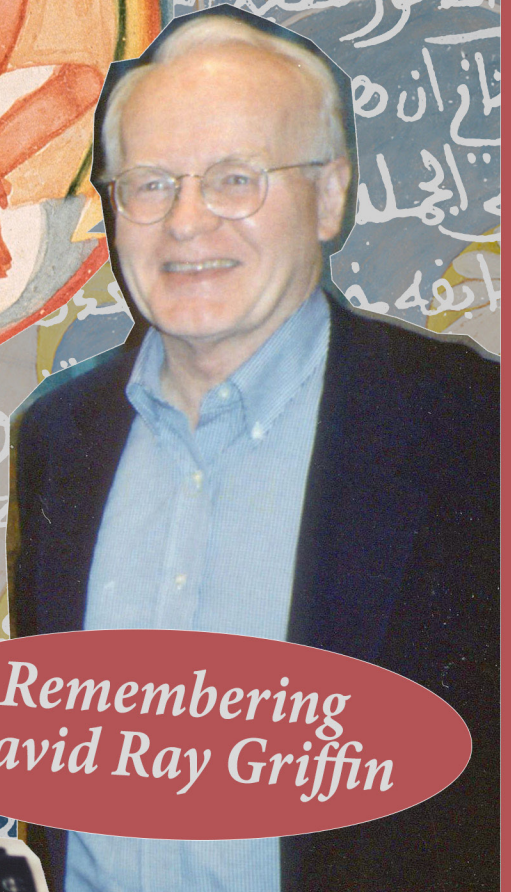


Process Perspectives

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Fall 2023

*A Relational
Worldview for the
Common Good!*

Centering the Margins of Process Thought



*Exploring the
50 Years to Come*

*Remembering
David Ray Griffin*

The News Magazine of the Center for Process Studies

Process Perspectives

THE NEWS MAGAZINE OF
THE CENTER FOR PROCESS STUDIES

*A Relational Worldview
for the Common Good*

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FALL 2023

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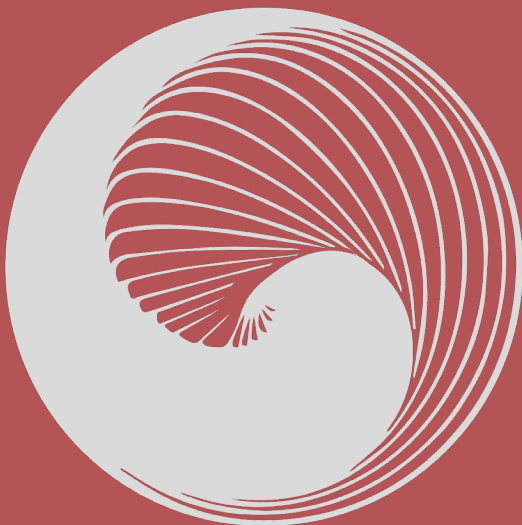


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Editor's Welcome

By Jared Morningstar

Welcome to the 44th edition of the Process Perspectives magazine from the Center for Process Studies! 2023 has been a milestone year for the Center, from celebrating our 50th anniversary and hosting a major conference in Claremont, to having recently become an independent non-profit organization. Amidst all this creative transformation, process studies has continued to flourish and take new forms.

This edition of Process Perspectives is meant to be more than just a news magazine for the Center—rather, I've been hard at work gathering and editing articles penned primarily by a newer generation of process thinkers. Similar to our 50th Anniversary Conference which sought to “celebrate the past and look to the future,” this publication highlights some of the emerging contours of process studies which have historically been marginal but which have significant creative potential.

In this 44th edition of Process Perspectives, you will find a magisterial synthesis of perspectives from Mahāyāna Buddhism and Whitehead's philosophy of organism by Kazi Adi Shakti. In this piece, Kazi engages discourses from ecofeminism and deep ecology, showing what a Process-Buddhist synthesis could contribute to these areas of inquiry by developing ideas of Open/Emptiness and Inclusive-Transcendence.

Next you will find an article from myself exploring the potential emergence of Islamic process theology, particularly drawing on Sufi metaphysics and other classical theologies within the canon of Islamic thought. I offer suggestions for how process perspectives may be integrated with existing forms of Islamic theology and metaphysics, while also exploring ways that process thought itself may be transformed when transposed to an Islamic idiom.

The third featured article in this issue is a provocation by Claremont School of Theology PhD student Corinne Hummel which questions the predominant assumption that progressive liberalism is the political commitment which flows naturally from Whitehead's process ontology. Through engagement with Marx, Corinne makes a compelling case for dialectical materialism as a process philosophy, and contends that this framework provides a clearer program for political action in the areas such as ecological civilization.

To round out our featured article section, Sung Sohn presents a process manifesto on the potential of backyards to be transformed into forests for food and beauty. In this piece Sung explores his process of imaginatively curating his own backyard space at Myra House, using Whitehead's philosophy as a touchstone and sharing ecological insights along the way.

Beyond these intellectual offerings, you will also find many updates from the Center—an announcement of the Center's new independent non-profit status by CPS Executive Director Wm. Andrew Schwartz; reflections on our 50th Anniversary Conference from Program Director Andrew M. Davis and Director Emeritus John B. Cobb Jr; and plenty of updates from our various project leaders discussing what their program has been up to as of late and what they are looking forward to on the horizon.

At the back of the magazine you will find an overview of recently published books, five of which are given a special feature with excerpts or notes from the author. Here also is information about our next major conference **Metaphysics and the Matter With Things: Thinking With Iain McGilchrist**. We'd love to see you there in March 2024! If you'd like an overview of all upcoming events in the process community, you can head to the Claremont Process Nexus at <https://processnexus.net/events/>

I'd like to express my thanks and appreciation to my colleagues at the Center for all their help putting this issue of Process Perspectives together, especially Jahan Ihsan, whose dedicated and careful work at the beginning of the drafting process was instrumental in helping this magazine come together.

All of us at CPS are very much looking forward to see what possibilities shall be realized in the coming months and years, and we've certainly got many exciting and monumental projects planned to that end! I look forward to sharing updates with you all as these pure potentialities become clarified and materialize into specific projects and offerings. Stay in touch, and don't hesitate to reach out to me at jmorningstar@ctr4process.org with any questions, comments, or suggestions!

Enjoy the magazine and be well!

Jared Morningstar
Editor in Chief

Big News for the Center for Process Studies!

By Wm. Andrew Schwartz

It is with genuine excitement that I announce a significant milestone in the life of the Center for Process Studies (CPS). After 50 years of thriving as a faculty center of Claremont School of Theology (CST), CPS is now spreading its wings and leaving the nest as an independent 501(c)(3) nonprofit!

Since its creation half-a-century ago, the very intellectual life of graduate studies in Claremont has been deeply intertwined with CPS research and programming. Claremont is known worldwide for its leadership in interfaith dialogue. This is due, in large part, to the work of CPS. The Cobb-Abe exchanges provided an early model for Christian-Buddhist dialogue, and in the 1970s CPS organized a number of conferences engaging with Buddhism, Hinduism, Chinese religions, and Mormonism. In the 80s and 90s, Claremont became synonymous with religious pluralism, as John Cobb, David Griffin, Marjorie Suchocki, and others from CPS challenged the paradigm of their Claremont colleague John Hick. That work continues to the present, under the leadership of people like Roland Faber.

Claremont has also been at the forefront of science and religion dialogues. Whereas faith and science were at odds in many seminaries, CST has promoted ways of being religiously committed that are compatible with modern intuitions and scientific insights. This work was initiated by a CPS conference on modern science in 1974. Soon after, CPS organized a series of conferences on physiological psychology and neuroscience, before bringing world-famous physicists like David Bohm, and biologists like Lynn Margolis to Claremont in the 1980s. This legacy continues today through collaboration with biologists like Merlin Sheldrake, and having science and religion experts like Philip Clayton on the CST faculty.

Perhaps more than anything, CST is known for being a global leader in progressive theological education where all people are welcome. CPS contributed to this identity as well, helping to establish the field of eco-theology in the 1970s, and holding major conferences on feminism, post-patriarchy, and sexuality in the 70s, 80s, and 90s. Such visionaries like Rosemary

"After 50 years of thriving as a faculty center of Claremont School of Theology, The Center for Process Studies is now spreading its wings and leaving the nest as an independent 501(c)(3) nonprofit!"

Radford Reuther, Marjorie Suchocki, Mary Elizabeth Moore, Catherine Keller, and Monica Coleman, were among the leaders of these CPS initiatives.

Over the years, Claremont faculty members that shared a vested interest in the work of CPS were invited to formally serve as faculty co-directors. John Cobb and David Griffin were the founding co-directors in 1973. Marjorie Hewitt Suchocki became a co-director in 1990. Philip Clayton became a co-director in fall 2003. Roland Faber became a co-director in January 2006, and Monica A. Coleman became a co-director in fall 2008. Of course many other faculty, staff, and students in Claremont played vital leadership roles at CPS over the years. Some of those include Mary Elizabeth Moore, Bill Stegall, Judy Casanova, Will Beardslee, Jay McDaniel, Catherine Keller, Jeanyne Slettom, John Sweeney, John Quiring, and many more than could be named here. In fall 2013 (while I was still a PhD student), I was appointed as Managing Director of CPS. Upon completion of my PhD in fall 2016 I was appointed Executive Director of CPS (a position I still hold today).

In summer of 2020, CPS went through a major transition; relocating to Salem, OR as part of a first wave of CST programs that were to become part of Willamette University (WU). Unfortunately, CST's integration with Willamette University was never realized. At the end of the 2021-2022 school year, the affiliation between CST and WU ended. Forced to move from the WU campus, CPS (and especially our library/archives) needed a new home. In August 2022, CPS relocated again to St. Paul's United Methodist Church in Milwaukie, OR (8 miles from downtown Portland, OR). While the past several years of awkward transitions have contributed to the need for independence, this development has been in

the making for quite some time.

Over the course of our 50 year history, CPS has evolved. What started as a modest faculty project in the early 70s became the hub of a global movement that now includes more than 45 process centers and non-profits around the world, led by scholars and activists on 6 continents. A new organizational structure was needed to match this new role. In the words of one CPS advisor, "You're 50 years old; it's time to get out of your parent's basement!"

So, on May 15, 2023 the CST Board of Trustees approved a proposal that enabled CPS to establish itself as an independent 501(c)(3) nonprofit. And now it is! This new organizational structure empowers CPS to better collaborate with other process centers, schools, nonprofits, and relevant entities, as we move into the next 50 years.

Important changes for you to be aware of:

- Our new phone number is: **+1 (503) 454-6619**.
- Our new mailing address is: **5678 SE Harlene St, Portland, OR 97222**.
- Our physical library and archives are now located in Portland, OR. If you want to arrange a visit, contact us. Digital access to these materials can also be arranged.
- Donations to CPS are still tax deductible, but our new nonprofit tax id is: **88-3398956**
- Donations by check can be made payable to "Center for Process Studies" (previously CST/CPS).

If you've included CPS in your estate plans, please update your materials to name "Center for Process Studies" as a beneficiary (previously CST designated for CPS). Find more Planned Giving language at www.cobblegacy.org.

While many things are changing, the most important parts of CPS will remain. The mission remains the same; we'll continue to conduct research and develop educational resources on holistic thinking for the advancement of social and environmental wellbeing (i.e. a relational worldview for the common good). Our services remain the same; rigorous research, innovative conferences, transformative courses, compelling publications, the world's largest library/archives of process resources, and so on. We remain dedicated to the exploration of process philosophy and its relevance for shift-

ing paradigms in a variety of fields, including theology and spirituality, the natural sciences, the social sciences, education, the arts, sustainability, and so on. Indeed, we may be in the Whitehead century. And I firmly believe that in process studies we have the foundation for more holistic ways of thinking, more meaningful ways of living, and coherent agendas for action to advance the common good. Please consider supporting this new phase of our development with a donation to our new nonprofit.

It is with excitement that we move into the next 50 years as a legally independent, but as all things interdependent, nonprofit think-tank. I'm extremely grateful for the support, guidance, and contributions of so many that have brought us to this moment. The legacy of the Center for Process Studies is deeply rooted in the dedication of those who have come before us, as well as those who continue to surround us. We carry that torch with honor and reverence.

We also extend an open invitation to scholars, researchers, and institutions from all around the globe to join us on this exciting journey. Together, we can forge new collaborations, amplify our impact, and collectively contribute to the advancement of process thought and ecological civilization (i.e. better ways of thinking for better ways of living). Thank you for being a part of our global process family. I am genuinely excited about the possibilities that lie ahead!



Wm. Andrew Schwartz is Executive Director of the Center for Process Studies and Assistant Professor of Process Studies & Comparative Theology at Claremont School of Theology, as well as Co-Founder and

Executive Vice President of the Institute for Ecological Civilization. Dr. Schwartz earned his Ph.D. in Philosophy of Religion and Theology at Claremont Graduate University. His academic interests are broad, and include Comparative Religious Philosophies, Process Thought, Ecology, Education, and more.

The 50th Anniversary Conference of the Center for Process Studies



Reflections from...

***Andrew M. Davis
John B. Cobb, Jr.***

FIFTY YEARS...

By John B. Cobb, Jr.

The process movement has been on the margins of churches and higher education for half a century. That has not been a bad place to be. But the world needs a contribution it cannot make from that obscurity. Also, both churches and schools are in great difficulty partly as a result of the modernism or deconstructive postmodernism they embody and proclaim. They need a constructive postmodernism. This conference, focusing on the next fifty years, occurred at a time when the traditional centers are not holding.

The traditional churches are shrinking and can provide no convincing reasons why young people should care. Higher education offers no reasons for young people to attend its institutions except that they will get better paying jobs. Often, job improvement does no pay accrued debts. If the only purpose of a college education is to increase income, more efficient institutions can be created.

The process community has proposals for communities of disciples of Jesus that would at least be recognized as meaningful and important. They do not have to be “Christian”. Perhaps the greatest disciple of Jesus’ in modern times was the Hindu, Gandhi. Jesus and his disciples were Jews.

The call of Jesus to serve God and/or God’s creation rather than money is extremely demanding, but if lots of people followed Jesus, the biosphere might begin to heal. If, like Martin Luther King, we learn from Gandhi, what Gandhi learned from Jesus, and if many of us acted on Jesus’ most distinctive teaching—that we love our enemies, we could work together to save the world. The current dominant theology, taught

in Economics 101, discourages thinking and behavior of this kind. Process thought, in most of its forms, encourages it.

These are radical teachings, just the radical teachings that might save us. Is there any hope that society might seriously consider them? If we continue to organize society and the political, economic, and educational orders around competition for money, I do not personally see any reason to hope that civilization will endure for another fifty years. If we continue to demonize those with whom we compete for global control of money, the global cooperation, so necessary for survival, cannot occur.

Our culture is a long way from where it needs to be, but it is in process of change in that direction. Many people have a vague sense of the need to change drastically, and some of them associate the call to change the way we think and act with the process community. Interest in our movement has grown. In terms of power and control, we remain at the margins. But not in terms of curiosity and interest. If we could find the right message and the right medium, many would listen. I want to commend especially Tripp Fuller and Tom Oord in this regard.

The saving movement I have been describing must be much broader than just us Whiteheadians. We all know that there are times when we can advance the cause of ecological civilization better by disconnecting it from philosophical thought in general, and especially from any one philosophy. Many of the changes that must be made can find lots of needed allies who would be put off by philosophy.

On the other hand, definite beliefs underlie the currently dominant thought and practice. For example, there is the assumption that the world is made up of substantial things. If we change the practice while leaving the underlying beliefs intact, matters will drift back to coherence with those beliefs. Much can be done here and there at the surface, but its endurance depends on digging up the roots that survive surface change. Philosophy has a large role to play.

Our conference attracted a number of positively curious visitors. The ones I heard from were impressed by what they learned. One or another of them may turn out to be in position to influence others. There is always a chance that someone of great leadership capacities will learn about us and decide that our message needs to be widely heard.



Several newcomers commented on the spirit of our community. They were enthusiastic. They were accustomed to conferences that felt more like a lot of individuals competing for status. They found with us a group of people who supported one another and genuinely welcomed new people. It may be that we will win hearts as well as minds. May it be so.



Conference Retrospect

Andrew M. Davis

Founded in 1973 by John B. Cobb Jr. and David Ray Griffin, the Center for Process Studies (CPS) recently concluded its “50th Anniversary Conference” at the Claremont United Church of Christ (UCC) in Claremont, California (Feb. 15-17). Featuring 36 presentations and 12 moderated panel discussions, the event aimed to not only celebrate the past, but also look to the future in the context of a new generation of process thinkers, those whose work and influence are forging the next 50 years.

The conference gathered a truly eclectic group of young scholars and seasoned moderators from multiple continents and with distinctive expertise and re-

search trajectories. It was deliberately structured in order to capture the profound interdisciplinary nature of process thought and its relevance to multiple domains of thought and practice.

The first day began with opening reminiscences by John B. Cobb Jr. and Marjorie Suchocki. With the theme of “Reenchanting Religion: Process Theologies in the 21st Century,” presentations explored a variety of topics including reimagined process conceptualities of God, religious experience and belonging, panpsychism and religious naturalism, and religious pluralism.

The second day targeted “Science and Philosophy: Nature and the Nature of Reality.” Presentations engaged diverse scientific and metaphysical issues ranging from facts, values, and possibilities to new materialism and poststructuralism, and from brains, souls and the self, to art, beauty and creativity.

The third day focused on “Process in Practice: Society, Sustainability and Ecological Civilization.” Presentations covered a spectrum of pressing topics including economies and communities for the common good, politics, power and peace, process philosophies of education, environmental ethics and ecological civilization.

The conference concluded with a standing ovation to John B. Cobb Jr. who recently turned 98 years old, and a reverential moment of silence for the life and legacy of David Ray Griffin who passed away on November 26, 2022. To both men, thanks and gratitude are due to their profound and prophetic impact



throughout the years.

The conference was recorded and live streamed through the Claremont UCC, and all recordings have been made available through the Center for Process Studies YouTube channel. All conference papers will also be published in the Cascade Perspectives in Process Studies Series, recently launched by CPS leadership.

One thing remained unanimously clear in the aftermath of our 50th Anniversary celebration: the next fifty years is exceedingly bright. The process movement is strong, and its communal interrelations are deep and abiding. The Center for Process Studies would like to thank The Cobb Institute, The Institute for Ecological Civilization, the Institute for the Postmodern Development of China, and the Claremont UCC for their co-sponsorship of the conference and continued partnership in efforts both theoretical and practical.

To all participants, moderators, and attendees: Thank You. Here's to the next 50 years of the Center for Process Studies!



John B. Cobb, Jr. is an American theologian, philosopher, and environmentalist known for his work across multiple disciplines and sectors of society. He taught theology at the Claremont School of Theology from 1958 to 1990. In 1973, with David Griffin, he established the Center for Process Studies. In 2014, Cobb was elected to the prestigious Academy of Arts and Sciences.



Andrew M. Davis is a philosopher, theologian, and scholar of world religions. He holds B.A. in Philosophy and Theology, an M.A. in Interreligious Studies, and a Ph.D. in Religion and Process Philosophy from Claremont School of Theology (CST). He is a poet, aphorist and author or editor of four books.

Conference Schedule

WEDNESDAY, FEBRUARY 15

REENCHANTING RELIGION: PROCESS THEOLOGIES IN THE 21ST CENTURY

Session One: Divinity Reimagined

- **Dr. Andrew M. Davis:** “God as Eternal Becoming: McGilchrist’s Hemispheric Process Panentheism”
- **Dr. Bethany Sollereeder:** “Pentecostal meets Process: A Pluralist Model of Divine Action”
- **Dr. Darren Iammarino:** “God is a Boltzmann Brane, You are a Biological Brain, Consciousness is a Nucleation Event”
- **Dr. Philip Clayton:** Moderator

Session Two: Religious Experience and Religious Belonging

- **Rev. Dr. Tim Burnette:** “Nonduality as Resistance: Mystical Internals, Political Externals, and Process Spirituality in Contemplative Community”
- **Rev. Dr. Thomas Hermans-Webster:** “Nourishing Our Becoming: The Eucharist and Belonging in a Process Perspective”
- **Rev. Dr. Timothy C. Murphy:** “Process-Relational Good News”
- **Dr. Mary Elizabeth Moore:** Moderator

Session Three: Panpsychism and Religious Naturalism

- **Dr. Benjamin J. Chicka:** “Trade In Panpsychism for Biosemiotics and Enjoy the Theological Benefits Today!”
- **Dr. Jea Sophia Oh:** “Deep Pan-en/theism: Process Inter-Becoming and Triple Immanence of Eastern Learning”
- **Dr. Tripp Fuller:** “Religious Traditioning and Divine Revelation from a Panexperientialist Perspective”
- **Dr. Nancy Frankenberry:** Moderator

Session Four: Beyond Dialogue and Deep Religious Pluralism

- **Dr. John Becker:** “The Future of Religious Pluralism: Perry Schmidt-Leukel’s Interreligious Theology and Roland Faber’s Polyphilic Pluralism”
- **Dr. Cangfu Wang:** “For Religious Pluralism: Process Readings of Laozi’s Dao”
- **Dr. Adis Duderija:** “Dealing with Difference and Pluralism from the Perspective of Progressive Islam”
- **Dr. Sandra Lubarsky:** Moderator

THURSDAY, FEBRUARY 16

SCIENCE AND PHILOSOPHY: NATURE AND THE NATURE OF REALITY

Session One: Physics & Metaphysics: Facts, Values, and Reality

- **Dr. Joseph Petek:** “Revisiting the Compositional History of Whitehead’s Process and Reality”
- **Dr. Lisa Landoe Hedrick:** “Was Whitehead Telling the Truth? A Recursive Analysis”
- **Dr. Matthew Segall:** “Physics Within the Limits of Feeling Along”
- **Dr. Timothy Eastman:** Moderator

Session Two: New Materialism, Post Structuralism, and Process Philosophy

- **Dr. Richard Livingston:** “Event Horizons: Refiguring the Relation Between Being and God”
- **Ruth Chadd Garcia-Jaramillo:** “Parasite in Bed: Performative Events Between the In/Excluded Folds with Whitehead, Serres and Nietzsche (or, Towards the Future of Trans-Posthumanism)”
- **Dr. O’neil Van Horn:** “The Vibrancy of Darkness: Soil and the Impossibilities of Hope.”
- **Dr. Catherine Keller:** Moderator

Session Three: Brains, Souls, and Self: Process and Identity

- **Dr. Peter Sjöstedt-Hughes:** “Process Psychonautics: Whitehead and Psychedelic Research”
- **Dr. Sheri Kling:** “The Inner Eschaton: Self and Divine in Transformation.”
- **Dr. Merlin Sheldrake:** “Mycological Metaphysics: Fungi and Alfred North Whitehead”
- **Dr. Godehard Brüntrup:** Moderator

Session Four: Art, Beauty, and Creativity: The ABCs of Process Philosophy

- **Dr. Alexander Haitos:** “Imagination and Aesthetic Experience: A Whiteheadian Exploration”
- **Dr. Jeremy Fackenthal:** “Eco Films and Process Aesthetics”
- **Dr. Katelynn E. Carver:** “*In the Luminous Halo:* Woolf, Whitehead, and the Remaining Wonder”
- **Dr. Helmut Maaßen:** Moderator

FRIDAY, FEBRUARY 17

PROCESS IN PRACTICE: SOCIETY, SUSTAINABILITY, AND ECOLOGICAL CIVILIZATION

Session One: Rethinking Economies and Communities for the Common Good

- **Megan Anderson:** A Future in Process: Energy & Economics In Service of the Common Good
- **Dr. Wm. Andrew Schwartz:** “More Money, More Problems: Relational Philosophy for a Wellbeing Economy”
- **Dr. Dongwoo Lee:** “The Concept of the Common Good in a Theological Perspective”
- **Dr. Gunna Jung:** Moderator

Session Two: Power, Peace, and Politics in Process

- **Dr. Stephanie Erev:** “Process, Ecology, and Political Subjectivity”
- **Dr. Yuki Schwartz:** “Messianic Transformation: The Political Shame of the Coming Community”
- **Andrew Doss, JD, M.Div:** “The End of Sovereignty, and the Hope of Process Models in International Governance Structures”
- **Dr. Daniel A. Dombrowski:** Moderator

Session Three: Cultivating Curiosity: Process Philosophy of Education

- **Sinan von Stietencron:** “Overcoming the Bifurcation of Mind in Education and Daily life - The Speedometer Model of Values and Contrast in Action”
- **Thomas Estes:** “Pedagogies of the Possible: Beauty, Tragedy, and Hope in Higher Education”
- **Rev. Bonnie Rambob:** “Proximity and Relational Learning Communities: A Process Perspective on Social Presence”
- **Dr. Lynn Sargent De Jonghe:** Moderator

Session Four: Environmental Ethics and Ecological Civilization

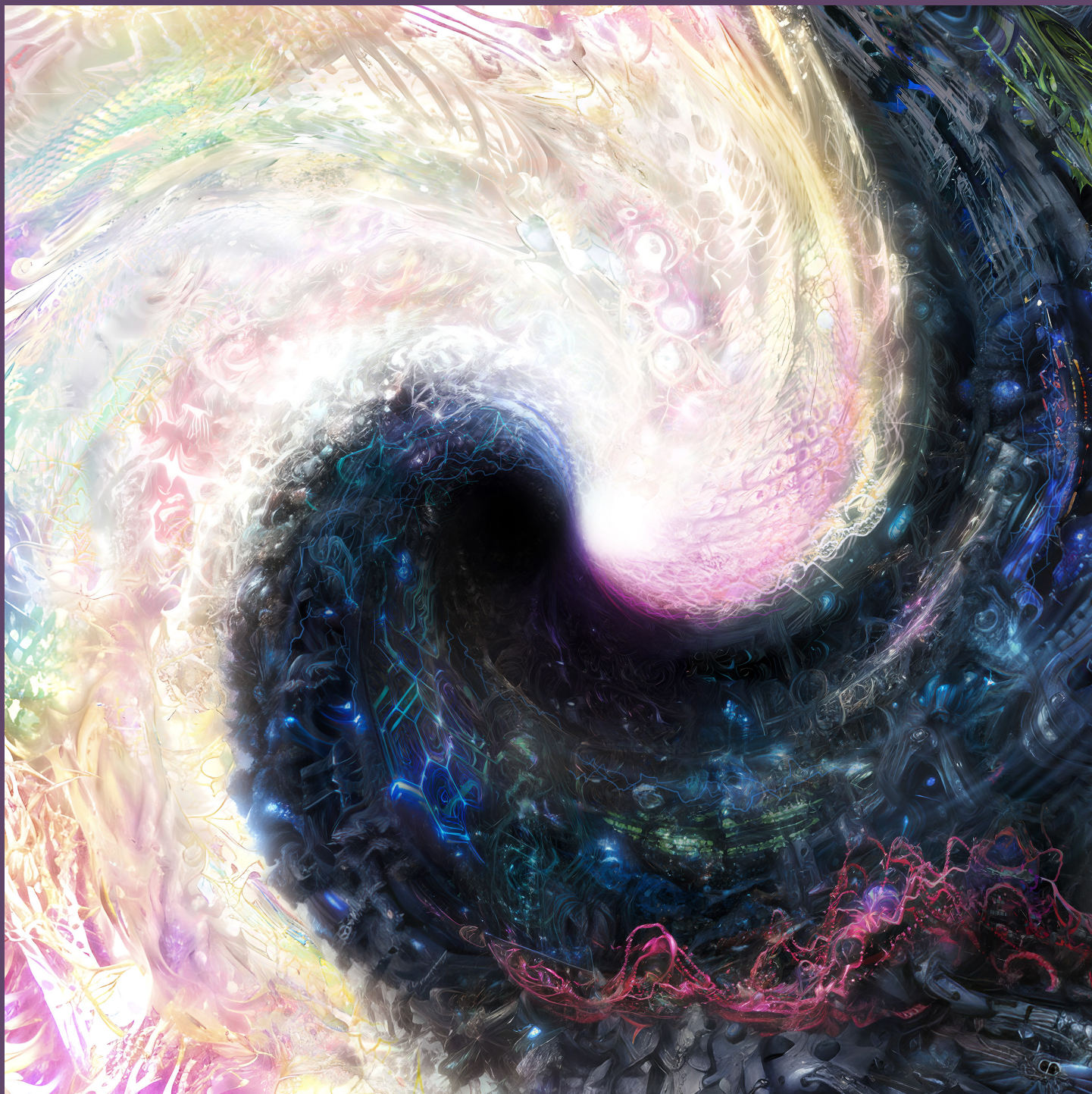
- **Dr. Travis Cox:** “Process Thought, Transpersonal Sustainability and Their Role in Evolving an Ecological Civilization”
- **Heeyoung Jung:** “A New Paradigm of Worldview for Asian Women’s Environmental Crisis from a Postcolonial-Process Perspective.”
- **Dr. Jacob J. Erickson:** “Epiphanic Ecologies: Queer Theopoetics for a Planet in Process”
- **Dr. Meijun Fan:** Moderator

With the help of the tech team at Claremont United Church of Christ, we were able to stream and record all the proceedings of our 50th Anniversary Conference! Our team recently completed the monumental task of editing all this footage so that each presentation and panel discussion is now conveniently accessible and archived on the Center for Process Studies YouTube channel. Scan or click on the QR code to access our 50th Anniversary Conference playlist to see all individual presentations and panel discussions.



Emptiness, Creativity & Feminist Ecology

An Introduction to Process Buddhism



By Kazi Adi Shakti

The present historical juncture is marked by a convergence of crises that span across various aspects of our lives. The gravity and complexity of this multi-faceted, multi-scale problem demands a basic diagnosis that transcends disciplinary boundaries while still being immanently applicable to every domain in a manner uniquely suited for each. Anything less is necessarily partial, one-sided and provisional, being incapable of getting to the fundamental root of the *krisis*. A major contending diagnosis of precisely this nature comes from the ecofeminist movement, and is given an elaborated form in Val Plumwood's *Feminism and the Mastery of Nature*: we suffer from the dis-ease of dualism, which structures relations of hyperseparation between contrasting poles of experience which may otherwise exist in mutually intertwined, reciprocal relationship. The dis-ease of dualism is a fractal network of multiple nested contrasts including (but not exhausted by) the contrasts of self and other, subject and object, masculine and feminine, mind and body, humanity and nature.

Some of these dualisms are more modern and yet to reach full maturity, while some are more ancient and thus deeply entrenched and naturalized. Yet the common basis of all forms of dualism is that they do not simply signify an abstract conceptual opposition but feature as the constitutive elements of a relational structure of power. At our present point of history, this structure of power privileges a "white, largely male elite" over those who occupy "the feminine sphere, the natural sphere and the sphere associated with subsistence" (22), including racialized and colonized others, who are dispossessed of their power. Each side of this duality of power is identified with one aspect of any given dualistic contrast. Thus the value-hierarchy by means of which the self-interested elite exclude, deny, denigrate, exploit and background the interests of those dispossessed others mirrors the hierarchy of dualism in which One assumes mastery *over* the Other, subject *over* object, masculine *over* feminine, mind *over* body, humanity *over* nature.

The relationship that the One has over the Other is structurally isomorphic in its organization to what Giorgio Agamben has identified as the paradoxical logic of sovereign or absolute power: the One, the sovereign, who is the supreme representative of *bios* (qualified or political life), *inclusively-excludes* the Other, the sacrificial body representative of *zoe* ("vita nuda"

or bare life), wherein the One only *includes* the Other as part of its own constitution through its systematic negation or *exclusion*, which parallels the fact that the One is "at the same time outside and inside" the order of its own domain (Agamben 1998). Initially born eons ago from primeval attempts at erecting rationally ordered civilization from the "primordial chaos" of nature, more recently the developments of modern colonialism and the transnational economic calculus of capitalization has generalized this paradoxical logic of inclusive-exclusion to every possibly applicable domain of experience in which there can be identified an "other" to render as passive, exploitable resource by an actively exploiting "self" who one-sidedly enjoys the fruits of the others' labor at their expense.

This logic of inclusive-exclusion is paradoxical because at the same time that the master depends upon the slave for the constitution of his own identity, he denies that relationship of dependency that he has with her. It is not in spite of, but *because of* the paradox of the relation that the One, the Master, has with his constitutive Other, the Slave, that he is even afforded the possibility of affirming himself over and against her. To the extent that the master denies and eliminates the other, to that extent the master ultimately denies and eliminates himself. This self-elimination of the master by means of the elimination of the other is reflected in the world-historical process wherein humanity is pushing the limits of the biosphere to the brink of collapse and thereby on the verge of collapsing its own ability to sustain itself. This is a real possibility if we fail to adequately resolve this *krisis* and arrest this seeming inevitability.

Yet to the extent that we have yet to arrive beyond that threshold of self-annihilation and have yet to arrest its trajectory, the Master's dualistic model of being continues to operate and is becoming increasingly consolidated. Key to this operation and consolidation of the master model is the exaltation and universalization of a particular model of *reason* posed over and against the body and nature. This universalist conception of reason is not just defined as being emotionally disinterested and dispassionate but is also androcentric and, critically, anthropocentric. A major feature of Plumwood's elaboration and analysis of the master's dualistic model of being is the critique of extant attempts at dealing with the problem of anthropocentrism, attempts which she finds to be both

inadequate in diagnosing the root of the issue and as contributing to that very problem. Two major traditions or movements she criticizes in this manner are the post-mechanistic philosophy of process thought and the spiritual deep ecology movement. Although she has much to criticize of the two she recognizes the possibility of process-oriented and spiritually-oriented critiques of anthropocentrism to function as allies to the ecofeminist cause of anti-dualism and liberation from the Master model, on the condition that they can genuinely account for the failures and inconsistencies that she identifies.

The present article (which is a shortened version of the larger exposition found elsewhere) will briefly assess Plumwood's ecofeminist criticism of process and deep ecological spirituality (and by extension, due to its proximity, Buddhism) in order to offer the possibility of a creatively synthesized and open-ended *Process Buddhism* that can account for these criticisms and together form a robust conception of the human-nature relation that can not only serve as a reliable ally but even function as a major participant in ecofeminist revolution. The primary test for "Process Buddhism" is whether it is capable of being free from the two extremes of *radical exclusion* and *incorporation* that form the structure and dynamic of that living misplaced concreteness that is the Master's model of being, since it is precisely on these grounds that Plumwood forms her critique of both process thought and spiritual ecology. When brought together coherently and in a self-consistent manner, process thought and Buddhism can rectify the issues and risks found in each when taken in isolation. Implicit in this argument is the notion that ecofeminism can provide the meaningful and necessary axiological motivation required to imbue Process Buddhism with a concrete practical purpose. This way, Process Buddhism is not just an abstract philosophical framework, but a concrete mode of praxis that dependently originates out of compassionate engagement with others while constituting itself as a creatively advancing novel concrescence of its own prior achievements.

Plumwood dedicates a small but important subsection of *Feminism and the Mastery of Nature* to an evaluation and critique of process, a tradition which she acknowledges is a major "contemporary position which aims to replace the mechanistic model and to break down mind/nature dualism" (Plumwood 1993,

128). A major thread in her critique of the process tradition is the view that although process *aims* to bridge human-nature hyperseparation with its organic panpsychist alternative to mechanical materialism, it nonetheless subtly reaffirms it through overreach: process only overcomes the problem of difference through recourse to sameness and the elimination difference, which for Plumwood is an illegitimate and unnecessary move that undermines the capacity for relational engagement. Although Plumwood does mention Whitehead at the outset of her critique, the bulk of her criticism focuses on an article by Jay McDaniel in which he argues for a Whiteheadian process-theology of ecology sensitized by the critical challenges quantum physics poses to the classical model of matter as inert and lacking creativity and sentience (McDaniel 1983).

The major issues that Plumwood has with process thought in general and with McDaniel's article in particular is that: she disagrees with the notion that "mind is made of the same 'stuff' as matter", considers the idea that subatomic particles "have freedom and make choices and decisions" to be "doubtful and extremely stretched", and thinks that the process view of experience and evolution "builds in an anthropocentric hierarchy" (Plumwood 1993, 130). For Plumwood, by illegitimately asserting that mind and matter are made of the same stuff and that there is a basic continuity between the freedom of choice between subatomic particles and complex organisms, process thought implies that all things experience in the *same way*, with differences in complexity marked along the same unitary axis. For Plumwood this is to assimilate the being of non-human others into a human-centered view of experience. Such an account "does not so much seek to affirm a basis for continuity as to erase difference, especially the difference between experiencers and non-experiencers" (130). Although process thinkers aim to de-anthropocentrize, they nonetheless end up being anthropocentric by generalizing experience only on the basis that it conforms to a human idea of what it means to be an experiencer, such that human experience occupies the apex of an evolutionary continuum that configures the natural world as inferior and less complex by comparison, a position that "seems to offer little prospect of a real challenge" (130) to the problem of anthropocentrism and by extension the problem of dualism.

Plumwood raises some serious and important questions that must be accounted for by any process thinker who wishes to align herself with the ecofeminist project. While Plumwood's critique of process may be valid when considering the ideas of some process thinkers who have interpreted and added to Whitehead's speculative ontology, so far it is unclear to what extent her criticism actually penetrates the depth of Whitehead's own elaboration of his "philosophy of organism". Whitehead does indeed aim to go beyond the dualism of mind and matter while also being critical of both absolute idealism and mechanistic materialism, but his alternative is likewise neither a neutral monist or dual-aspect form of panpsychism. This would be to betray his own fundamental insight that the actual entity—the basic existential unit of his categorical scheme—is an actual *occasion*, an *event* with a *dipolar* psycho-physical constitution, not an enduring substance with distinct physical and mental aspects. For "the notion of an actual entity as the unchanging subject of change is completely abandoned" (Whitehead 1929, 29). Since an actual occasion is an event, or more precisely a *process of concrescence* or coming-together, it cannot be ontologically divided into mental or physical parts, attributes or qualities, but it *can* be *analyzed* in terms of complementary functions and phases that have either subjective or objective character: "An actual entity is at once the subject of experience and the superject of its experiences. It is subject-superject, and neither half of this description can for a moment be lost sight of" (29). For Whitehead, mentality and physicality are thoroughly relative in the sense that they are not neatly delineated attributes of a substantive entity but are different yet complementary ways of analyzing any given actual occasion of experience.

Plumwood's criticism of the idea that Process thinkers illegitimately extend consciousness to things which likely don't have it plays on a certain ambiguity between notions of things having "feelings" and things having "consciousness." But "feeling" has an important technical meaning in Whitehead's thought, and bears only minimal resemblance to what is colloquially understood as "feeling". For Whitehead the "feelings" that an actual occasion feels are "prehensions" (from the Latin *prehendere* meaning "to catch hold of; to seize") of other, past actual occasions, where the past occasions are actually appropriated into the constitution of the presently prehending occasion's own process of



being-becoming. In fact, an analysis of the actual occasion reveals that it is "nothing but the concrescence" (211) or coming-together of prehensions, such that when an actual occasion is feeling another actual occasion through prehension, it is really feeling other feelings. The whole process of concrescence can be understood in simplest terms as a serial procession starting with appropriation, moving into phases of integration and hybridization leading to a novel achievement of a unified feeling or satisfaction. In Whitehead's extensive continuum of internally related processes of experience, it is feeling all the way down.

Throughout the course of the life of an actual occasion, which involve "physical" prehensions of actual entities as datum for appropriation and "conceptual" prehensions of pure potentials for integration, "consciousness is not necessarily involved". For Whitehead "there are many species of subjective forms" and consciousness is just one of them (24). Crucially, while "consciousness presupposes experience" experience itself does not presuppose consciousness, for consciousness "is a special element in the subjective forms

of *some* feelings” (53, emphasis mine). Consciousness as a subjective form only comes to arise at the higher phases of those concrescent processes composing an integral nexus or structured society of manifold streams of occasions whose mental poles are regnant. And while consciousness plays a unique role in its ability to perform high level conceptual abstractions, consciousness is not necessarily exalted as an essentially more valuable achievement in the processive universe since in exchange for its capacity for abstraction it also has difficulty attuning to those earlier phases of the concrescence concerning the appropriation and integration of past occasions as initial datum by which the actual world is *somatically* felt through what Whitehead calls “perception in the mode of causal efficacy” as distinct from the later, more *reflective* disposition of “perception in the mode of presentational immediacy.” Hence “it follows that the order of dawning, clearly and distinctly, in consciousness is not the order of metaphysical priority” (162).

Having elaborated some of the details of Whitehead’s own account of process, we see that Plumwood’s critique of Process thought has not penetrated as deeply as one might initially have thought (notwithstanding the force and importance of her concerns!). Whitehead’s event ontology is a difference that makes a difference in how the rest of his speculative philosophy must be understood, since it would be inconsistent to say that, on the one hand, there are “attributes” of mind and matter predicated of some underlying stuff or “substance” which are, on the other hand, simply relative and relational roles of the constitution of any given occasion, since the latter notion would undermine the former. In reality mind and matter are different yet complementary ways in which a given occasion of process can express itself, depending on how we are looking at its functioning: whether partly as subject, partly as superject or as holonic subject-superject. The nature of the subject is that it is something which feels or prehends antecedent occasions, including them as part of its own constitution. The nature of the superject is that it is an accomplished concrescence of feelings subsequently taken up as datum for the novel prehensions of a succeeding occasion. The nature of the subject-superject is that it is a presently abiding locus of feeling, which is feeling other feelings, to be felt by more feelings. So while consciousness and high level conceptual abstraction might be a special hallmark of

the human being as we understand it, *feelings* are much simpler and ubiquitous, but also greater in depth and breadth. For Whitehead, it is not the case that conscious awareness is the *consummate* achievement of all process, since this would undermine the very insight of process that *all is process*. Consciousness might play a special role in the unfolding of cosmic evolution, but nothing in the philosophy of organism indicates, with any air of finality and ultimate certitude, that consciousness—let alone *human consciousness*—is the *most* important achievement.

Plumwood herself admits that a “less totalising” form of process thought that is not so “devoted to the erasure of difference” may have something to offer “in the search for an alternative to mechanism” (Plumwood 1993, 130). A major thrust of the present concern is that a creatively synthesized and open-ended Process Buddhism, particularly one informed by Madhyamaka dialectics, can precisely produce for us a consistently humble process thinking that is less enthusiastic to erase difference under the name of the same, and more open to the intentional dynamics of nature that exceed capture by anthropocentric, conceptual grasp. But in order to clarify the role that Madhyamaka might play in helping build such a Process Buddhism, we must turn to Plumwood’s concern over the far more extreme version of anthropocentrism and absolutism she accuses of deep ecological spirituality, and ask to what extent Buddhism is complicit in these same issues—which is an important concern given the existing partnership and reciprocity between ecologically engaged Buddhism and the deep ecology movement.

Plumwood begins her critique of deep ecological spirituality by outlining the difference between radical exclusion and incorporation. The tendency of radical exclusion “corresponds to the conception of self as self-contained and of other as alien which denies relationship and continuity” while incorporation “corresponds to the totalising denial which denies the other by denying difference, treating the other as a form of the same or self” (155). In spite of the seemingly contradictory nature of the two moves, they form the bipolar characteristics of the Master model held together by a logic of inclusive-exclusion, and any one move is deployed whenever it is convenient for the Master to assert himself over and against the Other; the Master is consistently inconsistent in this manner. Plumwood is emphatic that although we want to overcome hyper-

separation (which is the unity of radical exclusion and incorporation) we should not confuse hyperseparation with the simple separation between self and other that forms the basic conditions for genuine mutual recognition, interaction, dialogue and transformation. Conflation of simple separation with hyperseparation, in conjunction with the aim to go beyond radical exclusion, ends up just eliminating the difference that makes true relationship possible, turning the other into a representation or instance of the self. Thus Plumwood states: “The other side of the self-contained master identity then is the incorporating, totalising, or colonising self, which recognises the other only as part of the empire of the same, as colonised or as assimilated to self” (157).

While Plumwood identifies in Process a soft form of incorporationism, she identifies a much stronger form in some varieties of deep ecological spirituality “which analyse the problem as one of separation and difference (for which the cure is taken to be merger or holism), rather than as one of dualism and hyperseparation” (160). For Plumwood this misdiagnosis leads to an overreach where attempts to solve the extreme problem of radical exclusion comes in the form of affirming the opposite extreme of incorporation. Advocates of deep ecology put forth various accounts of an expanded sense of self, whether directly or indirectly, but for Plumwood they all adhere to some version of a “cosmology of unbroken wholeness ... a metaphysics which insists that everything is really part of, indistinguishable from, everything else.” (177). For Plumwood, rather than functioning as critiques of egoism, these accounts entail an “enlargement and extension of egoism” that risks or commits “the obliteration of distinction.” Against this tendency, Plumwood insists that, “an adequate account of the ecological self must be able to recognise *both* the otherness of nature and its continuity with the human self” (160) rather than excessively stressing continuity at the expense of otherness. The error of deep ecological inflations of the self amounts to an unbridled form of the very same universalising tendency found in the master model, and thus ironically generalizes it even further in the name of anthro-de-centrism.

Although deep ecology has advocates from many spiritual and mystical traditions, there is a strong thread of Buddhist influence within the movement. Daniel Henning has put forth a sustained book-length

engagement on the similarities and synergies between engaged Buddhism and deep ecology (Henning 2002), and Arne Næss, who coined the term “deep ecology,” has also written about their resonances (Næss 2010). Julie Gregory and Samah Sabra argue that a main point of convergence between the two is their intent “to disrupt deeply entrenched dualistic thinking with an aim toward addressing imminent environmental issues” (Gregory & Sabra 2008, 61), and they derive most of their view of engaged Buddhism from the eminent Vietnamese Zen monk and peace activist Thích Nhất Hạnh, who himself has stated in dharma talks that “Ecology in Buddhism should be deep ecology” (Green Dharma, n.d.). Joanna Macy, a scholar of Buddhism and general systems theory (who was explicitly named by Plumwood) has had a major influence on the deep ecological movement through her scholarship and activism. These are just the brightest highlights of the significant influence Buddhism has had on deep ecology and how the deep ecological movement has in turn influenced the view and conduct of engaged Buddhists around the world. Considering that Plumwood’s critique of deep ecology involves characterizing it as a totalizing form of holistic idealism where everything different is part of the same underlying continuum of consciousness, it is no surprise that Buddhists might align themselves with the spiritual deep ecology movement given the fact that there have been major idealistic tendencies in the history of Mahāyāna Buddhist thought and practice since at least the 4th century (Finnigan 2017).

Mahāyāna or “Great Vehicle” Buddhism is often illustrated as being driven by two chariots: Asaṅga’s Chariot of Vast Conduct and Nāgārjuna’s Chariot of Profound View. Each are major representatives of the two schools of Mahāyāna: Yogācāra (“yogic practice”) and Madhyamaka (“middle way”). Due to its basic doctrine of *Vijñāptimātra* or *Cittamātra* (“Consciousness-” or “Mind-Only”), Yogācāra thought is considered by most Tibetan and Western scholars to be a variety of metaphysical idealism whether explicitly at the level of philosophical theory or implicitly at the level of phenomenological practice. Apart from Asaṅga (fl. 4th century C.E.) other influential figures of the Yogācāra tradition would include Asaṅga’s brother Vasubandhu (fl. 4th-5th century C.E.), and the logico-epistemologists Dignāga (c. 480-540 C.E.) and Dharmakīrti (fl. C. 6th/7th century C.E.). Each of these important

Mahāyāna figures have advanced various arguments for Buddhist idealism, the general view that external objects do not exist because they are simply appearances entirely generated by, or are the nature of, the mind.

In his highly influential *Trisvabhāvanirdeśa* (“Treatise on Three Natures”) Vasubandhu states that what appears to exist (*parikalpita-svabhāva* or the “imagined nature”) is simply a projected virtual image or representation in the mind of what is in actuality non-existent, and that this appearance appears in the form of a dualistic subject-object structure. When that projected appearance is made absent or removed from the interconnected causal nexus upon which it depends (*paratantra-svabhāva* or the “dependent nature”) i.e. when that appearance is realized to be non-existent, what remains is the true essence of reality (*pariṇiṣpanna-svabhāva* or the “absolutely accomplished nature”) which is by nature the absence of duality and of the nature of unity without duality (Vasubandhu 1989). So it is foundational to the view of *Cittamātra* that external objects do not exist and that what appears to be entities “out there” are just virtual images manifesting in one’s own mental continuum through the force of karmic seeds or tendencies ripened from past activity. In Vasubandhu’s *Vimśatikāvijñaptimātratāsiddhi* (“Twenty Stanzas on Consciousness-Only”) we find a sustained argument against the reality of external objects largely on the basis that since everything we consider to be necessary for experience is afforded to us in dreams, there is no legitimate reason to posit extra-mental bases for experience (Vasubandhu 1989).

Whether or not this actually counts as a form of metaphysical idealism is debated amongst contemporary scholars of Yogācāra but it is arguably methodologically idealist in the sense that the mind gains preeminent status over everything else in experience, in both explanatory and practical terms. While Yogācāra is not synonymous with Western phenomenology, some of its contemporary defenders (notably Dan Lusthaus) have likened it to a variety of phenomenology as a means to argue against the idea that Yogācāra is committed to a variety of metaphysical idealism. Lusthaus considers it “thoroughly inappropriate” to consider Yogācāra idealist because it does not admit of a cosmic creator mind, does not hold that the self or subject is non-reducible, and does not consider the Other to be essentially unknowable but that instead

Yogācāra invites us to “see the Other completely and unobstructedly, which is to say, *no longer as an Other at all*” (Lusthaus 2006, 5, emphasis mine). Yogācārins do not end on “the conclusion that consciousness itself is *ultimately* real (*paramārtha-sat*), much less the *only* reality” for they have actually “suspended the ontological query that leads to either idealism or materialism, they instead are interested in uncovering why we generate and attach to such positions in the first place” (6).

Yet all that this ever establishes is that Yogācārins might not be *committed* to an ontological project. Arguably Yogācāra still *amounts* to a functionally implicit form of idealism. Tom Sparrow argues in his recent book *The End of Phenomenology* that phenomenologists never quite escape having certain ontological commitments even though they resist the notion “that phenomenology necessarily ends, or should end, in idealism” (Sparrow 2014, 86). This is because they are epistemologically committed to the view of what Quentin Meillassoux calls the correlationist circle, which “consists in disqualifying the claim that it is possible to consider the realms of subjectivity and objectivity independently of one another” (Meillassoux 2010, 5). Correlationism is invariably idealist because the possibility of accurate, non-dogmatic thought or perception of the conditions of the correlation between thought and being is foreclosed from the outset, since whatever condition is conceived or perceived is, by virtue of being conceived or perceived, circumscribed by the bounds of correlation. Correlationism can come in either “weak” or “strong” forms but regardless, “every variety of correlationism is exposed as an extreme idealism” (Meillassoux 2010, 18). For Sparrow and Meillassoux the phenomenological tradition is committed to a form of strong correlationism since even when phenomenologists (like Husserl) affirm the existence of a “real world,” they still consider the posit that there might be some mind-independent reality which transcends the immanence of transcendental subjectivity “nonsensical” (Sparrow 2014, 29). So according to the Speculative Realists, phenomenology’s commitment to a correlationist framework renders it methodologically idealist even if it intends to suspend or bracket off metaphysical claims about the ontological nature of reality.

Given this, it is difficult to save Yogācāra from the charge of idealism by recourse to its deep affinity with the phenomenological tradition. Even though an

explicit aim of Yogācāra is to *go beyond* subject-object duality, like the phenomenologists' refusal to admit the knowability of a reality outside of correlation the Yogācāra *rejection* of external, mind-independent objects ensures that there is a residual subject-perspective that remains preeminent in the final analysis. This residue is indexed by *svasaṃvedana* or the idea that consciousness is by nature self-reflexive or self-cognizing, where in addition to being aware of cognitive content it is also simultaneously aware of that very awareness. This notion of an innately self-reflexive consciousness does not *eliminate* the subject-object structure so much as it *retains* it by subtly privileging the subject.

Given our understanding of Yogācāra Buddhism as a variety of idealism it would fall under the scope of Plumwood's ecofeminist critique of holism. The rejection of mind-independent external objects, the elimination of the Other *qua* other, and the configuration of non-duality as the self-reflexive subject amount to an over-reactive and over-reaching "obliteration of distinction" that obstructs mutual transformation and recognition through "reciprocity and mutuality" and undermines the possibility for a "dance of interaction" between self and other. It amounts to an extreme form of incorporation which "denies the other by denying difference, treating the other as a form of the same or self" (155). Like the deep ecologists who aim to overcome human-nature dualism by eliminating any possibility of separation in a cosmological view of undivided wholeness, Yogācāra conflates separation with hyperseparation when it aims to overcome subject-object duality by—whether explicitly and metaphysically or implicitly and methodologically—assuming the supremacy of an innately self-reflexive subject, for whom appearances are the nature of mind only.

Although certain formulations of process thought have the potential to come into alignment with Plumwood's ecofeminist mission, considering the above problems it may seem substantially more difficult to make Buddhism amenable in the same way. But Yogācāra is by no means representative of the whole of the Buddhist tradition, let alone the Mahāyāna. The Madhyamaka tradition has extensively engaged in dialectic and dialogue, polemic and reconciliation, with the Yogācāra tradition over the course of its history. Investigating this history and configuring a proper relationship between these two traditions is of special importance for a Process Buddhist synthesis in order

to ensure coherence, but lies beyond the scope of this article. It should just be noted that many Mādhyamikas in both India and Tibet have severely criticized the Yogācāra view of *Cittamātra* or mind-only and *svasaṃvedana* or self-reflexive awareness on the basis of their idealist character and metaphysical overreach. Inquiry into these debates will disclose that the same accusations that Plumwood charges against Deep Ecological spirituality can be charged against Yogācāra. This is especially the case when recognizing that some elements of Yogācāra positively affirm the very positions that Plumwood criticizes, such as the elimination of the other *qua* other. While Yogācāra only "resolves" the problem of radical exclusion between self and other by recourse to the opposite extreme of incorporating the other into the self, the Madhyamaka emphasis on the lack or emptiness of intrinsic nature (whether of existence or non-existence, mind or non-mind) makes it much more difficult to posit either an inherent difference or inherent identity between self and other. Therefore Madhyamaka contra Yogācāra is the likely candidate for Buddhist allyship with the ecofeminist program of anti-dualism, paving a middle way beyond the ecocidal extremes of radical exclusion and incorporation. Yet we may still be open to the possibility that some articulations of Yogācāra do not neatly fit into our presentation, and thus may be more amenable to allyship with ecofeminism.

The Madhyamaka or "Middle Way" lies at the heart of the Buddhas' teachings and was taught right from the very beginning of the historical Buddha's pedagogical career. In the *Dhammacakkappavattana Sutta* or "Discourse on Setting the Wheel of Dhamma in Motion" (trans. Thanissaro 1993), the Buddha taught that "there are these two extremes that are not to be indulged in by one who has gone forth," which are sensual self-indulgence and austere self-mortification, both of which are "ignoble" and "unprofitable" paths based in ignorance and resulting in *duḥkha* or suffering. *Buddhas* or "awakened ones" realize—experientially for themselves—the middle way that avoids these two extremes, leading to direct knowledge and unbinding of the transmigratory cycle of rebirth. Here the middle way is rendered equivalent to the Noble Eightfold Path concerning the proper view, meditation and conduct conducive to such awakening, informed by the Four Noble Truths concerning the diagnosis, etiology, prognosis and treatment for the problem of suffering.



This sutta also refers to the basic insight of *pratītyasamutpāda* or the principle of dependent origination as *idaṃpratyayatā* or “mutual conditionality”: “Whatever is subject to origination is all subject to cessation.”

The principle of the Middle Way or *Madhyamaka* is foundational to all Buddhism, as well as the attendant themes of the noble truths and eightfold path leading to awakening and unbinding. There is no Buddhist school or system of thought, including Yogācāra, that would reject *Madhyamaka* as a basic principle. Yet the association of the *Madhyamaka* as a school of thought begins with the 2nd century scholar-monk the Ācārya Nāgārjuna (c. 150-250 C.E.), whose *Mūlamadhyamakakārikā* (“Fundamental Verses on the Middle Way”) and its companion sequel the *Vigrahavyāvartanī* (“Refutation of Objections”) bring the philosophical implications of the *Madhyamaka* to its zenith. With thoroughgoing, consistent application of *Madhyamaka* insight, Nāgārjuna conducts an immanent dialectical critique of Buddhist and general philosophical categories. What is continuously disclosed throughout the body of the text as well as in the final analysis is the knowledge or insight that there is nothing that can function that is not dependently originated from prior and extant conditions and thus subject to cessation when the conditions of its support are no longer present. All things are *śūnyā* or “empty” of *svabhāva* or “own-being” that would allow it to exist and function

independently. Therefore, there is nothing that can be grasped as a basis for holding a view or *dṛṣṭi* about reality. Not even emptiness can function as a view about reality since it too does not have an intrinsic nature: emptiness itself is empty. Emptiness is not to be considered a substantial basis or source of things but is simply a qualification of the actual nature of phenomena and thus is itself “a dependent concept” and just that recognition “is the middle path” (Nāgārjuna, 24.18). Hence, the Ācārya Nāgārjuna salutes the Buddha “Gautama, who, based on compassion, taught the true Dharma for the abandonment of all views” (27.30).

Abandoning views does not mean abandoning the value of truth, however. According to Nāgārjuna the Buddha’s teachings rests on the distinction between two truths: *saṃvṛtisatya* or “conventional truth” and *paramārthasatya* or “ultimate truth” (24.8-9). Conventional truths concern those worldly and dharmic phenomena which are the purview of cognitive actors who are not conditioned by defective sense-organs and mental processing and whose findings are validated by social consensus with other similarly non-defective cognitive actors, thus rendering them empirically and epistemically valid, reliable and reproducible. Ultimate truth concerns the truth of emptiness, or the lack of intrinsic nature of conventional truths and phenomena, and is the realization of highly excelled beings on the path to awakening. There is clearly a priority for ulti-

mate truth because it alone is Nirvāṇa, but Nāgārjuna emphasizes that the ultimate truth is not taught independently of conventional truth, since the latter is a means to the realization of the former (24.10). In a way we can understand the abstract concept of emptiness itself to be a conventional truth, but a necessary one that serves an important role in the process of coming to realization of the actual, non-conceptual emptiness that is the ultimate truth.

While the original Indian Mādhyamikas following along the path laid out by Nāgārjuna never distinguished between types of Madhyamaka, on the basis of contention between Bhāvaviveka (c. 500-570 C.E.) and Buddhapālita (fl. 5th-6th centuries C.E.) along with the later Candrakīrti's (c. 600-650 C.E.) defense of Buddhapālita, Tibetan Buddhists would produce a doxography of views in which Madhyamaka would be placed above the Buddhist realists and idealists and subdivided the Madhyamaka in a similar pattern. A fine-tuned analysis of the dialectics and polemics involved in this context can be found in the full-length version of this essay. For now it will suffice to emphasize the importance of ascertaining the manner in which Madhyamaka is suitable to participate in a creative synthesis with process thought in order to most thoroughly and consistently account for the problems of dualism.

An overarching reason for why the “appropriate form” of Madhyamaka for a Process-Buddhist synthesis needs to be decided is that not all forms are suitable for partnership with speculative philosophy; in fact some are actively hostile to it. At the same time, it is not as easy as simply choosing those forms of Madhyamaka that have historically been component parts of reconstructive philosophy, since the best examples of such syntheses involve integrating Madhyamaka with Yogācāra (with the latter being relegated to a conventional truth that is an imperfect expression of the former's ultimate truth) and we have so far found Yogācāra to be unable to pass Plumwood's ecofeminist test of dualism. Plumwood's insistence on the urgency for the development of a general framework that adequately accounts for human-nature, self-other continuity without erasing difference is based on engaging with *conventional* i.e. worldly concerns. A framework that embraces continuity at the expense of recognizing difference at the level of conventional truth cannot function in the way that the ecofeminist movement requires. What is needed is a framework that is able

to seamlessly integrate conventional and ultimate levels such that there is no question of either radical exclusion of the two truths or incorporation of one into the other; we require an account of conventional truth wherein phenomena exist not *in spite of* but *because of* their ultimate truth, and where ultimate truth does not undermine conventional truth but rather sustainably preserves its continued integrity and functional efficacy.

Considering that we have, at least tentatively, ruled out Yogācāra (at least in this presentation) on the basis of its seeming inability to escape Plumwood's ecofeminist critique of unbounded holism, and the fact that many Mādhyamikas have advanced criticisms of Yogācāra's metaphysical overreaches, Madhyamaka would appear to be the appropriate representative of the Buddhist side of a Process-Buddhist synthesis that is axiologically aligned with ecofeminism, since they both share a skepticism of, and are actively resistant to, difference-obliterating holism. Yet considering the historical and contemporarily persisting controversies surrounding the distinctions between different varieties of Madhyamaka—whether between *Svātantrika* (“autonomism”) and *Prāsaṅgika* (“consequentialism”), or *Zhentong* (“other-empty”) and *Rangtong* (“self-empty”)—what exactly the “proper” approach entails is far from simple. And beyond the issue of how to properly delineate the Madhyamaka approach, there is also another aspect of the issue that is quite pertinent with regards to a Process Buddhist synthesis. As McClintock and Dreyfus state: “one of the fundamental conundrums at the heart of the debates concerning the Svātantrika-Prāsaṅgika distinction” is the question of “how can one use and at the same time undermine philosophical notions?” considering that “from its incipience, the Madhyamaka tradition has been defined by, and criticized for, its radical undermining of classical philosophical notions such as truth and objectivity” (McClintock & Dreyfus 2003, 32).

How scholars of the past have struggled to bring together the radical viewlessness of the Madhyamaka while preserving some way of approaching the relative world effectively can give us a lot of insight into how to conduct our own synthesis of Buddhism and process thought. If so much of the controversy surrounding the proper delineation of the ideal Madhyamaka approach concerns the degree to which Madhyamaka *undermines* any pretense to holding onto a view of the

world, one might be justified to think that the Madhyamaka might be incompatible with at best, or hostile to at worst, a reconstructive project like that of Whitehead's process-relational, pan-experiential philosophy of organism. Yet when *properly deployed*, the Madhyamaka not only poses no risk to the viability and integrity of a reconstructive project but can, in fact, function as its necessary self-critical supplement. Consider that the whole issue of the "real" or "proper" Madhyamaka approach results from a fundamental distortion of the liberative insight of Madhyamaka i.e. the middle way disclosing the emptiness of intrinsic nature, beyond the extremes of either affirming existence or denying it. When the Madhyamaka is configured as a *doctrine* or view, or even as a *meta-theory of doctrines* or a view about views, it is necessarily divorced from concrete embeddedness in a particular context of dialectical analysis and turned into an abstract stand-alone system with purported or assumed self-sufficiency—begging the question as to whether or not such a system even deserves to be called "Madhyamaka". Alternatively, when the Madhyamaka is configured as a methodological or operative *procedure* that cannot function independently of embeddedness in particular analyses, then the entire edifice of polemic and debate over the "proper" "form" of Madhyamaka collapses.

The account of the Madhyamaka as operative procedure rather than meta-theoretical doctrine resurrects the original *deployment* of Madhyamaka as a middle *path* that exceeds the limit of any and every extreme position, whether positive, negative, both or neither. This way of deploying Madhyamaka insight is the only "proper form" of Madhyamaka *tout court* because it is not a *view* or *position* to hold onto or argue for. Any given deployment of the Madhyamaka is a context-dependent yet context-insensitive (McGuire 2015, 16) novel improvisational choreography of which every other purported "form" of Madhyamaka can only be counted as decontextualized, partial phrases. Rendered properly as a context-dependent procedure of immanent critique rather than a context-independent model of transcendent reflection, we can discern that Madhyamaka is not *antagonistic* to philosophy any more than it is *sympathetic* to it, since it functions entirely outside of its domain. The Madhyamaka movement operates beyond the dualistic dichotomy of accepting or rejecting theses.

This opens up the possibility of a mutual in-

tegration and synthesis of Buddhist deconstructive negative dialectics with Whitehead's reconstructive dialogical panentheism without requiring both to occupy the same domain in the same manner, a move that would otherwise force us to subordinate one to the other in order to reconcile their characteristically distinct approaches to reality. Such a non-hierarchical integration can be analogized to the way in which a telescope is attached to a firearm: while both can function independently of each other, when the scope is attached to the firearm as an auxiliary component it enhances the precision, and thus overall efficacy, of that firearm. Yet to say that the scope is "subordinated" to the firearm or that the firearm is "superordinate" over the scope makes no sense considering that neither was ever designed to achieve what the other was; their difference in kind makes it impossible to judge one in terms of the other, but not impossible to be brought together as component parts of a holistic and more powerful configuration.

With a Process-Buddhist synthesis, we ensure that each side of this non-contradictory, complementary unity only functions with regards to its appropriate domain: while the process side embarks on a reconstructive project aiming to describe reality in all of its elements, the Buddhist side is consistently subjecting this reconstructive project to dialectical analysis. The Process side functions to develop an abstract framework adequate for the description of reality as a means or platform to assist in direct concrete engagement with it, while the Buddhist side ensures that this framework never even gets a chance to reify any of its abstractions and in so doing ensures the genuine possibility of concrete engagement. Partnered together, process thought can live up to its own imaginative reflection of reality as an unceasing creative advance, and Buddhism gains the opportunity to express its own probative power into the emptiness of intrinsic nature. The resulting synthesis is a *coherent* and *consistent* system that is nonetheless *incomplete* and *open-ended* by design.

In contrast to the serially nested pluri-perspectivism of Śāntarakṣita and Kamalaśīla, the simultaneous dual perspectivism of Tsongkhapa, the perspective-less perspective or view-less view of Gorampa, the quasi-Hegelian synthetic perspectivism of Mipham or the absolutist perspectivism of Dölpopa's Zhentong, in Process Buddhism, there is only ever one empty per-

spective in constant process of creative advance. This way Process Buddhism is able to more consistently fulfill the concept of Madhyamaka as freedom from views, since the Buddhist dialectical component never supplies a view or perspective of its own, but only functions to eliminate inconsistencies and assumptions of intrinsic nature from the one creatively advancing perspective in-process. It can realize the fact that “there is neither cessation nor origination, neither annihilation nor the eternal, neither singularity nor plurality, neither the coming nor going” of anything (Nāgārjuna, Dedicatory Verse), not because it reflects upon and contains these truths as a context-independent set of tenets or views allowing it to form an identity of itself as “the Madhyamaka”, but because it *discloses* them in every context-dependent procedure of deconstructive analysis that it conducts. Process Buddhism can also trust and preserve the value of “the endeavour to frame a coherent, logical, necessary system of general ideas in terms of which every element of our experience can be interpreted” (Whitehead 1929, 3) while constantly subjecting this system to negative dialectical analysis, not in order to destroy it but to relinquish our attachment to it and the idea that it could ever provide us with a perfect reflection of our aesthetic experience of reality—only then can we ensure that such a system can be “coherent, logical... applicable and adequate” (3). The ultimate fact of emptiness does not eliminate but supports the ultimate value of creativity.

What can be known as the most generic features of Process Buddhism are the two ultimate principles of Open/Emptiness and Inclusive-Transcendence. The principle of Open/Emptiness is the non-foundational principle that nothing can be said to exist that does not depend on prior (causal) and extant (mereological and imputational) conditions outside itself, which is synonymous with the fact that nothing can be said to exist independently or with an intrinsic nature; therefore all things are pregnant with possibilities beyond themselves, neither reducible to nor other than how they appear. When subject to analysis, any given occasion or nexus of occasions cannot be found to arise from itself, from another, from both itself and another, or from neither itself nor another; hence that occasion or nexus is realized to be *open/empty*: without foundation and never having ever been. This exemplifies the conclusion stated at the outset of Nāgārjuna’s *kārikā*: “Not from itself, not from another, not from both, nor

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without cause: never in any way is there any existing thing that has arisen” (Nāgārjuna, 1.1.).

The principle of Inclusive-Transcendence is the governing principle that the manifold diversity of experiences which constitute an extensive, communal reality come into communion and coalescence as a novel occasion of experience that integrates the preceding occasions as part and parcel of its own process of self-realization. Brought about by a decisive act of creative synthesis, the conclusion of this concrescent becoming results in the satisfaction of being, a being which realizes itself, not as a final, independent achievement but as an addition to the community that gave birth to it and continues to nurture it; hence that being *includes* its creative others yet *transcends* them as a novel creature in its own right. This exemplifies Whitehead’s succinct formulation of the philosophy of organism in his *Process and Reality*: “The many become one, and are increased by one. In their natures, entities are disjunctively ‘many’ in the process of passage into conjunctive unity” (Whitehead 1929, 21).

Open/Emptiness and Inclusive-Transcendence themselves are not beings, entities, substances, properties or even essences. They are *principles* because they are the most generic characteristics applicable to and exemplified by all realities, realities which are neither entirely abstract/universal nor entirely concrete/particular but both at once. The principles are not entire-

ly abstract or universal, because they refer to actual aspects of the world. The principles are not entirely concrete or particular, because they are virtual qualities without discernible boundaries. They are both abstract/universal and concrete/particular because they are generic qualities that are always instantiated by any actual occasion of experience. They are not entirely immanent because they are not of the world, but they are not entirely transcendent either because they are in the world. Therefore they are both *immanent transcendentals*: conditions for the possibility of experience that cannot be found outside of experience (Kakol 2009, 306-7).

Open/Emptiness cannot be an object of direct empirical perception nor does it refer to the subject of such experience, but rather is the very fact that subjects and objects are mutually implicating and conditioned entities that dependently originate from one another and lack intrinsic nature, free from the extremes of existence, non-existence, both and neither. Inclusive-Transcendence cannot be rationally comprehended in its totality but rather is the living aesthesis of the cumulative creative advance into novelty whereby the many become one and are increased by one. Therefore neither principle makes it possible to possess a final, fixed, stable, enduring, perfect, and complete apprehension of reality. But it can be possible to *embody* a final, fixed, stable, enduring, perfect and complete synchronization of these two ultimate immanent transcendentals, which is synonymous with recognizing and living, in experiential praxis, their inseparable unity. They are inseparably united because they are conditions for each other: without the creativity of inclusive-transcendence, there could be nothing to realize as being open/empty since open/emptiness is a dependent concept imputed onto actual things, and without the possibility of open/emptiness there could be no creative novelty since novelty necessitates that things are not reducible to the way in which they appear. In this way, we can understand that these two ultimates themselves are open/empty parts of an inclusively-transcendent process: since each is the necessary condition for the possibility of the other, neither one can be said to have an intrinsic nature of its own, therefore, they are two complementary aspects of a reality that exceeds them. All things are open/empty realities that are the achievements of a process of inclusive-transcendence, realities which themselves form

the constituent parts of a reality *qua* process that includes and transcends them and bound to be realized, too, as open/empty.

The embodied, experiential knowledge or *gnosis* that all things are the indivisible unity of the principles of Open/Emptiness and Inclusive-Transcendence is the basis for overcoming the radical exclusion of humanity from nature and for obstructing incorporation of one into the other. It overcomes radical exclusion because the creative process of inclusive-transcendence implies that things are interdependently connected components of a communalizing process, each experientially participating and engaging with the community on the basis of their own unique contributions and motivations. It obstructs incorporation because open/emptiness experientially discloses the fact that nothing can be said to exist intrinsically and independently, therefore there is no possibility of a subsumption of the diversity of all realities into one final eminent reality because such a subsumption presupposes intrinsically different things being brought into an intrinsic identity. This living *gnosis* of the indivisible unity of the two ultimate immanent transcendentals is free from the extremes of radical exclusion and incorporation that ought be avoided by those who go forth on the revolutionary path of ecofeminism, and this living *gnosis* is the praxis of Process Buddhism. The synthesis of Process and Buddhism, while being coherent and consistent, is necessarily incomplete (because it is an actual part of the very creative advance it refers to) and open-ended (because it is not an exception to its own rule/law/dharma that all things are open/empty), therefore it could never stand in for reality itself, but merely functions as a *means of facilitating* optimal, authentic, direct engagement with it. With all this we have done some, albeit still cursory, work to establish the notion that a coherent and consistent Process Buddhist synthesis can not only function as a potential ally to, but can be an actual agent of, ecofeminist revolution in order to aid in the realization of our planetary homecoming as an Earth Community—a community, or *Great Communion*, which is that much closer to realizing Plumwood's assurance of the ecofeminist Promised Land, Whitehead's ideal of harmonious civilization, and the Bodhisattva's aspiration for the universal salvation of all.

The late Peter Paul Kakol's *Emptiness and Becoming* was arguably the first systematic attempt to

produce an actual Process Buddhist synthesis beyond simple dialogue, and I have drawn from it lightly here. A major motivation driving Kakol's synthesis was the need for an adequate meta-theoretical account of interreligious dialogue and multi-dimensional typology of world-view analysis in order to understand how to adequately reconcile differences between competing worldviews in the manner of an "asymmetrical interdependence" that respects the important and unique contributions of each in the context of a shared process of mutual transformation and creative synthesis, beyond the limits of liberal pluralism and conservative monism and without the need to resort to absolute criteria for judgment (310-20). Considering that much of the radical ecological movement (which includes deep ecologists, social ecologists and ecofeminists) has recognized at this point that in order to resolve the ecological crisis we need to practice some form of prefigurative politics by means of an *ecology of tactics*, the importance of Kakol's work on the role Process Buddhism might play on the world stage of inter-faith dialogue and world-view analysis cannot be overstated, since it provides a powerful framework for holding many diverse strategies under the auspices of an overarching yet non-totalizing aim. My own work in Process Buddhism aims to build upon and continue the legacy Kakol left us with, and because ecology is a topic Kakol only dedicates one small paragraph to (343), in this short article (and the longer essay it has been derived from) I sought to initiate what can be understood as a cursory first step in establishing the deep affinities between Process Buddhism and ecofeminism, as a motivated response to the urgent call to ameliorate our planetary crisis; to find justice for those who have suffered because of the crisis, to alleviate the suffering of those who currently face it, and to prevent as much suffering as possible for those who are yet to experience it.

According to Plumwood's analysis, we are in the "fourth stage" (Plumwood 1993, 193) of the historical development of the Master model of being that Plumwood extrapolates from her analysis of dualism. It is the stage in which the Master model becomes embodied in a global "Rational Economy" that "appropriates all the remaining space on the earth" while denying living beings, who strive to move to their own rhythms outside of the constraints and pressures of the Rational Economy, a space and place to call home.

Its operations are as destructive of the sociosphere as they are of the biosphere, throwing off any democratic or social control and offering the false but deadly choices of either incorporation or elimination. It is the realization of "the Cartesian dream of complete control over the other of nature and the final destruction of all resistance that earth has to offer... [harnessing] all global energy-flows to the Rational Economy" (193). It is when the instrumentalisation of nature takes its most totalising form, where devouring the enslaved Other into the Master's Self is the *raison d'être*, *modus operandi*, and *summum bonum* of its operations.

The Master is necessarily blind to, or ignorant of, the ultimate principles of Open/Emptiness and Inclusive-Transcendence, for the former discloses the dialectical consequence that the elimination of the other entails at the same time the elimination of the self, while the latter reveals that one's individuality is supported by the divine grace of the community with which one is dialogically interdependent. Since understanding either would entail a destabilization of the Master's identity, while understanding both would entail a total loss of that identity, he could not accept them even if he were forced to recognize them. As Plumwood explains,

the master's denial of dependence and his self-deception with respect to the conditions of his own life carry grave dangers, which include, of course, self-destruction. Since he is set on a course of devouring the other who sustains him, the story must end either with the death of the other on whom he relies, and therefore with his own death, or with the abandonment of mastery, his failure and transformation (195).

The Master has only one of two options: *enlightenment or extinction*, either one of which spells out the complete cessation of who he thought he really was and a return to the conditions that made his life possible. The very fact that we are still thinking and talking about the fourth and final stage of the Master's grasping at power and control tells us that the process has not yet ended; the moment is still open/empty and in-process, and we can still make all the necessary interventions required to compel the master to realize, *in actual practice*, that his own being is open/empty (i.e. he has no independent existence) and that he forms a part of a

process that includes and transcends him (i.e. he is not the final eminent reality). For Plumwood, “if we are to survive into a liveable future, we must take into our own hands the power to create, restore and explore different stories, with new main characters, better plots, and at least the possibility of some happy endings” (196). I offer Process Buddhism as one of many, living contributions to the possibility of those happy endings

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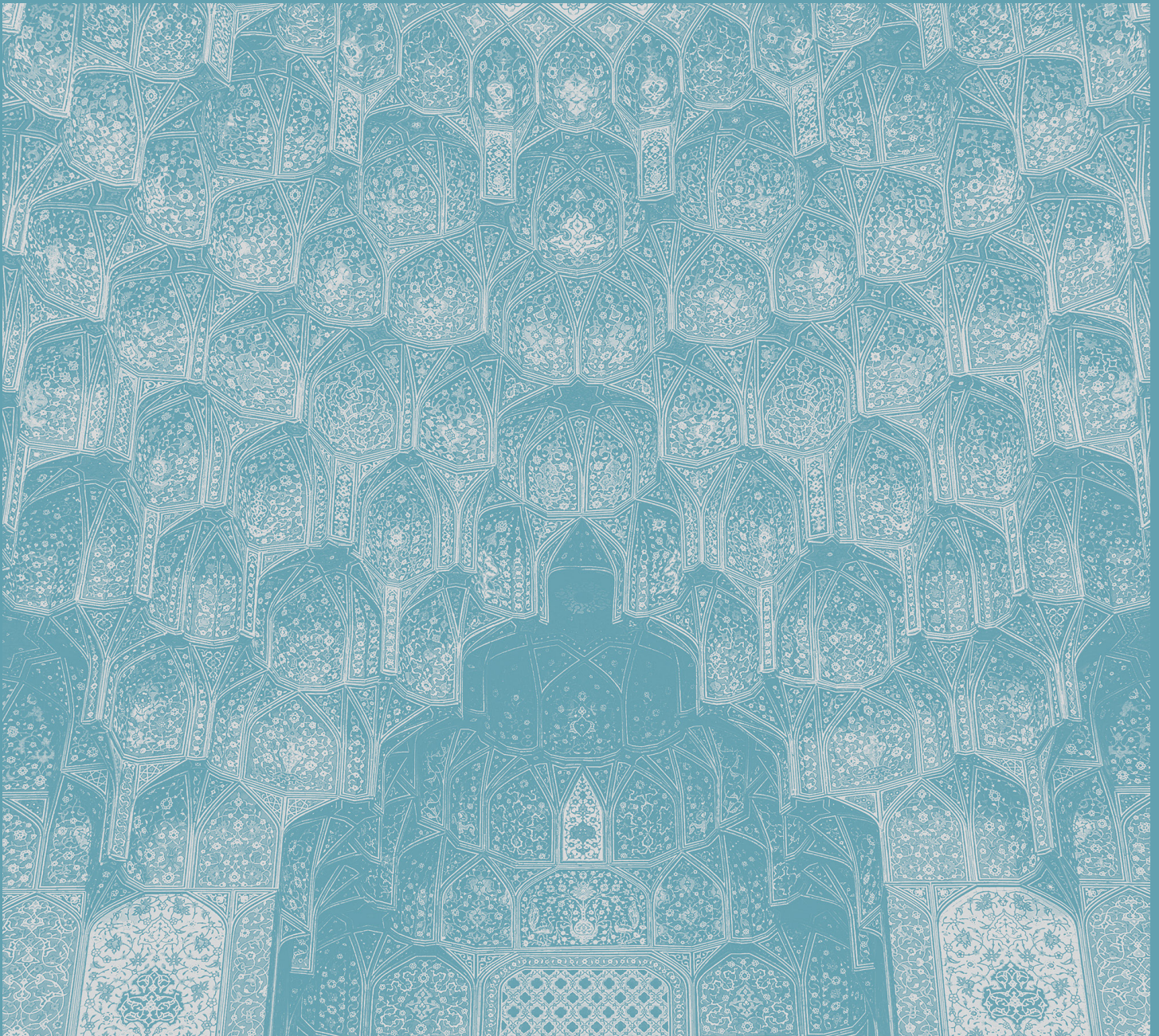
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Exploring the Problems & Promises of an Islamic Process Theology



By Jared Morningstar

One of the most striking positions of the process theological tradition, from Whitehead up through contemporary process thinkers, is its rejection of the traditional doctrine of divine omnipotence. The context of this rejection is often theodicy—dealing with the problem of evil. Process theologians are adamant in affirming God's Goodness (and God's relationality), and suggest that this can be best maintained by renouncing the traditional formulations of omnipotence altogether and thus avoiding all the philosophic problems that come with the doctrine. See Tom Oord's excellent recent book *The Death of Omnipotence and Birth of Amipotence* for a contemporary exploration of these ideas, or Charles Hartshorne's *Omnipotence and Other Theological Mistakes* for a classical process approach to the topic.

Process thinkers, however, are not only developing their theology in response to these issues, but also find specific ontological and cosmological justifications for viewing God as having a different role to play than a cosmic compeller of creation. These justifications feature strongly in the trailblazing thought of Alfred North Whitehead, whose later work provides an incredibly intricate process ontology and cosmology, laying the philosophic foundation for many of the process thinkers who followed him.

While it is difficult to understate Whitehead's influence, especially in the fields of process philosophy and theology, it is important to note that a positive reception of his work amongst theologians occurred most significantly in Protestant circles, and to this day process theology has developed much more within the walls of Protestant denominations (though, admittedly, across a wide variety of these different forms of post-Reformation Christianity) than in either Roman Catholic or Eastern Orthodox circles. More recently, process thought has come to find a home in a wider variety of contexts, even outside of the confines of the Christian religion entirely. As examples, see the work of Rabbi Bradley Shavit Artson for a Jewish articulation of process theology and the work of Roland Faber for visions of Bahá'í process thought. Within non-Protestant Christianity, see the recent anthology *Process Thought and Roman Catholicism: Challenges and Promises*, eds. Marc a. Pugliese & John Becker, (Lexington Books, 2022). For an exciting and fresh Buddhist-process synthesis, see the previous article in this magazine by Kazi Adi Shakti.

The important point here, however, is to realize that many of the dominant articulations of process theology emerged from a specific context, responding to various trends in 20th and now 21st century Protestant thought. The Protestant understandings of God, humanity, and religion that the process thinkers were responding to are, of course, not the only Christian understandings of these topics. And while certainly any intellectually serious theologian would acknowledge this basic historical point, I think there can be a slight tendency among process theologians to suppose a bit more uniformity in traditional Christian theology than actually exists, assuming that in Christianity *as such* the problems resulting from the doctrine of omnipotence are equally acute at all places and times. But certainly taking the theology of the Church Fathers as a starting point gives a very different starting point than Calvinist Reformed theology.

As such, scholars and theologians with robust knowledge of traditional theologies where God is primarily conceived of as Being itself rather than as a deity external to the cosmos who has power over creation often brush off the process critiques of omnipotence, saying that in the fuller expressions of their own theology, the problem of evil is successfully solved by other means without needing to sacrifice this core doctrine.

The traditional theological perspective stated above is often termed classical theism and this is something typically considered as shared by the major Abrahamic religions in its basic articulation. This is an important context for any discussion of an Islamic process theology, as the starting point differs greatly from the modern Protestant theological milieu of the early process thinkers.

In each of the so-called Abrahamic traditions there is a unique form of classical theism, each of which coincide on certain central points but which differ in specifics due to the particular scriptural and non-scriptural religious sources in conversation with which they have developed their theologies. Likewise, process theologies within each of these traditions will also have their own unique character, despite a certain common orientation shared amongst them.

Now, as mentioned, process theology has primarily had influence within the Christian world, but Islamic process theology is beginning to blossom now as well. The first and predominant exemplar here being of course the South Asian Muslim philosopher Muham-

mad Iqbal, who was contemporary with Whitehead and cited him extensively, along with other Western philosophers of his day such as Henri Bergson. Much of contemporary Islamic process philosophy and theology takes Iqbal as a source text, or at least a starting point, though some alternatives are developing as well. One of these is putting process thinking into conversation with progressive Muslim hermeneutics, as is exemplified in the work of the Bosnian scholar Adis Duderija. Another alternative is to turn to the Shaykhī school of Shi'i theology founded by Ahmad bin Zayn al-Dīn bin Ibrāhīm al-Ahsā'i, often simply referred to as Shaykh Ahmad. For this strand of Islamic process thinking, see the work of Idris Samawi Hamid. Finally, one may examine some of the mainstream panentheistic theologies found within philosophical Sufism and other niches of Islamic intellectual history—this approach is what will be explored in the present article.

While a Protestant process theologian such as John B. Cobb Jr. is happy to reject divine omnipotence wholesale, seeing this dogma as absent from the Biblical text and antithetical to the core Christian vision of God disclosed in the life of Jesus of Nazareth, Islamic process theologians will likely develop a different relationship with this concept.

Within the Qur'an itself and within the basic forms of Islamic liturgical life, one finds myriad references to the absolute power of God. Perhaps the most striking of these, due to its sheer ubiquity, is the *takbir*—"Allāhu 'Akbar"—God is Greater. What, then, are the options for Islamic process thought?

Ultimately, I believe Muslim process theologians will retain a notion of Divine omnipotence, contra many of their Christian and Jewish colleagues. But, this will be a necessary move if their theology is to be taken at all seriously amongst both the religious authorities (*'ulamā'*) and the common believers. Despite the marked pluralism of theological (and legal) orthodoxy within the Islam (at least in the faith's traditional forms—this feature being notably absent amongst Wahhabi/Salafi interpretations of the religion), the understanding of God's omnipotence is so central to basic Qur'anic theology that outright denial of this feature of God is tantamount to disbelief (*kufir*).

However, this doctrine will not be without qualification for the Islamic process theologian. For an example of how this doctrine might be qualified, see Farhan Shah's essay on Open Horizons "Islam and



Divine Omnipotence: a relational approach" where he presents a relational as opposed to "unilateral" vision of God's power. "If Islam means submission born out of our own freedom of choice, then we 'submit' to God's relational power and find ourselves empowered in the process of becoming in a relational world."

Thankfully, the Qur'an itself, along with the developed philosophical and theological traditions of the religion provide ample resources for this task. Let us look first at the Qur'an.

Within the sacred scripture of Islam, one encounters God through God's Attributes, as revealed through the Most Beautiful Names (*al-'Asmā' ul-Ḥusna*). While the diversity of these various qualities are striking, providing an immediate sense of the breadth and complexity of Divinity, what stands out the most are perhaps the names of God included in the *basmalah*—the formula which begins every *sūrah* of the Qur'an except one. "In the name of God, the All-Compassionate, the All-Merciful." These Divine names, ar-

Rahmān and *ar-Rahīm*, show how central an orientation of Love is to God's very nature.

To this end, Islamic process theology has the benefit of being able to understand God's power as always related to God's Compassion and Mercy, offering a bulwark against a kind of theology of coercive power that process thinkers seek to dismantle.

Along this line of discussion, a largely extinct school of Islamic theology, the Mu'tazila, may offer some concrete resources. The Mu'tazila were an important school of Islamic thought in the early period of development following the death of the Prophet ﷺ. Often described as more "rationalist" in orientation and remembered for their doctrine that the Qur'an is *created* rather than being co-eternal with God, this school eventually died out, with some of its insights either being integrated into other theological schools (particularly early Shi'ism) or simply abandoned due to preference for the competing schools of Abū al-Ḥasan al-Ash'arī and Abū Manṣūr al-Māturīdī. Many Muslims today view the Mu'tazila in an extremely negative light due to the historical trauma of the *Mihna*—an inquisition of sorts, enacted by the Abbasid caliph al-Ma'mun, where scholars who did not confess to Mu'tazila dogma will persecuted, imprisoned, or killed. However, this is not the only time in Islamic history where political power intersected with theological doctrine to attempt to systematically suppress alternative beliefs. But since established Sunni orthodoxy identifies with the persecuted in this instance, the incident remains psychologically evocative. Nonetheless, I would argue for a more cosmopolitan approach to the various movements throughout Islamic intellectual history and considering how instrumental the Mu'tazila were in developing many of the basic theological dialectics in early Islamic history—which thoroughly conditioned the discourse—it is well worth examining their particular positions.

One of the basic theological perspectives of the Mu'tazila was that God's acts are essentially qualified by God's essence (*dhāt*). "In principle, the Mu'tazila believed that God's *ilm* (omniscience), *ḥayāt* (life), *qudra* (power), *irāda* (will), *baṣar* (sight), *sam'* (hearing), and *kalām* (speech), are all reducible to the *dhāt* (essence)" (Nader El-Bizri, "God: essence and attributes" in *The Cambridge Companion to Classical Islamic Theology*, 124). So, God commands what is Good because it is Good; it is not that something is Good simply because God

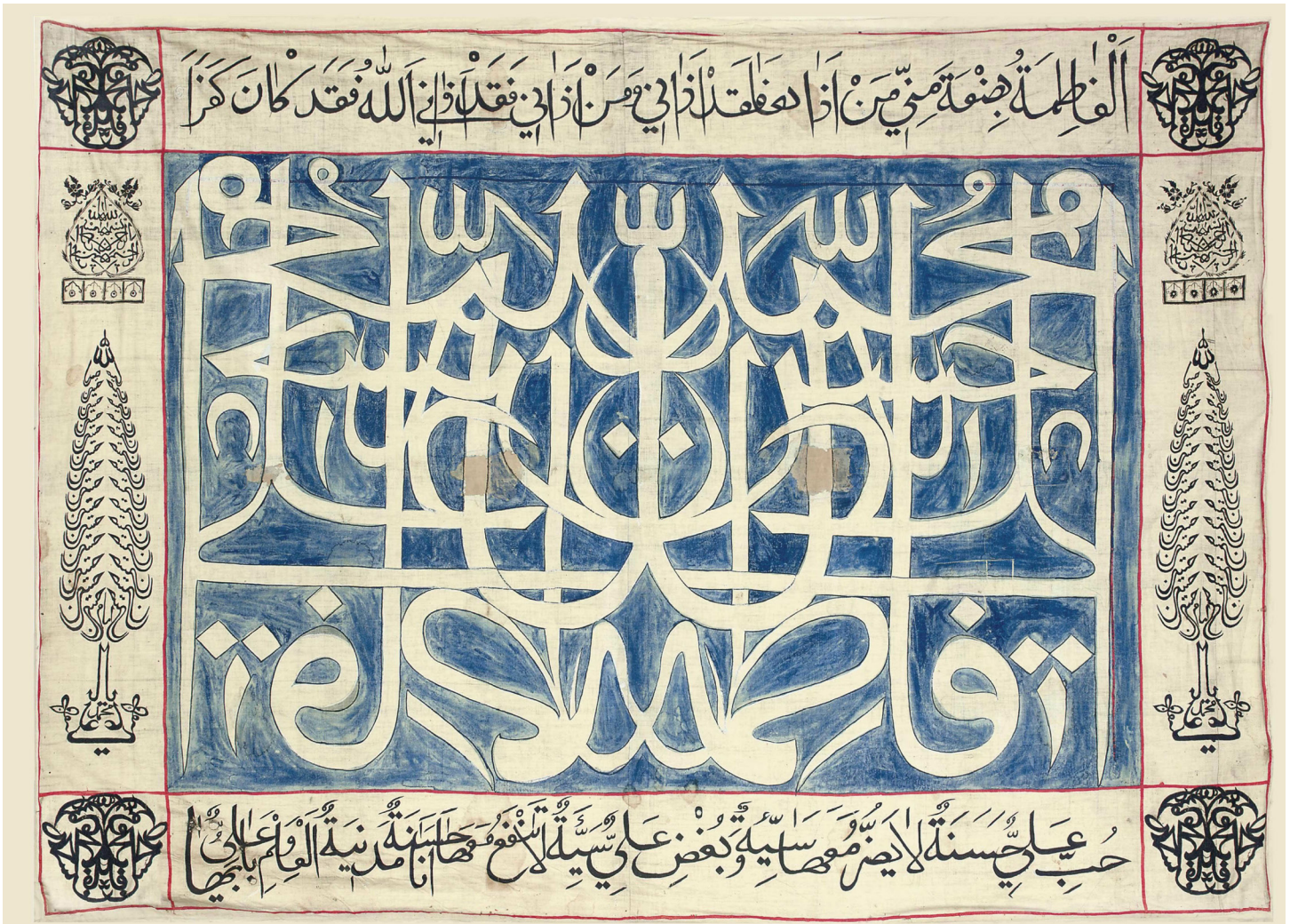
commands the thing in question, as the later Ash'arī theology would maintain. Both these positions come with their own unique problems, but I would venture that the Mu'tazila perspective offers a helpful touchstone for Islamic process theology. Namely, God's power (*qudra*) would never be coercive in the sense implied by a decadent understanding of omnipotence, as God, considered from the attribute of essential Goodness, would only ever relate with creation in such a way that draws towards positive outcomes.

There are two evident issues with this perspective. The first being a very typical paradox around theodicy in traditional theologies: that if God is truly omnipotent in the strongest meaning of this term, while simultaneously being pure Goodness, whence cometh evil? Certainly our basic experience of life seems to include instances of tragedy, suffering, and pain which seem as though they could be otherwise. If God is, in some sense, author of these actions, one either comes to question the basic Goodness of God, or one intuits a basic disconnect between what appears as good from a human perspective and what is Good from the divine perspective.

The other problem, which the Ash'arites identified, is that in such a situation God's actions become fully subservient to principles, leaving no room for Divine action of Mercy in a situation where it is undeserved. A theology which is formulaic to this degree does not seem to accord well with a process perspective, which seeks to find in God a deep and personal relationality.

These basic tensions are very difficult to overcome—which is why many process theologians have largely decided to do away with the problem very simply by rejecting the doctrine of omnipotence all together. But, a more holistic reading of the Qur'an, along with later perspectives within philosophic Sufism, offer certain solutions.

Besides the intense emphasis on the merciful attributes of God within the sacred scripture of Islam, one is also presented with a perspective of deep connection between the myriad Divine Names and creation itself. Things don't exist merely because God, as omnipotent agent outside of the space and time of the created world, simply willed them to be; rather, all things in creation are *participating* in the existence of the various Divine Names, allowing them to come into being through being immediately connected with



God's Nature. Instead of a picture of an external agent involved in intentional creation, the Qur'an presents a perspective of creation as a logical extension of God's nature, actualized by God's Mercy and deep desire to be known, as is articulated in the famous Ḥadīth Qudsi where God speaks through the Prophet ﷺ to say "I was a hidden treasure. I longed to be known, so I created creation so that I may be known [through it]."

So here we have a vision of creation and the relationship between God and the myriad beings of the cosmos where it is not so much God as external agent acting upon the world, but rather creation itself merely being a logical extension of the Divine Being self-existent. In this perspective, all of creation becomes *theophanic*, with God's Nature being disclosed in unique ways by each existing thing as they come into being, develop, and eventually perish throughout time.

While all of this dynamic creative process is fundamentally under the control of God, since it is none other than the process of God's Nature revealing

itself, there can be no coercive power at work, as ultimately there is no self and other, no compeller and compelled is distinct from one another from this perspective. Here, an option for solving the problem of evil is that for the Unity (*Tawhīd*) of God to truly be *actualized*, there must necessarily also be multiplicity, for a unity which is merely an undifferentiated singularity does not really have the same degree of integration as a unity which is united in the midst of multiplicity, or even *through* multiplicity.

One grounding for this understanding which has been proposed by the Sufi master Ibn 'Arabi is a rejection of the *creatio ex nihilo* paradigm in favor of a vision of *creatio ex deo*:

The Divine Breathing exhales what [Ibn 'Arabi] designates as Nafas al-Raḥmān or Nafas Raḥmānī, the Sigh of the existentiating Compassion; this Sigh gives rise to the entire 'subtle' mass of a primordial existentiating termed Cloud ('amā). ... This Cloud, which the Divine Being exhaled and in which He

*originally was, receives all forms and at the same time gives beings their forms; it is active and passive, receptive and existentiating (muḥaqqiq); through it is effected the differentiation within the primordial reality of the being (ḥaqīqat al-wujūd) that is the Divine Being as such (Ḥaqq fī dhātihi) (Henry Corbin, *Alone with the Alone: Creative Imagination in the Sūfism of Ibn 'Arabī*, 185).*

So, multiplicity is a logical extension of the Divine Nature, but multiplicity also implies the conflict between different actually existing things. As such, there will be moments of tragedy, or specifically in the case of human beings, genuine evil. But now even what appears to us human beings as tragedy takes on a theophanic character—some mystical Divine disclosure is happening in instances of death, or through hurricanes, or in the case of terrible genetic disorders. What are the natures of these disclosures? This is something which is likely veiled for the large majority of people, as the degree of intimacy required with these things in order to reveal their innermost reality would likely be psychologically and spiritually devastating except in the case of a saintly person who has already prepared themselves for annihilation (*fanā'*) on the spiritual path. So, it is ultimately a mercy that such things are veiled and that tragedy primarily presents itself as shrouded in mystery.

One Islamic answer for why this situation exists at all, though, is that it sets the stage for human beings to spiritually self-actualize, which would be the

highest form of theophany and Self-disclosure of God within creation, fulfilling the longing of the Hidden Treasure Ḥadīth above. While the Islamic perspective is that all things participate in existence through being given their being through and in the Divine Names, it is only in the case of the human being that the entirety of the Divine Names may be actualized. To fully realize the Divine Names in oneself is to become *al-Inṣān al-Kāmil*—the Perfected Person—and for Muslims this has been most fully realized in the example of the Prophet Muhammad ﷺ.

But for the beauty of this perfection to be truly realized, which is the demand of the Trust which humanity accepted from God after the other beings of creation all refused it (Qur'an, 33:72), then it is necessary for a stage to be set where this form of development can take place and where it will be properly contextualized.

Importantly, what we have here is not a situation where God, imagined as some kind of paternalistic judge, set up a complicated and messy creation merely to test human beings (thus instrumentalizing all other creatures) in order to obtain sufficient information to be able to effectively sort each individual to a final resting place in either heaven or hell. Instead, all of creation is brimming with theophany in every moment, but the human being has a unique role to play in this schema in that only the human can fully realize all of these Divine Qualities in a single being with full in-



tensity and harmony, and only the human can do this from the standpoint of self-conscious free agency, with all other creatures naturally falling totally in line with their participation in the Divine Nature by default.

Beyond these particular issues of theodicy in an Islamic context, Muslim process theologians would also do well to turn to the basic categories of their metaphysics, as these differ in important ways from those of traditional Western religious and philosophical systems. Namely, the Arabic word for being, *wujūd*, does not carry the same connotation of stasis that our English term has. The great Japanese scholar of Islam and comparative religion, Toshihiko Izutsu, occasionally renders *wujūd* as the Latin *actus essendi*—the act of existing (see *The Concept and Reality of Existence*, 71). From this perspective, it is not that particular beings with their unique essences *have* existence, but rather that individual things are *adjectival* of existence as the basic ontological reality. This provides a very different starting point than the Aristotelian-Cartesian substance metaphysics against which Whitehead and other process thinkers have taken aim.

Sufi mystics and metaphysicians such as those in the lineage of Ibn ‘Arabi’s Akbarian school present a perspective known as *wahdat al-wujūd*—the unity of existence—a term which never appeared in Ibn ‘Arabi’s own writing but which is certainly consonant with the thrust of his metaphysics. This is a radically non-dual but dynamic monism that offers an excellent foundation for Islamic process theology. However, this doctrine in particular is something which is controversial in mainstream Islam, particularly following the dominance of the puritanical Salafi articulation of the religion.

Taking all these resources together, Islamic process thinkers have a strong foundation for developing a theology which achieves many of the aims of the process thinkers of other faiths, all while preserving a certain vision of omnipotence that is deeply ingrained within the very fabric of the tradition in its most basic sources.

As with any theology we seek to create as human beings, it is important to remember *Allāhu ‘Akbar*—God is greater than any of these representations we fix through our language—and also *Allāhu ‘alām*—God knows, and while we can expect that God will be merciful to us for earnest theological exploration, perhaps even appearing to us initially in the hereafter

through a Form we recognize (a Form which ultimately, the Divine placed in our hearts out of bountiful Wisdom and Compassion), it is ultimately only God who truly perceives the Divine Nature in Its totality, at least until, *Inshallah*, God removes the veils between us in our final resting place.

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Whitehead the Pragmatist and Marxism as Pragmatism

Deriving Praxis from Philosophies of Living Experience

By Corinne Hummel



When the age of reason produced the *reasoning man*, now in possession of the *concept* of objective knowledge and believing himself to be absolutely reasonable, as superior to the naïveté of the *believing man* of history, the course was set for the infamous ‘death of God’ to define our epistemic relationality within the rapidly emerging, modern nation state. But the institutional strangulation on those meaningfully unifying questions about existence, causation, and purpose, did not mean the end of metaphysics. Traditional metaphysics were, according to Ulf Schulenberg, “a violent and logically impossible attempt to impose some parochial scheme of values upon the cosmos in order to justify or undermine a set of existing social institutions by a pretended deduction from the nature of Reality” (Schulenberg 2019, 26). The reaction of modern intellectuals to this history then has been to assert that we have progressed beyond the need for metaphysics entirely; and so there has been no greater insult amidst this milieu than to be charged with ‘doing metaphysics.’ The connotation is that metaphysics is ‘God-stuff’ and we can’t have God-stuff in the Western academy, where philosophy departments have been pressured to justify themselves in the eyes of the sciences. Today, however, the sciences can no longer run from a confrontation with the explanatory dead-ends resulting from the longstanding paradigm of logical positivism, and we are beginning to see a reconsideration of our institutional premises, as evidenced by theoretical developments in biology and physics. As we continue to ask questions about the nature of the universe, and human consciousness, some scientists have allowed “metaphysics” to return from its exile as a religious thoughtcrime against science. It turns out that to assert anything about the nature of reality is effectively to make a metaphysical statement. But, Schulenberg also points out that while “the practical and intellectual motives which drive men to ask these metaphysical questions are intelligible, the questions as put, and the answers as given, are not” (26).

A persisting problem of metaphysics is that when a schema is either too abstract, or too concrete, we cannot effectively navigate the reality of our being-in-the-world, neither meaningfully nor modally. We cannot derive a pragmatic scientific method of doing sociology or historiography, and neither can we derive a pragmatic praxis for directing change. In the renewed embrace of metaphysics, process philosophy

takes the lead in overcoming this historical problem in our theories of reality, via Alfred North Whitehead’s *Process and Reality*, with the assertion that reality is ultimately *process* ontological; neither abstract, nor concrete. Comparing Whitehead and Marx, Anne Fairchild Pomeroy called Whitehead *the metaphysician par excellence* before proceeding to delineate a point of near identity between Whitehead’s *process* and Marx’s dialectic. However, Marxists have long asserted that *dialectical materialism* brings all metaphysics to its conclusion. How could we reconcile this? For metaphysics to have ‘concluded’ with Marx could only be true insofar as we are considering the kinds of metaphysics preceding him, which, in Whiteheadian terminology, committed the error of misplaced concreteness. What appears to Marxists as a ‘conclusion’ may be the very same thing which appears to Whiteheadians as a radical opening. On the one hand, this is merely a semantic difference, depending on whether we are critically looking back at history, or optimistically looking forward to the possibilities of the future. We could say that Marx was actually a metaphysician on par with Whitehead, or we could say that traditional metaphysics also concluded with Whitehead. On the other hand, the semantic difference points to a real difference worth our consideration. I argue that Marx’s process philosophy is uniquely capable of an epistemic critique regarding the interpenetration of *human being-knowing-becoming*, and so, Marxism can inject a *process* analysis of the historically contingent *structures* which constrain our values, perception, and experience into Whitehead’s *systems* theory of reality. A structural-systemic integration of Marx and Whitehead should be pursued by all who seek a praxis for changing the world in any significant way, such as effectively responding to the urgency of the climate crisis.

Alfred North Whitehead’s metaphysical schema, termed *philosophy of organism*, is justifiably considered a meaningful bridge between religion and science—at least as far as religion and science have been respectively conceived since the Enlightenment and throughout modernity—by structuring a dynamically interconnected relationship between the physical and mental poles of causation. Whitehead uses the word “God” as there is no better word to meaningfully relay the relationality between what is and what becomes; it needs to be a word which evades concretizing in any given moment in time. Such nominalism resonates



with the ‘apophatic’ theology of the early Neoplatonist Christians, while Whitehead’s metaphysical statement is that *creativity* is ultimate, and God is nominally conceived as the open and relational actuality of that ultimate, always outside of our perception of space and time. From theoretical physics we can understand that relative change *creates* our sense of time, but, much more meaningfully, through Whitehead we can say that novel action is what *creates* change. Thus, Whitehead gives us a ‘dipolar’ God, knowing all that becomes and does not become, as the super-transcendent factor of novelty in each moment of becoming, which evades our senses of cause and effect. What is meaningful for those of us who have believed in an interventionist creator God is that we get to retain our notion of *imago dei*; we can always willfully choose to *create* the good, the just, and the beautiful in each moment, enacting intervention in contrast to the information we inherit

through our experience. Whitehead’s philosophy has been singularly useful to Christians in the project of deconstructing from the profaned and alienating institution that Christianity has largely become. However, it may fall short in serving the constructive purposes its proponents attempt to apply it to, such as moving toward an “ecological civilization,” which Marxists would assert requires nothing short of a global socialist revolution.

There is a fundamental disconnection between asserting that what *is* is not what *ought* to be, and then *effectively* doing what ought to be done about it. Bridging this disconnection requires a critically *human* theory of causation, simultaneously concerning both our perception of what *is* and our notions of what *ought* to be, as a mutual interpenetration of the real and the ideal. The Marxist concept of *ideology* was put most succinctly by Adolph Reed, Jr., as “the mechanism that

harmonizes the principles you want to believe you hold with what advances your material interests” (Mackaman 2019). Ideology, as an epistemic mechanism, is not something we are self-consciously aware that we are operating with. So then, let us consider Whitehead’s assertion that “the art of progress is to preserve order amid change, and to preserve change amid order... The more prolonged the halt in some unrelieved system of order, the greater the crash of the dead society” (Whitehead 1979, 339). However reductive, this serves as evidence that Whitehead’s philosophy readily translates, in the social and political arena, to a kind of liberal appeal to ‘being pragmatic,’ the sophistry of which relays an ideological value judgment: that reform is more reasonable and civilized than revolution. In this respect, Whitehead’s philosophy is easily situated alongside the philosophical school of American pragmatism, typically associated with John Dewey, and yet there are significant differences stemming from his being influenced by William James (see Henning et al., 2015). If we were to lump them all in one category, the American pragmatists, Whitehead, and Marx may all be considered philosophers of living experience. But, just as Whitehead transcends the pragmatists in some ways, Marx surpasses all the rest in a politically significant way, which is the transcendental applicability of his ontological episteme to our structurally produced, and so constrained, ideological notions of what is and ought to be.

It has been positively asserted that Whiteheadians tend to have an affinity for J.S. Mill’s brand of utilitarianism. As one scholar wrote “it is obvious that process-relational thinkers lean toward the vision of John Stuart Mill, the nineteenth-century intellectual who insisted that actions are right or wrong not because of some abstract duty but because they have consequences for people’s lives” (Mesle 2008, 41). This affinity is presented as inevitable on the basis that Whitehead provides a deep, meaningful richness to our relativity as always already interconnected. It is precisely *because* we are a multiplicity of the same thing (*experience*), rather than a plurality of different things, that we *should* promote the greater ‘good’ (albeit in the face of whatever ‘bad’ we are obligated to accept as a natural or organic given). While Whitehead did quote Mill in *Process and Reality*, his statement on Mill is fairly benign, and even ironic. Citing Mill’s assertion that Ancient Greek thinkers were overly determined by language,

Whitehead is actually critical of Mill for not getting to the source of the problem: that language is indeterminate *because* “every occurrence presupposes some systematic type of environment” (Whitehead 1979, 12). The presupposition of Mill was that answers to questions of political economy flowed from Enlightenment moralism. But the Marxist critique of Mill is, moreover, that he presupposed a systemically ‘logical’ environment, borrowing from the young field of naturalism. J.S. Mill may be considered ‘progressive’ by today’s liberal democratic, class-obscuring standards. For example, Mill was an early promoter of birth control, although his Malthusian motivations for such a position were aimed at curbing the reproduction of the poor. To suggest that Whitehead’s philosophy finds compatibility with J.S. Mill’s utilitarianism is particularly striking for Marxists whose philosophical tradition is steeped in a critique of classical liberalism and its attendant cynicism regarding ‘human nature,’ which has—since the birth of the modern nation state—been used by the state against the poor, and, not coincidentally, in the favor of capital. As Marx said:

Reason has always existed, but not always in a rational form. Hence the critic can take his cue from every existing form of theoretical and practical consciousness and from this ideal and final goal implicit in the actual forms of existing reality he can deduce a true reality. Now as far as real life is concerned, it is precisely the political state which contains the postulates of reason in all its modern forms, even where it has not been the conscious repository of socialist requirements. But it does not stop there. It consistently assumes that reason has been realized and just as consistently it becomes embroiled at every point in a conflict between its ideal vocation and its actually existing premises (Marx 1843).

Marx’s statement simultaneously anticipated Francis Fukuyama’s famous thesis that Western liberal democracy marked the ‘end of history,’ and his eventual retraction of that thesis. If Whitehead’s political implications have demonstrably amounted to liberal idealism, then it must be recognized that it is not really the radically liberatory philosophy some might desire it to be.

Comparing pragmatism and Marxism, Schulenberg (2019) shows both to be “philosophies of purposive action and creative intelligence which illuminate that history is made by humans, and not by impersonal forces or hypostatized entities, and that

moreover recognize human need as the driving force behind action,” but, he critically states that while “the shared insight of pragmatism and Marxism is that one can never get from logic to lived existence,” the counter-Hegelian point of this “implies the recognition and acceptance of the primary character of change, process, and contingency on every plane of existence” (27). As John Bellamy Foster recently said in a podcast interview, “only in Marx, really, do you have a conception of ecological crisis that’s completely integrated in a dialectical fashion with a critique of the capitalist economy. There is no other theory that does that or has any way of doing that—it’s entirely based on Marx.” The notion of being ‘pragmatic’ also appeals to Marxists insofar as the connotation is to proceed to act in accordance with objective reality; and so, the word need not necessarily be forever wed to liberalism, even if some philosophers of pragmatism had irresponsibly leapt from their theory to promote the status quo as if it were already the practical application of their theory. Here we need to distinguish between *pragmatism* as the aforementioned philosophy of living experience giving rise to a praxis, and “being pragmatic” as political rhetoric; where promoting ‘nuanced’ or ‘common sense’ gradual reform has historically been a reactionary liberal cudgel against the unknowable and uncontrollable elements which attend radical change.

Ultimately, if liberalism were ever made to fully realize its very own stated ideals, it would spell the end of liberalism itself as the task would require a total resolution of liberalism’s contradictory unity of democracy and capitalism.

The idea of progress, if one follows Rorty, implies the human subject’s realization that everything transcendental and metaphysical is man-made. Progress, in other words, can only be realized when we leave the Platonic world of ideas, turn away from the concept of the transcendental Good, and radically question the notion of correctly representing the intrinsic nature of reality, the essence of things, and the real core of the self. Instead of accepting the imperatives and laws of traditional epistemology and moral philosophy, one should finally come to understand that our only responsibility is to our fellow human beings in the world of praxis (there is no other). The role Marxism might play for this process of emancipation has so far been neglected in discussions of the renaissance of pragmatism (Schulenberg 2019, 7).

The growing interest in Whitehead, beyond the use of his philosophy for American evangelicals and mainline liberal Protestants, is part of this ‘renaissance.’ Richard Rorty, critical of the pragmatists, promoted a *holistic* pragmatism which “wants to avoid having the natural scientist step into the cultural role which the philosopher-as-superscientist vacated, as if the naturalist world-picture were somehow enough to serve the purposes for which the gods, the Platonic Ideas, and the Hegelian Spirit were invented. It wants that cultural role to *remain* unfilled” (20). Rorty’s holistic pragmatism resonates with both Marx and Whitehead, where Marx’s historical-dialectical-materialist method is an experimental, logical empiricist, *human* naturalism, and Whitehead’s speculative methodology avoids determining reality in general. Friedrich Engels described the very problem which Rorty wants to avoid:



The whole Darwinist teaching of the struggle for existence is simply a transference from society to living nature of Hobbes's doctrine of bellum omnium contra omnes (the war of all against all) and of the bourgeois-economic doctrine of competition together with Malthus's theory of population. When this conjurer's trick has been performed... the same theories are transferred back again from organic nature into history and it is now claimed that their validity as eternal laws of human society has been proved. The puerility of this procedure is so obvious that not a word need be said about it. But if I wanted to go into the matter more thoroughly I should do so by depicting them in the first place as bad economists and only in the second place as bad naturalists and philosophers (Engels 1875).

The philosophies of living experience developed by Whitehead and Marx, as process ontologies, could separately be capable of filling that cultural vacancy in a way which still satisfies Rorty's need to leave it *unfilled*, so long as they are each capable of avoiding the error of transference described by Engels. Marx's philosophy, developed in partnership with Engels, has a built-in mechanism against this error. But Whitehead's statement on progress and order, as well as the affinity for liberal idealism and utilitarianism demonstrated by Whiteheadians, is evidence that Whitehead's philosophy is more closely aligned with the kind of pragmatism which Rorty was critical of for equating progress in theoretical knowledge of reality with progress in social, political, and economic reality. However, where Marx's philosophy avoids the error of transference from nature to human society, Whitehead's philosophy can fill the cultural role for which 'the gods, the Platonic Ideas, and the Hegelian Spirit were invented' and together they could become the holistic pragmatism sought by Rorty.

For Marx, the historical movement of human society occurs through the dialectical resolution of contradiction, but, contrary to Hegel, this resolution doesn't necessarily move in the direction of progress; at least not in our objective material reality from which *experience* is abstracted, and so not in our real knowledge of reality either, as far as the pragmatists would have it. Marx said, "men make their own history, but they do not make it as they please; they do not make it under self-selected circumstances, but under circumstances existing already, given and transmitted from the past" (Marx 1852). Compare this with a line from Whitehead's *Process and Reality*, "also in our experi-

ence, we essentially arise out of our bodies which are the stubborn facts of the immediate relevant past. We are also carried on by our immediate past of personal experience; we finish a sentence *because* we have begun it" (Whitehead 1979, 224). Whitehead's statement here, in a sense, demonstrates Marx's 'dialectical materialism': our subjectivity arises from the objective material reality of our physical bodies in motion, but this subjectivity then also reproduces itself in a continuity of the movement, becoming another stubborn fact of the immediate relevant past (inextricably linking the subjective and the objective). However, for Whitehead the *telos* of human activity appears in the *continuity* of movement: "we finish a sentence *because* we have begun it." Absent from Marx's statement is any such *telos*, because Marx was more concerned with the process of *how* we go about justifying the continuity of our action, as a reproduction of that which produced us.

Schulenberg presents a Marxist critique of pragmatism from George Novack, who contends that it is "chameleon-like, frivolous, promiscuous, and avoidant of lasting commitments," because "consistency can hardly be expected of a method whose cardinal tenet asserts that there is no lawfulness in the movement of things, no intrinsic necessities in nature, society, and the human mentality" (Schulenberg 2019, 38). While this is a critique leveled specifically at the American pragmatists, whom Novack said "did not give theoretical cognition its rightful due in the total process of learning about reality" (Novak quoted in Schulenberg 2019, *ibid.*), I have not found evidence that Whitehead's philosophy evades this problem. Where it concerns the unity of sensing and perceiving which make up the experiencing of the human subject, Marx had asserted that "the chief defect of all hitherto existing materialism is that the thing, reality, *sensuousness*, is conceived only in the form of the *object* or of *contemplation*, but not as sensuous human activity, practice, not subjectively" (Marx [1845] 1978, 250). While Whitehead did overcome the general problem of substance dualism in his 'grand theory of everything,' with his theory of panexperientialism giving rise to a process ontology connecting all matter and 'consciousness' in continuous movement, he did not pay specific attention to societal formation, continuity, and rupture in the modes of production, which defined human history for Marx. There is continual movement in Marx's philosophy of living experience, but he was committed to finding

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some objective lawfulness in the movement of human society and mentality, and so Marx's position that "there is nothing immutable but the abstraction of the movement" (Marx 1847) refers specifically to the human *act* of always already abstracting from within the movement of their intersubjective action. According to Reiner Schurmann, who read Marx through the lens of Kant's transcendental idealism, Marx's historical-dialectical materialism is best understood as *transcendental materialism*. Marx's nominally 'material' ontology of reality serves as the objective basis, the historical unity, giving rise to the dialectic which operates polyvalently throughout Marx's 'base and superstructure,' always already *transcending* substance dualism.

Marx's nominally materialist ontology is the inextricable unit of the practicing (i.e. laboring) individual; the individual-in-action to meet some need, whether or not that need is real or constructed (Schurmann 2021, 67). It is necessary to understand that the philosophical project of Marx and Engels comprehensively and critically responded to the dominant German ideology spawned in the Enlightenment, where idealist philosophers and materialist anthropologists made dubious metaphysical claims about objective reality due to misplaced universality and concrete-

ness. Marx's *practicing-individual* is the universal-concrete *material* objectively grounding the process of our reproductions of reality, and as such it operates as a real epistemic 'base' as well as a transcendently ideological 'superstructure' in our experience of daily life. Now, let us comparatively consider Whitehead's *eternal objects* operating in each occasion of concrescence. As Pomeroy (2012) explains, "the eternal objects functioning in the first mode of ingression are forms of the definiteness of the data physically felt as objective; in the second mode, the eternal objects are forms of potential definiteness conceptually felt as possibilities for the subjective valuation" (178). But, the second mode, which is the conceptual/mental pole, also has two phases of operation. Here, we encounter further identity between Whitehead's *process* and Marx's materialism, as both give primacy to material reality as objectively inherited data, and both causally interpenetrate this primary physical pole with the mental/subjective (ideological) pole, which operates secondarily-dialectically. According to Whitehead:

When there is re-enaction there is one eternal object with two-way functioning, namely, as partial determinant of objective datum, and as partial determinant of the subjective form. In this two-way role, the eternal object is functioning relationally between the initial data on the one hand and the concrescent subject on the other (Whitehead 1979, 238).

Marx's processual unit of the *practicing-individual* is analogous to Whitehead's *one eternal object* with two-way functioning, relationally *between* the objective/material and the subjective/ideal.

Consider that an individual-in-action is *material* for another individual to sense and perceive, to subjectively objectify and reflexively contemplate in the course of their own action. In this equation, the objective and subjective are inextricably linked through *experiencing* in constant motion. We cannot ever say definitively who the individual is, nor what their activity is without deriving teleological theories from this open and relational process. What happens when the theory we derive is, for example, that *Mankind* is a 'civilized' creature? Then, do we know ourselves to be civilized *because* our activity proves it to us, or will our activity continue to *appear* civilized because we *already know* ourselves to be civilized? And then, what happens when we take in new information through our sense-perception (*experiencing*) which

Workers of the world unite!	Пролетарини всех стран, соединяйтесь!
Prolétaires de tous les pays, unissez-vous!	Пролетарі всіх країн, єднайтеся!
Proletarier aller Länder, vereinigt euch!	Пралетары ўсіх краёў, злучайцеся!
Proletärer i alla länder, förenen eder!	პროლეტარებო ყველა ქვეყნიდან, შეეერთდით!
Proletarer i alle land foren dere!	Bəten dənja prələtarlarə vrləşegez!
Kaikkien maiden proletaarit, yhtykää!	Çer çvzynyn p̄roletarlarə virikkile!
Visu zemju proletareeši saveenojatees!	Bələ dənja p̄ralitardarə veregeged!
Világ proletárjai egyesüljete!	Bytyn dynja proletarlarə, virləşiniz!
ՊՐՈԼԵՏԱՐՆԵՐ ԲՈԼՈՐ ՅԵՐԿՐՆԵՐԻ, ՄԻԱՑԵՔ:	Быдэс дуннеись пролетар'ёс, агазе каріське!
Prolætarhoj hæmməj hylom jæk bošit!	Cîr ystynyd prolætalarə p̄rıcıklenər!
Proletariju d'gyllē ætrəvəti, xajıdun!	Пётём тѣнѣри пролеттарисем, пѣрлешѣр!
Bese mastoronь proletariytne purnavodo veyc!	Çer ysynin prolætalarə virikkleger!
萬國無產社團結七ヨ	פּראָלעטאַרער פֿון אלע לענדער, פאַרײניקט זיך!
全世界無產階級聯合起來	Barə dojdu v̄graiytaarəjata, qolvolun
ᲞᲗᲠᲚ ᲕᲗᲠ ᲕᲗᲠᲚ ᲕᲗᲠ ᲕᲗᲠᲚ	Ставшувыв пролетаріјјас օтутчօյ!
Proletariusze wszystkich krajów, łączcie się!	Цилә сәндәлѣк вѣлнѣш пролѣтарий-вләушнѣда!

contradicts our conception of what ‘civilized’ is and does? Do we interrupt the continuity in the course of our action, or do we derive new theories to preserve the continuity of what produced us? Pomeroy explains that in Whitehead’s schema, novelty enters the world through subjective contrast:

It is, therefore, the eternal objects as actually ingressed in contrastive patterns (aesthetic valuations) and as potentials for ingression in contrastive patterns, which lend to the processive universe both its formal continuity and simultaneously its formal malleability. The detachment of the formal elements of a reproductive actual physical prehension by means of the conceptual pole allows for free self-creation by the subject from out of its actual world (Pomeroy 2012, 178).

But, when our actions are alienated from identity with production to meet real need, which is at once social and material, and of real objective value, rather than the ontogenetically constructed values of commodity fetishism under capitalism, we are compelled to derive and develop theories through our intersubjective expe-

rience of this principle contradiction. The compulsion to derive a theory is not only caused by such conditions of alienation, but risks becoming an act of alienation itself insofar as it decouples the intersubjective individual from their intersubjective action. However, in order to pursue our ‘free self-creation,’ we must ‘detach the formal elements,’ so we must, in a sense, actively and logically ‘alienate’ ourselves through contrast in order to move against our current, oppressive alienation, and in the direction of true progress. The practical application of Marx’s philosophy results in detaching the categories of ‘the individual’ and ‘practicing/laboring’ from any idealistic universals in order to purposely rupture the structurally entrenched continuity. Finding that the organization of society under capitalism can be divided into those who produce for alienated value, and those who extract value alienated from that production, we can organize around this logically-empirically determined division by collectively identifying on one side of this objectively shared contradiction and then move in the direction of progress by logical-

ly-empirically contrasting the material conditions we inherit in our experiencing with our conceptual understanding of the objective cause of those conditions. The result is class war, and this is how Marx sees through to completion the Enlightenment's philosophical project of bridging moralism and naturalism in the question of how we progress as a society.

Does Whitehead's grand theory of an open, process-relational reality offer humanity a key to liberation in our current situation, in which we are structurally-systematically destroying ourselves and the planet? As an abstraction from within our present alienation under capitalism, can Whitehead's philosophy guide us methodically against the continuity of the alienated actions already re-producing us within the capitalist mode of production? Or does it merely offer a poetic conception of our inherent interconnectedness with all living beings? As warm and fuzzy as that realization is, what does it *do* for us? Even if it doesn't guide our liberation, it could still help us to at least believe in our potential to become what we've never been. While Marx asserted that only a praxis of revolutionary class struggle could redirect the movement from capitalism to communism, he also offered a statement of what it would *mean* to achieve a successful movement from capitalism to communism:

Communism as the positive transcendence of private property as human self-estrangement, and therefore as the real appropriation of the human essence by and for man; communism therefore as the complete return of man to himself as a social (i.e., human) being—a return accomplished consciously and embracing the entire wealth of previous development. This communism, as fully developed naturalism, equals humanism, and as fully developed humanism equals naturalism; it is the genuine resolution of the conflict between man and nature and between man and man—the true resolution of the strife between existence and essence, between objectification and self-confirmation, between freedom and necessity, between the individual and the species. Communism is the riddle of history solved, and it knows itself to be this solution (Marx 1844).

Contrary to popular misconception, Marx's vision of the fully liberated future is absent any concrete description or prescription; instead, it is 'open and relational.' It is left up to us to create, building our social reality in a dialectic with our productive forces.

What Whitehead and the pragmatists seem to

miss is how knowledge and experience become structurally alienated from each other, inhibiting our ability to openly, creatively, organically flow from our experiences. Anne Fairchild Pomeroy was correct in her assertion:

Marx needs Whitehead to ground his claims regarding the proper ethos and telos of human life and its productive-processive interaction with, for, and as a part of the world as a relational unity; Whitehead needs Marx to focus on the destructive aspects of capitalism as a form of world productive-process (Pomeroy 2012, 9).

The metaphysical elements of their philosophies of living experience are nearly identical. However, Whitehead zoomed out from the contemporary naturalism, so fraught with substance dualism, to develop a cosmological picture; accommodating a process-ontological panexperientialism while skipping over the specificities of *human* experience. Marx focused his 'human naturalism' on locating the structural-epistemic causes reproducing and compounding our original alienation from pure experiencing as human species-beings, which, it is worth noting, is what gave rise to 'misplaced' metaphysical theories to begin with. Ultimately, it's unfortunate that Whitehead himself did not take Marx into serious consideration. However, while Marx is best known for *Das Kapital*, it's even more unfortunate that the epistemic philosophical underpinnings for his *piece de resistance* were to be found predominantly in the texts of the "German Ideology, and the Economic and Philosophic Manuscripts of 1844", which were not studied, translated, published, or otherwise made widely available until well into the 20th century, near the end of Whitehead's life. The Marxist message to Whiteheadians is that the dialectical materialism of Marxism does not preclude the power of ideas, nor do Marxists necessarily deny individual agency, as the dialectical materialist process of living experience is a two-way street; an interpenetration of cause and effect. Marxists and Whiteheadians surely agree that a significant impediment to change is the entrenched notion of separateness we have in the West, but Marxists understand this ideological problem is in a dialectic with the material reality of living in the imperial core of global capitalism. I think Marxists would agree that a *strategic* dispensation of Whiteheadian process philosophy has the potential to intervene on the popular ideological front, but if it is our social and materi-

al relations within the capitalist structure which have given rise to this illusion of separateness in the first place, then Whitehead's process philosophy, left to its own devices, is going to be paddling upstream while the world burns. An integration of Whiteheadian philosophy and Marxian philosophy may actually dam the river, and in the green stillness of the reservoir we may finally see our true and sacred reflection.

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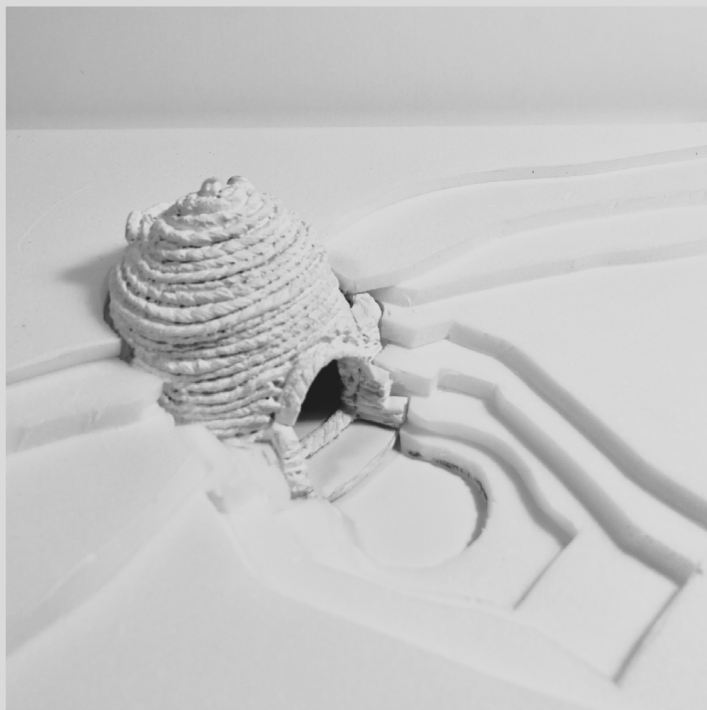
in sustainable urbanism prior to pursuing her studies in philosophy. As a philosophy student, Corinne remains dedicated to thinking about ecological issues, drawing on her past experiences and her continued study of political economy.



Backyards as Forests for Food and Beauty

*An Urbanite Manifesto for Earth Day 2023,
Inspired by the Work of A. N. Whitehead*

By Sung Sohn



This past April, we mark the fifty-third anniversary of caring for our earth, and many efforts thus far have never been more apparent. Following the National Environmental Policy Act (1970) and the Clean Air Act Amendments (1977), numerous regulations have been implemented, such as the Clean Water Act (1981), sustainable development treaties (1992) and the Global Warming Solutions Act (2006). Urban agriculture, a social trend for climate resilience and sustainable development, is another expression of this type of caring endeavor. Community farms and food gardens have increased at the grassroots level, becoming prominent in a variety of places, from elementary schools to colleges to private homes in urban areas. Also, regenerative farming practices have been identified and promoted, as there is a growing awareness that the health of our bodies and ecosystem depend on sustainable agriculture. However, the latest Intergovernmental Panel on Climate Change (IPCC) report (2022) called for “rapid, far-reaching and unprecedented changes in all aspects of society,” as it analyzed the potential results of warming trends, such as the extreme weather patterns of droughts and floods in addition to biodiversity loss, land and ecosystem degradation, rapid urbanization, and a pandemic.

Fortunately, along with the rise of dire concerns comes the rise of new movements that seek to find creative solutions. Among those emerging groups for our ecological crises, is the Ecological Civilization movement, led by John B. Cobb, Jr. This movement is about creating a world where all forms of life can flourish and where we recognize the innate value and relational beauty of all living organisms (McDaniel). Attempting to move beyond our human-centric and mechanical-power-driven civilization, such aspiration shapes a form facilitating six other groups to promote a process-relational worldview inspired by the work of A. N. Whitehead. I first learned about Whitehead through Dr. Cobb, who advocates for biophilic living and regenerative agriculture practices, starting with our own local communities.

The Whiteheadian perspective has taught me that we create the best circumstances by choosing anew in every moment of becoming and perishing. Whitehead’s metaphysical terms and insightful interpretation have shown me the power our imaginations have in creating our realities. In particular, our keen prehensive faculty shapes our decisions and enhances

our environment just as our environment affects us—our moods, emotions and senses. Just like the basic features of an organism’s evolutionary process, I am convinced that the well-being of the planet is directly related to the well-being of one’s own family. As such, each family needs to respond to the call for their own home, family, and local community so that wellness for our entire planet becomes possible. Without taking this radical approach, it would be nearly impossible to reverse the effects of climate change and the degradation of our ecosystems.

This manifesto encourages urbanites to transform their backyards into a forest for food and beauty for the coming years and their predicted climate-related issues. Like Whitehead’s forthcoming speculative ideal, the new vision must first be formulated. Something tangible is then able to come into existence based upon this new ideal.

PREHENSION AND IMAGINATION

According to Whitehead, prehensions are the first concrete experience of all conceptual and physical sensing faculties of relations. By shortening the word “apprehension,” Whitehead intends that the prehending fact of pure awareness of an actual object is powerful during the momentary experience of the perceiver. Actual prehensions are the makers of events, perceiving the conditions of what’s happening here and now. For Whitehead, toprehend or feel through the whole body constitutes a larger and higher perception at the conscious level. He always maintains that conceptual prehensions are not locked into the physical structure of the brain but are capacities for evaluating alternatives (by selecting eternal objects) that break from the sequential chain of things for two reasons: 1) a quantitative effect is stirred and 2) the repetition of the past is never neutral and undergoes a valuation of inherited data, which is when novelty comes into play. According to this interpretation, feeling is more powerful than any logical thinking, oftentimes by sensing urgency, peace, or excitement. Thus, I choose to live because I canprehend.

And imagination is key to transformation. Whitehead writes that we make new discoveries with the help of our imaginations. We observe something tangible on a knowable level and use our imaginations to make a leap to the next level of its existence.

Transforming our backyards into forests for food and beauty, for example, is possible by first conceiving of this possibility with our imaginations. The forest is the ideal form that every urbanite can dream for his or her own backyard. Each cluster of woodland suggests the most resilient form of a polyculture arrangement able to withstand a warming climate. Each regional forest consists of natural hedgerows and features that give structural and thermal stability in contrast to urban landscapes or agricultural farms.

At my home, the Myra House, the north side of the backyard borders the southern part of the Angeles National Forest. This forest consists of broad, leafy winter-deciduous shrubby and herbaceous understory under the big trees—white alders, California sycamores, bigleaf maples, Fremont cottonwoods. This forest is also home to a diversity of many companion species: amphibians, reptiles and rainbow trout, beavers, mountain lions, coyotes, bobcats, black bears, and mule deer as well as many kinds of birds: bald eagles, falcons, hawks, several kinds of woodpecker, owls, pigeons, quails, hummingbird, and wren. Along with the Angeles Forest's breathtaking beauty, our ur-

ban area receives many practical benefits from this natural landscape, such as improved air quality, the capturing of storm water, and the provision of shade and reduced temperatures for living organisms. These might be seen as insignificant improvements because they only affect a tiny percent of the local land area. However, here I want to expand on some of the virtues of an urban backyard forest, emphasizing three specific features.

Forest of cohort: In the forest, interdependency is not an option but rather a mandatory reality. It is a community of diverse species that depend on one another to thrive. Each participant co-evolves in integral companionship with others. Whitehead writes, "A single tree by itself is dependent upon all the adverse chances of shifting circumstances. The wind stunts it; the variations in temperature check its foliage; the rains denude its soil; its leaves are blown away and are lost for the purpose of fertilization." He also reminds us that trees flourish by their association in a forest. Each tree may lose something of its individual perfection of growth, but they mutually assist each other in preserving the conditions necessary for survival. The



soil is preserved and shaded. The microbes necessary for its fertility are neither scorched, nor frozen, nor washed away. He views such a system of organisms as “the triumph of the organization of mutually dependent species” (Whitehead, *Science and the Modern World*, 296-7). They interact dynamically, contributing to one another through symbiotic relations, and the forest environment achieves an optimal sustainable community among its numerous companions—bacteria, bugs, worms, and insects in a state of coexistence.

Forest of food: The forest model can help us reimagine how food can be produced in a warming world. This has recently become popular in the US, with forest farms serving as kitchen gardens for homes and the local community. Examples abound of food forests in vacant lots, in public parks, in school yards—everywhere from backyards to large neighborhood gardens. The idea is to build up healthy soil under the shade of tall trees and allow beneficial insects to thrive. Imagine a small backyard forest with tall trees, small trees, shrubs, herbs and groundcover growing together. They have a several layers, from underground tubers to vines to shrubs to short and tall trees. All play different roles: all or most are perennials. And in our backyards, there are always visitors from the wilderness. Permaculture is not about just one species—rather, human but fertile relationships that make it possible to have edible plants for all other co-living species: birds, deer, rabbits, ducks, and even for coyotes and squirrels.

Forest of awe: Beauty can be defined as being the perfection of harmony. And the perfection of harmony is defined in terms of the perfection of “Subjective Form.” Whitehead does not explore aesthetic theory through the usual kind of analysis. Rather, he defines the perfection of beauty in terms of “Strength.” In this sense of strength, there are two factors—namely, variety of detail with effective contrast, which is “Massiveness,” and “Intensity Proper” (applicable, fitting, fit), which is comparative magnitude without reference to qualitative variety (Whitehead, *Adventures of Ideas*, 325). The increase of both Massiveness and Intensity promotes beauty. Indeed, the forest’s nature reveals both Massiveness and Intensity and the beauty of forests comes from health and well-being and dimensions of balance and harmony. Awe is an emotion that involves all of these qualities and has been a theme for many artists: Beethoven, Rilke, sculptor Spencer Byles, Claude Monet, Van Gogh. Even in the present gener-

ation, we have an example in *Pilgrim at Tinker Creek* by Annie Dillard.

HOW TO BEGIN A BACKYARD FOREST

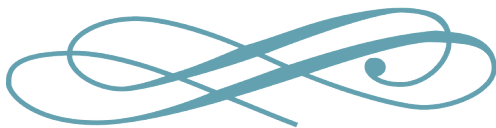
I perceived the need to help restore the health of the earth and the wellbeing of my family, and thus, the Myra House was born and built. Its attempt to follow the Earth Day movement began two decades ago. For the first decade, our primary concern was energy conservation for indoor buildings and the vitality of the outdoor garden hardscape. A dozen years of practical experience at Myra House taught me simply what nature reveals. The soil quality can be enhanced by crop rotation methods. Earthworms and chicken and goat manure work best when applied to existing topsoil to generate biodynamic, healthy fertilizers. However, it is evident that the soil has become increasingly less fertile year after year. For several years, we tried amending the situation, but this seems to have revealed the soil’s limits. The crop quality of these last few years has never been able to compete with earlier years’ robust yield. However, the forest concept was not in the original master plan but came about as we developed our naïve idea of an eco-home style of country villa where every different kind of fruit and vegetable can grow into lush greenery. Having a clear image of a forest will indeed help enhance our backyard in the upcoming years.

So, the first order of business is to determine each home’s plot location. Backyard forest gardening is simply an alternative way of integrating edible and useful trees and bushes into home gardens. Design and planning is a crucial task. In the woodland, trees, shrubs, climbing plants, and groundcover occupy the same area of space. Conventional ways of growing food tend to focus only on human needs, aiming at the highest possible yield. Rows of perennials and flowers are beneficial for creating perennial gardens that require less maintenance. Yet, having less rigid boundaries and formal beds, each layer evolves to survive within its particular level in the system. The groundcover layer is exactly what its name implies—a bed of low, ground-hugging plants, preferably of varieties that offer food or habitat for wildlife. Certain plants will play an important function in weed prevention. The final layer of a forest garden consists of shallow-rooted plants, such as garlic and onions. Even just a tiny waterfall/run feature can draw hummingbirds and other birds and

insects. Most conventional ways of growing food tend to rely on three nutrients: nitrogen (for leafy growth), phosphorous (for good blooming), and potassium (for strong roots and disease resistance). However, a backyard forest concept should utilize mycorrhizal application, which comes from the root words “myco” and “rhiza,” literally meaning “fungus-root.” This term gets at the mutually beneficial role of these specialized fungi. They colonize plant roots in a symbiotic way, extending far into the soil and improving the symbiotic interactions of the root system and the relationship between the plants and root fungus growth. Thus, the root absorption of water and nutrients gradually increases at every given biomass. Most reforestation and restoration projects have relied on such symbiotic organisms to build healthy ecosystems and biodiversity.

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22nd Common Good Film Festival Wrap-Up

By Jim Fahey

The 22nd annual Common Good Film Festival has come to a close! From February 17-20, we showed a diverse array of ten feature films and five short films that took us from Korea to Israel to Canada and everywhere in between. In our first year hosting the festival at the Claremont Laemmle, CGFF is proud to have extended our film screenings to the wider Claremont community, and to host thought-provoking discussions after each.

As is our tradition, we gave out three different awards at this year's festival. Two of these, the **Whitehead Award** for Best Feature Film and **Best Short Film award**, were voted on by a panel of jury members led by festival director Jeremy Fackenthal and assistant director Jim Fahey. Our third and final award is the **Audience Award**, which was counted by audience votes after each screening. We are excited to announce that Anthony Shim's coming-of-age immigration drama *Riceboy Sleeps* is the recipient of both the **Whitehead Award** and the **Audience Award**!

We are also pleased to announce that this year's award for **Best Short Film** goes to Joël Jent and Ali Al-Fatlawi's *Eating the Silence*!

This year, CGFF had the pleasure of hosting two Q&As with feature film directors! **An Tran**, director the feature documentary *For Tomorrow*, was able to join us for a fascinating conversation about grassroots innovators from around the world, each of whom are dedicated to fighting some of today's most pressing sustainability issues. We also had the pleasure of welcoming director **Atin Mehra** and three producers of the film *Being Michelle* to the stage for a conversation about the film's concerns with deaf awareness, neurodiversity, and the need for communication in a starved world.

If you attended this year's festival—thank you so much for coming! If you didn't, we hope you'll join us next year, where CGFF will return with more thought-provoking films and conversations about the Common Good!



Jim Fahey is an emerging film critic and curator who works as CGFF's Assistant Director. He has spent the past year building his resumé at the University of Edinburgh, where he completed a Master's program in Film, Exhibition & Curation. During that time he served as a film critic for *The Student*, the longest-running student newspaper in the UK, and also began *Airplane Mode*, a film-review blog currently available on Substack.

Chinese Will Remember David Griffin, the Ecosopher of Our Time, Forever: Report on Chinese Memorial Service for David Griffin

By Xinlin Song

On December 30, 2022, a special memorial service for the late world-renowned constructive postmodern thinker Dr. David Griffin was held online by the Institute for Postmodern Development of China (IPDC) and the Center for Process Studies (CPS). The event was gathered with scholars and thinkers from China and the US to honor David Griffin's academic legacy and impact.

The event was hosted by Dr. Fan Meijun, Project Director of the IPDC and Co-director of the CPS China Project, with simultaneous translation help from two well-known ecological translators Ms. Gao Heran and Ms. Zhang Yujia. The event was attended by more than 160 famous Chinese and foreign scholars and public figures in the field of environmental protection and public welfare, with a live stream audience of 560,000

people through Peking University and the Baidu media platform.

In her opening speech, Dr. Fan lamented that the tragic passing of David is not only a great loss for Mrs. Griffin and her family but also a great loss for the American process community and as well as the world. In 2012, when Griffin attended an academic conference at China's Southeast University, the then head for the Nanjing University affectionately expressed that this generation of scholars had grown up reading David's books, especially his works, *Reenchantment of Science* and *Spirituality and Society*. Upon hearing about his death, Chinese scholars sent condolences and wrote poems and articles to honor and remember him. That is also the main reason behind this online memorial service.

The memorial ceremony started with "You Love, therefore You Are—Chinese Tribute to Dr. David Ray Griffin", a short film dedicated to the event made by the renowned ecological director Mr. Tan Yiyong and his team.

Dr. Griffin's mentor and colleague, John B. Cobb, Jr., spoke highly of Griffin's academic level and rigorous truth-seeking attitude. He believed that Dr. Griffin was good at using cautious, respectful, and academic opinions to respond to his intellectual opponents and that Dr. Griffin's courage and great dedication to



seeking truth could be compared to that of Gandhi and Martin Luther King.

Dr. Wm. Andrew Schwartz, Executive Director of the Center for Process Studies, told stories about Dr. Griffin's struggle with the disease at a late stage and remembered his early days as the founding executive director of the CPS. Dr. Schwartz thinks that David was an uncommonly clear and systematic thinker. He was as bold as he was brilliant, drawn to difficult topics that most others shied away from. The depth and breadth of his work, engaging important issues with a keen and kind mind, has been the model for the Center for Process Studies and continues to guide us into the future.

In her speech, Rev. Bonnie Tarwater, the representative of the Living Earth Movement, said Griffin's ideas changed and inspired her life. She believes that Dr. Griffin's fearlessness and perseverance in speaking the truth is a continuing inspiration to all of us. Griffin was a bright light of courage of our time and looking forward to David's spirit continuously blessings our work to inspire global cooperation for the sake of all life on our planet, beginning with the US and China.

Professor Lu Shuyuan, a leading scholar in the field of ecological criticism in China and the winner of the 2018 "John Cobb Common Good Award," said in his speech:

Professor Griffin is a world-renowned constructive postmodern thinker and an outstanding successor to Whitehead's process philosophy, and he has had a great influence in Chinese academia. On my way of engaging in ecocriticism and ecological culture research, Professor Griffin's works have given me many inspirations and incentives. I remembered him as a handsome, warmhearted thinker. In fact, he is a man with radical thinking, sharp writing, and strong political consciousness, and he is truly an ecological fighter. His life carries on in our hearts.

Liu Xiaoting, vice chairman of the Chinese Society of Dialectics of Nature and professor at Beijing Normal University, expressed his infinite reverence and missing feelings for Griffin in a poem, which summed up: Griffin is a true gentleman, as bright as the sun and the moon.

Professor Sandra Lubarsky, president of Flagstaff College in the United States, described Mr. Griffin as having the qualities of a knight: bravery, integrity, courage, and nobility. She remembered that Dr. Griffin,

as a young trumpet player, had the wit and keen mind of both a philosopher and a theologian and was committed to advancing truth and goodness. He was a polymath and was admired and feared. Griffin is a visionary motivated by loyalty to the truth, the world, and a persuasive, loving God. He believed that we are called to do better by each other. He married radical amazement with radical inquiry and argued tirelessly and persuasively that a shift to process-relational metaphysics, to a constructive postmodern worldview, would move us away from life-eroding ways of being to life-affirming ones.

In his speech, Dr. Shi Ruijie, president of Tianjin Academy of Social Sciences, introduced the influence of Griffin's postmodern thought in China and proposed that the best memorial to Griffin's postmodern spirit is to continue to combine this spirit with action in China, which guides our local practice in viewing the relationship between man, nature and the society.

The topic of Professor Wang Yin's speech was "Linguistic View of Constructive Postmodern Philosophers". Prof. Wang Yin is president of China-West Society for Linguistic Philosophy, a senior professor at Sichuan Foreign Language University. In his speech, he discussed the Linguistic views of three constructive postmodern philosophers, John Cobb, David Griffin, and Zhihe Wang. He believed that Griffin's view of language and his brilliant thoughts would live on forever in people's hearts.

Mr. Pei Yong, executive director of China Culture Fond, former high official at China Religion Bureau, believes that Professor Griffin is a strong advocate of constructive postmodern thought and ecological civilization and a true American intellectual with an independent spirit. In addition to his ideological and philosophical insights, Griffin was concerned with the fate of humanity and social justice. He had the courage to seek the truth, expose the hypocritical nature of capital forces, and oppose the US military-industrial complex and the false free market economic model of financial bloodsucking. Griffin's fearless spirit is moving and admirable.

Prof. Qu Yuehou, the translator of the Chinese translation of *Process Theology: An Introductory Exposition* by Cobb and Dr. Griffin. He quotes the famous contemporary Chinese poet Zangkejia's poem "Some people are dead, but he is still alive; Some people are alive, but they are dead" to praise Griffin, believing that



Griffin belongs to the world, to eternity. He believed he would see Dr. Griffin again in the next life.

Professor Xiao Xianjing, a doctoral supervisor at South China Normal University, described Griffin as "a scholar whom I have never met yet made a great impact on me." Dr. Griffin's thought of "postmodern science" opens a window to study the relationship between science and environmental problems from the perspective of the philosophy of science, which has important significance and value.

Professor Philip Clayton, President of the IPDC, shared three stories that happened during his 42 years of working with Dr. Griffin. He told about Dr. Griffin's enthusiasm for work, insight into the philosophy of process, enthusiasm and humorous attitude towards life, and courage to fight against illness. Professor Clayton considers Dr. Griffin one of the most significant process philosophers, an outstanding Whitehead researcher, and a model for all in the international process community.

Professor Yang Fubin, executive Dean of Honor College of Beijing Institute of Technology Zhuhai and director of Ecological Civilization Development Center, spoke highly of Professor Griffin's postmodern thought. He quotes Whitehead in "On Immortality" about the immortality of value that Professor Griffin created in his life. He points out that Dr. Griffin's

outstanding contribution to philosophy will surely go down in the history of human thought and live forever in the hearts of those who insist on process philosophy and constructive postmodernism with his distinctive style of thought.

Hu Yingfeng, the chief editor of Poyang Lake Journal, Jiangxi Academy of Social Sciences, a well-known ecological journal in China, sees Dr. Griffin as an ecologist loyal to the world, a philosopher concerned about life on earth, a remarkable and constructive postmodern thinker, and an extraordinary force in life, like the light, always in that place. Editor Hu thinks the best way to honor Dr. Griffin's legacy is by reading his books, studying his thoughts, what he said, and cherishing the enlightenment and wisdom we gain from this. She wants more people to read Dr. Griffin.

Ms. Liao Xiaoyi, a famous environmental leader, thanked the IPDC for organizing this memorial service which offers her and her Beijing Global Village colleagues the opportunity to cherish the memory of Dr. Griffin. She fondly remembered Dr. Griffin's voice and appearance and his kindness and enthusiasm to everyone. She stressed that the best way to honor him is to carry on his legacy of caring for our living planet.

Mr. Lu Weidong, founder of Teal Planet, a community for constructive postmodern practitioners in China, said, "Dr. Griffin is the most influential pro-

cess thinker and public intellectual of my time.” He sees Dr. Griffin's writings, ideas, and personality as his unique response to the divine reality. As a consistent truth-seeker, warrior, and compassionate public intellectual, Dr. Griffin's insights, and spirit will continue to guide people in the future in disseminating organic process philosophy, process theology, and constructive postmodernism. He believes that Dr. Griffin will continue to contribute to the goodness and beauty of the universe in a new form of life.

Professor Yang Li, PhD, supervisor at Harbin Normal University, shared her inspiration and education from Dr. Griffin's book *Founders of Constructive Postmodern Philosophy*. Dr. Griffin is the initiator of her research on Whitehead's organic philosophy and constructive postmodern philosophy. Reading his works gives her feel a profound insight into his thought.

Professor Wu Weifu from Zhejiang Open University talked about his four encounters with Dr. Griffin, from his first acquaintance with Dr. Griffin and the constructive postmodernism movement led by him to his intensive reading of Dr. Griffin's book *The Reenchantment of Science* to his deep study of Dr. Griffin's integration of life and knowledge into a noble quality and realm of life. Professor Wu believes that Dr. Griffin is a master of philosophy, a master of theology, a great man of our time, an anti-imperialist fighter, and an ecological saint. His thoughts will always be a great treasure and spiritual guide for mankind.

Ms. Zhang Yuanyuan, deputy director of One-Health Research Center at Sun Yat-sen University, shared the shock and inspiration that Dr. Griffin's insight gave her, believing that it finally made her understand that the whole task of process philosophy involves "combining moral, aesthetic, and religious intuition with the universal forces of science to form a coherent worldview."

Dr. Wang Junfeng, assistant researcher of Wenzhou Academy of Social Sciences, shared his exquisite relationship with process philosophy and Dr. Griffin. "I deeply felt that the process thinkers were deep in wisdom, bright but not dazzling, rich in life wisdom, and able to integrate philosophy with life, and find extraordinary in ordinary."

Dr. Wang believes that through reading the works of scholars such as Whitehead, Hartshorne, Cobb, and Griffin, he has gained a clearer understanding of his ongoing contemplation of nature, especially his more profound understanding and disillusionment of the concern for nature and the relationship between humans and nature. He hopes that the "Hemei Eco-Garden" he and his wife Zheng Jinrong are building in Fujian Province can continue Griffin's spirit.

Ms. Yu Siquan, an ecological writer and postmodern farmer, shared the philosophy of life taught to her by Dr. Griffin, saying that he fought all his life and was both a thinker and a doer. Griffin was strong, lucky, and intelligent, and he made those around him feel full



of hope. He was an organic process thinker, and, more importantly, he applied this philosophy throughout his life.

Inter-religious prayers were offered by Zeng Qinghua, Secretary-General of IPDC, Zhang Guanlin, deputy secretary-general of China Islamic Association, Professor Wang Kun from Zhejiang Normal University, and Dr. Zheng Wei from the University of Chinese Academy of Social Sciences, along with a recording of the Great Compassion Mantra by Choying Drolma from the Tibetan tradition was played in the ceremony, on behalf of Christianity, Islam, Confucianism, Buddhism and Taoism respectively.

Mr. Zhang Guanlin believes that the constructive postmodern thoughts, ideas, and actions of Dr. Griffin, as one of the most important and influential thinkers of our time, his will be his most precious treasure and gift to our world. His constructive postmodern ideas will continue to inspire and influence the new generation of Chinese scholars to explore the pathway to Chinese-style modernization and help build a green, harmonious and sustainable China.

Professor Wangkun thinks that as an ecological philosopher of our time, Professor Griffin's moral integrity was in line with the Chinese Confucian ideal personality of "establishing the heart for heaven and earth, establishing the destiny for the living people, continuing to learn from the past, and promoting peace for all ages."

Dr. Wang Zhihe, Executive Director of the IPDC, made a concluding speech. Dr. Wang first thanked all the distinguished guests for coming. Wang

said,

Dr. Griffin was my teacher and I was very proud of that. I learned a great deal from him, particularly three things. First, Dr. Griffin made us believe that there is another kind of people with compassion and courage. Their courage comes from their compassion. Second, an individual can achieve many great things, can shine like a great light, and can influence and give warmth to many people. Third, Dr. Griffin once encouraged people to "Anticipate a Whiteheadian century". At the Claremont Eco-Civilization Conference in 2015, he stressed again that "the 21st century will be a Whiteheadian century." Since Whitehead's philosophy is deeply ecological, the 21st century is Whitehead's century, which means that the 21st century is the century of ecological civilization.

He hopes the participants would join hands in striving for the arrival of this new century. Dr. Griffin will always live in our hearts as "the Ecosopher of our time" and a precious friend of China.

The event received ripples of messages after its completion. Mr. Jin Zhenbao, scholar and practitioner of process philosophy shared his thoughts on Griffin's life as having been lived wholly in line with his ideals and ideas. "He gave his powerful voice on critical issues of our time as a public intellectual, indicating a full correspondence between his position in politics and culture, his philosophical opinions, and his conscience to promote the everlasting peaceful coexistence of mankind."



Xinlin Song is an educator, writer, and program director at Yunhe Centre. Her work focuses on forming cross-sector "glocal" collaborations to create meaningful dialogues that ignite social change. Xinlin

writes bilingually about regeneration and worldview change, pedagogy of indigenous ecological wisdom, and re-valuing the countryside for various publications within China and beyond. She works with various cultural institutions on developing exhibitions, publications and cultural programs.



An Empowering Conference: Power and the God of Love

By Pete Shaw

The Friday evening opening session set the tone for what would be a great gathering of sharp minds and open hearts. Andrew Davis, Program Director for the Center for Process Studies, welcomed the roughly 150 attendees and participants to CrossWalk Community Church in Napa, CA, and soon invited Tom Oord to offer the opening address, where he challenged the common understanding of omnipotence, arguing that it is not biblically, theologically, and philosophically valid supported. He then offered an alternative, amipotence, where uncontrolling love—not power—is recognized as God's primary character trait, rendering omnipotence impotent in favor of an open and relational worldview. This view offers a solution to the problem of evil, and a vision of faith that makes sense in human experience.

After a short break featuring requisite local craft brew to prepare for Tripp Fuller of Homebrewed Christianity, the rest of the evening unfolded with dynamic live interviews with most of the speakers who would be featured the following day. The joy, freedom, and excitement were palpable until the last comment.

Saturday's mix of workshops offered space for more purely academic presentations and dialogue as well as a separate space for talks that were more praxis-oriented related to the conference theme. Featured speakers were all robust and varied in their style and content. Topics included Omnipotence: Philosophical and Theological Critiques; Theological Transitions; Power and Process: Political Theology; Spiritual Parenting; Spirituality and Transformation: Process-Relational-Integral Approaches; Interpreting Scripture; Process, Power, and Love: East Meets West; A Vulnerable God: Social Justice; and Power, Apocalypse, and the God of Love. Many thanks to all who offered their ideas: Jim Brenneman, Dan Dombrowski, Brian Felushko, Curtis Holtzen, Sheri Kling, Patrick Mahaffey, Timothy Murphy, Bonnie Rambob, Raj Rambob, Matthew Segall, Pete Shaw, Rita Sherma, John Thatamanil, Anna Case Winters, and Deanna Young.

The conference concluded with an evening session emceed once again by Andrew Davis, featuring



music by Sheri Kling, interviews with participants, and a keynote address by Catherine Keller. Keller's conference-customized address focused on our understanding of power and the God of love through the lens of the cross. The God-forsaken-ness that Jesus experienced before he drew his last breath invites an apocalyptic, revelatory gasp whereby we witness the powerlessness of God in the face of Empire. The sense of being forsaken is intriguing, bringing sharp focus onto the subject of God's power. After surveying perspectives from Whitehead, Cobb, Moltmann, Oord, and



Photo by Thomas Jay Oord

Griffin, Keller stressed the importance of feeling and expressing the sense of God-forsaken-ness as perhaps a prerequisite for consolation. Additionally, and of equal importance, we are invited to recognize the anguish experienced by God when the world forsakes the Divine invitation toward wellbeing and the powerlessness that accompanies it. This idea underscores the premise that we have choice and freedom as beings. Further, we are reminded that God's power is love itself, and that love is powerful enough to allow us to fully embrace life even while suffering. Not a denial, but a hope-filled declaration.

The feedback from the event from participants was overwhelmingly positive. Some commented that they felt like they were drinking from a firehose for 24 hours. Others were stretched significantly by the presentations. Others—all?—felt hopeful gathering in community with like-minded Open and Relational sojourners from across the country. Thanks again to the Center for Open and Relational Theology, the Center for Process Studies, and CrossWalk Community Church. We look forward to the next conference in Wine Country!

"we are reminded that God's power is love itself, and that love is powerful enough to allow us to fully embrace life even while suffering."



Pete Shaw has been the Senior Pastor of CrossWalk Community Church in Napa, CA, since late 1999. He earned his M.Div. (1995) and D.Min. (2006) from Northern Seminary and has consulted many churches seeking transformation. Pete and Lynne have been married since 1992, their two kids are their greatest joy and pride, and U2 his favorite band since 1984.

Insights from the 16th Claremont International Forum on Ecological Civilization

By Lifang Zhang, translated by Simeiqi He

The world renowned Dr. John B. Cobb, Jr., who is the founding co-director of Center for Process Studies and the president of Institute for Postmodern Development of China and a member of the American Academy of the Arts and Sciences, addressed the participants of the 16th Claremont International Forum on Ecological Civilization and 5th International Youth Forum on Ecological Civilization in his opening remarks. He pointed out that “today, there is no topic that is more important than ecological civilization!” Indeed, the present situation of ecological civilization is a pressing and urgent issue for all of humanity as a part of the global community.

I am grateful for the invitation of Dr. Wang Zhihe, Director of Institute for Postmodern Development of China, and felt very honored to take part in this important forum centered upon the shared concern of the human future, the mutual enhancement of international cooperation, and the collaborative construction of ecological civilization. During the three-day forum, I was inspired by the discussion on the current situation and future directions of ecological civilization in global society. It enriched my knowledge of the construction of ecological civilization and I am left with a greater confidence in sustainable developments. All the participants were assured that we are not working in isolation but in a community, which together strives for the development of an ecological civilization.

The theme for the first day was “Transforming Self for Ecological Civilization.” The construction of ecological civilization is inseparable from self-transformation, as self-transformation plays a significant role in the formation of an ecological self. I found the personal experiences and insights of the panel speakers very valuable.

Dr. Brain O’ Donnell, a psychotherapist with expertise in Pathwork, mentioned that though he loved to play in the woods and around the lakes when he was

a child, he grew to dislike it because he did not want to feel the suffering of the earth. He noticed that in contemporary society, many people are in denial and are characterized by a numbness, pretending that the ecological crisis does not exist. He pointed out that the source of fear is our very selves. According to Dr. O’Donnell, the beginning of self-transformation is marked by accepting ourselves with kindness and without judgment, by caring for those around us, and by experiencing love in our hearts.

According to my observations, numerous people in today’s world have the habit of turning a blind eye to what is going on in society. However, certain issues, such as the environment, concern all living things on earth. No one can escape from them. In my opinion, we need to pay attention to ecological civilization and embrace it with courage. We need to work together with people around us to improve and protect our environment. This is an important task that requires our action.

Dr. Jeremy Fackenthal, who holds a PhD in Philosophy of Religion and Theology from Claremont Graduate University, expressed that it is important to live in a community where we can try things out and surround ourselves with love and support. I appreciate his view and agree that community is central to ecological civilization and can provide people with much needed support, connection, and confidence.

Mr. Young Pei is a special researcher at the Institute of Religious and Cultural Studies at Peking University, a senior visiting scholar at the Center for Process Studies in the United States, and a visiting researcher at Otani University in Japan. He emphasized that human beings, as a part of nature, are interconnected with nature. Humans and nature mutually interact and influence each other. We as human beings ought to follow the law of nature and the universe. Only when humans are one with all of creation, can there be peace in the world. Mr. Pei shared his own reflection on transformation from the perspective that considers Chinese traditional culture and religious thought—represented by Confucianism, Buddhism, and Daoism—as thoroughly ecological, given its understanding of the oneness of all creation and the oneness of humans and nature. Further, Mr. Pei proposed that we must be kind to nature, to animals, to other people, and to all creation, while abstaining from greed and striving toward selflessness and benevolence. His proposal was very insightful and thought-provoking for me. Indeed, central to the real-



**Claremont
ECO Forum**

**16th International Forum on Ecological Civilization
5th International Youth Forum on Ecological Civilization**

DEEP TRANSFORMATION FOR ECOLOGICAL CIVILIZATION

DAY 1, MAY 25

DAY 2, MAY 26

DAY 3, MAY 27

TRANSFORMING SELF TRANSFORMING SOCIETY TRANSFORMING FUTURE

ization of ecological civilization is our respect for nature, our creation of a shared community, our achievement of a harmonious co-existence with creation, and our commitment to the common good.

Mr. Pei mentioned that, according to Cobb, process philosophy, constructive postmodernism, and Chinese traditional culture share deep affinities with one another. Process philosophy and constructive postmodernism are characterized by a philosophy of organism, which perceives the universe as a living and interconnected whole in a flowing process. When considering human relationships, they reject the radical and rigid individualism in favor of the understanding of inter-subjectivity and self-in-relation to mitigate the conflict between the self and the other. Process philosophy and constructive postmodernism are ecological. They stress the dynamic relationship between human and nature, where nature is not the object of human conquest, but is in a harmonious co-existence with human beings.

The wisdom and insights of Chinese traditional culture, process philosophy, and constructive postmodernism provide invaluable resources for the creation of an ecological civilization, the development of which demands that we pay ample attention to them. Human beings are a part of nature. Humans and all of creation are one. They exist in a reciprocal relationship, mutually interacting and implicating each other. To better our lives on this planet, every individual must respect, protect, and co-exist with nature. Further, I was greatly

"The wisdom and insights of Chinese traditional culture, process philosophy, and constructive postmodernism provide invaluable resources for the creation of an ecological civilization, the development of which demands that we pay ample attention to them."

inspired by Mr. Pei's way of life. His practices of waste sorting, green transportation, and reducing emission and energy consumption by installing only one air conditioner at home, serve as a good example for all of us.

The Korean philosopher of religion, Dr. Wangshik Jang, spoke of his previous ambivalence toward ecological civilization. He said that he used to avoid opportunities to participate in activities related to the topic, because he felt that long discussions didn't solve any problems. However, the COVID pandemic and environmental pollution in the recent years made him realize that ecological concerns are rather urgent. Currently, he is rethinking issues related to the environment, changing his attitude from within, and actively taking

part in seeking solutions for ecological issues starting with himself.

I believe that Dr. Jang's experience of ambivalence resonates with many of us. Fortunately, the understanding that ecological civilization is critical has entered our consciousness. I am convinced that the situation will improve if we were to change our attitude and work together to protect our common home, starting now.

During the working group discussion session at the end of the first day, I shared my own reflections on "transforming self." I used to work in frontline clinical care in a hospital. Given the intense stress at work, I liked to lie down at home during my off time. However, I realized this lifestyle was not only unhealthy for me, both psychologically and physically, it also disconnected me from nature. Then, I returned to nature by listening to the birds, talking a walk, and jogging in the forest. I found it delightful, allowing me to develop a deeper intimacy with nature. Later, I studied ecopsychology and expressive arts therapy. Whenever I have time, I would organize interested friends to go hiking, play games, dance, paint, meditate, and engage in various activities in nature. This allows us to take time away from the craziness of work and everyday life and to be immersed in nature. It helps us to relax both our body and mind, to experience joy, and ultimately to fall in love with nature.

The theme for the second day was "Transforming Society for Ecological Civilization," where we discussed what kind of social transformation is needed for the construction of an ecological civilization and how to serve the common good of the planet. The plenary panel speakers were Professor Wen Tiejun, the renowned "San Nong" expert and a recipient of the "John Cobb Common Good Award;" Dr. Riane Eisler, a noted social systems scientist, futurist, cultural historian and the author of *The Chalice and the Blade*; Dr. Jonathan Dickstein, Assistant Professor at Arihanta Academy; and Dr. Hiheon Kim, a philosopher of religion. I found their personal experiences and thoughts rewarding.

Dr. Eisler mentioned that human beings are one with nature and we should construct and focus on a greater harmony while achieving a deeper connection in our consciousness. She pointed out that marginalized groups, such as women and children, are an integral part of our ecosystem and demand our attention. I resonate deeply with Dr. Eisler's concern for women,

given my personal experience. It is difficult for women to balance work, because most women face challenges of childbearing and child-rearing, as well as the demands of domestic responsibilities within the family. Further, women often encounter unfair treatment in society. Nonetheless, women play a significant role in society and family, whose development depends on the feminine. It is my hope that women can be treated justly and their important role in society and family can be better realized.

According to Professor Wen, China began its transformation from industrial civilization to ecological civilization in 2007. Currently in China, much emphasis has been put on rural development. The New Rural Reconstruction Movement has been developing for over 20 years. Much national funding has shifted from the focus of urban construction to rural reconstruction. There are over 300 eco-villages in China. With the increasing improvement of rural infrastructure, many middle-class people originally from urban areas are returning to their hometowns to live with local farmers. Professor Wen calls more urban residents to return to the countryside to support rural development, local economy, and green energy, so there can be a greater integration between urban and rural residents. Together, they can establish eco-villages and eco-farms. It seems to me that many people have responded to Professor Wen's call. Today, most people are paying attention to the improvement of our environment. Some are willing to return to rural areas and contribute to the development of ecological civilization in their hometowns by establishing eco-farms and supporting rural development efforts.

I have also reflected on the topic of "transforming society." I have studied nature therapy for many years. As an aromatherapist certified by the Aromacampus, I am very enthusiastic about aromatherapy. I am also very interested in eco-farms and enjoy organic food. I spent a lot of time visiting eco-farms and biodynamic farms and thought about establishing an organic farm in my hometown or in the mountains of Dali, Yunnan. I have a vision about establishing an eco-nature studio at the farm to share related knowledge and skills with people who are interested, for example, how to improve soil conditions, how to cultivate organic aromatic plants, how to create aromatic cuisine, and how to express through natural forms. The realization of this vision requires much work from me. Nonetheless, I am

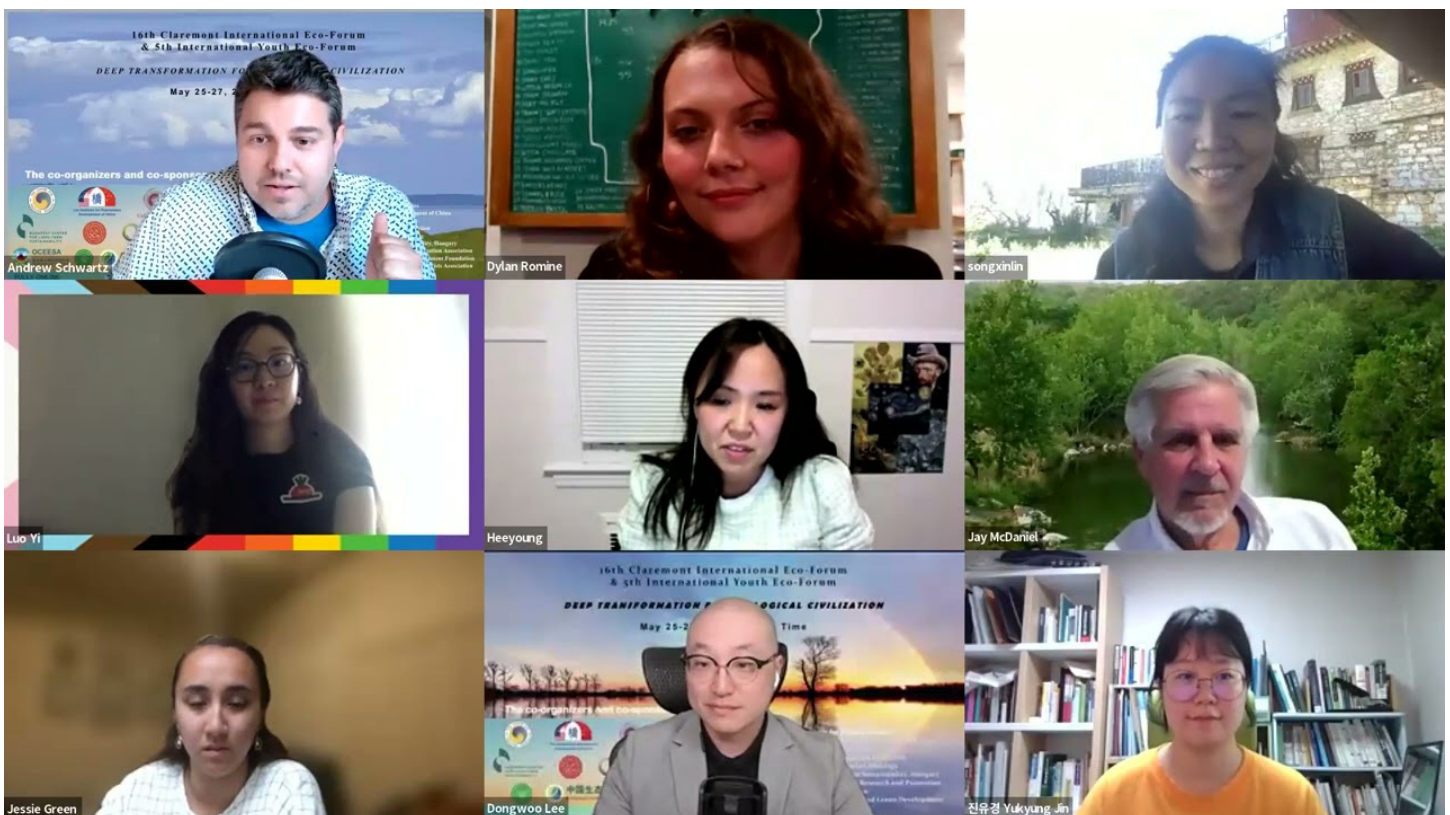
hopeful. A friend of mine shared a similar vision and has already realized hers by establishing a farm by Cibi Lake in Dali and named it “Nongchan Garden.” It is a biodynamic farm certified by Biodynamic Federation Demeter International. It grows many aromatic plants, has outdoor aromatic kitchens and nature classrooms, and serves as a great place for my friends and I to relax, decompress, and stay connected to nature.

In my view, the present social situation requires that we begin with an internal transformation by increasing our knowledge and taking part in social reform. As we share our stories and insights, more people will join us. I consider the continuous effort and experimentation to shift from the individual level to the social level as a fundamental transformation characteristic of ecological civilization.

The theme for the third day was “Transforming the Future and the Youth Forum.” This is a transformation that is comprehensive and entails the co-creation of a civilization and a new way of living. It also means that we need to reevaluate the mode of human existence. The plenary panel speakers include Ms. Dylan Romine, who holds a Master of Biology from the University of Central Arkansas and is currently managing an eco-farm; Ms. Luo Yi, the founder of Laotu and the 2018 recipient of the “UNEP Youth Champion of the

Earth;” Ms. Jessie Green, who is Project & Development Associate at EcoCiv; and Ms. Yukyung Jin, who is a graduate student at Hanshin University. As the younger generation of ecological civilization practitioners, the four speakers shared their own stories.

What I found most inspiring in the forum was Ms. Romine’s story of co-founding the Green Bear Coalition at the University of Central Arkansas. It was a small-scale organic farm with vegetables and flowers, where interested people can come and work together, so they can experience the joy of growing and harvesting food. The farm also offered some cooking classes and would share with other people their own cooked vegetables. At the same time, it provided young people the opportunity to learn how to grow plants, to know more about them, and to connect with the earth on a deeper level. This farm formed a community for different people to come together and live with plants. Regular meetings were organized, so people of different generations can learn from each other. The farm also connected people from different countries and cities, creating mutual support and collaboration, so everyone can participate in this shared space and contribute to ecological civilization. This project has been ongoing for three years and many people are interested in joining them to transform it into a cross-disciplinary proj-



ect, so to attract more people to be part of this work.

I was very interested in this project. Though my vision of starting an organic farm in my hometown will take time to actualize, Ms. Romine's work is a great inspiration for me. I thought about getting a small piece of land located in a remote area of my current residential community and organizing interested residents to design it together. We could plant vegetables, aromatic plants, and flowers and gradually turn it into an urban mini eco-farm, where children, elders, and other interested people living in the community could take part in cultivating and managing this land. We could also create some ecological classes that teach people how to plant vegetables, aromatic plants, and flowers and how to cook aromatic food. We could even organize small meetings, where people can come and work together to protect the environment as a community. From the perspective of ecopsychology, this is a great way for people to decompress and relax and is beneficial for both physical and psychological health. I thought that this would be a very meaningful contribution, so I spoke with the relevant personnel, and he was very supportive of my ideas. We worked together to create this project and discussed all the preparation needed and possible challenges we might encounter. We are committed to this project and plan to start it by the end of the year.

I was also inspired by Dr. Cobb's powerful speech on the third day of the forum. He praised the efforts of both Chinese and international young people in building an ecological civilization and apologized to the younger generation for leaving them with a world full of challenges. He pointed out that our present situation is very complex. To try to do everything as an individual is simply self-destructive. Instead, we can become a part of a community, so we can work together toward a common goal. As a community, we would have greater strength to confront challenges and bring about change. Dr. Cobb emphasized that as long as we seek strength, support each other, and walk hand in hand in love with our teams, communities, and like-minded people, there is hope. He highlighted the importance of love and cooperation and expressed that to die happily in cooperation and love is far better than to live in loneliness and without love.

As an elder, Dr. Cobb possesses great wisdom and love. He did not pressure the younger generation, but led by his own example and radiating positivity. He expressed his support for their efforts to continue striv-

ing for an ecological civilization. I believe that as a global community, we will witness the ecological improvement of our common home, that is the Earth, if we help each other and move forward together. I am confident that through our collective efforts, sustainable development as a part of an ecological civilization will reach new heights.



Lifang Zhang received her Master Degree in Applied Psychology from California Institute of Integral Studies. She has been a Health Manager and Aroma Care Practitioner. She has studied ecological psychology and natural therapy for many years, and is a practitioner of ecological civilization and natural healing.



Simeiqi He received her PhD from Drew University and is project assistant of the Institute for Postmodern Development of China (IPDC). She holds a Master of Arts in Theology and Ministry from Brite Divinity School, a Master of Social Work and a Graduate Certificate in Women and Gender Studies from Texas Christian University, and a Bachelor of Science in Materials Physics from Sichuan University.

Video recordings from the sessions of the 16th Claremont International Forum on Ecological Civilization are available on the Center for Process Studies YouTube channel! Head to the playlist via the QR code to watch through any of the sessions from the three day forum, including introductions from Dr. John B. Cobb, Jr. and others, as well as archived musical performances from Townsend, The Gravel Yard, Jun Bum Sun & the Yangbans, and more!



Whitehead Research Project

Interview with Dr. Joseph Petek

By Jared Morningstar

Jared Morningstar: *What were some of the highlights from the Whitehead Research Project this past year?*

Joseph Petek: The biggest thing that leaps to mind is that we had that conference about the second volume of Harvard Lectures, which, it was good to see that people could do something with it, because we basically consider it a new sourcebook for Whitehead's philosophy. The main thing you want to see is what scholars can take from it and how that actually changes how we look at Whitehead's thought. We got a lot of good papers and we're busy trying to corral them into another volume of essays that we can publish. Not everyone got them back in time, so we'll see about that.

The second volume, which was the first one I edited, was enormously complicated because we had something like a dozen different sets of notes and had to make them into one whole—and at times it amounted to taking five different sets of notes that were all on the same lecture and trying to get all of the relevant information into one entry. Some of them were not in the right order, we had to repaginate them based on the other ones, compare them, figure out where they went.

We run on a shoestring budget. So one thing that we'd never done has to do with the project's starting place: Victor Lowe's papers. He was Whitehead's biographer and all his stuff is at Johns Hopkins. And when the project first started around 2006, someone physically went down there, and photocopied some of the most relevant things, some of which he never got the right citation info for. We didn't know which boxes they were pulled from, so ten years later when trying to cite it we didn't know what box the information came from in this collection.

We had never gotten all of the information that we wanted to get from it. We were only getting information that we knew was primary source material. Finally we got a bit more money and decided to bite the bullet and hire a couple of students down at Johns Hopkins to

scan everything we could possibly want from that collection, which ended up being something like 15,000 pages.

A lot of it is Lowe's letters back and forth to people. We've got a lot of stuff to go through that we've barely even cataloged yet, and I've already found—just browsing through—some interesting things in there. We found Whitehead's most recent will, the one that was actually executed, which had been misfiled, and so no one had seen it for a really long time. And just letters back and forth to people that we didn't even really know that he knew.

Lowe had said in his biography that Whitehead's papers were all destroyed at his request. The interesting thing that we discovered in the will that was executed, was that there was really nothing about destroying anything aside from if his wife had died before him. He wanted his letters to her to be destroyed. But he didn't mention anything else about any of this stuff. We don't know how much of his papers were actually destroyed versus saved.

But the truth is that we've also never found any manuscripts for any of his books, ever. He just didn't seem to keep them. We did find a paper that was in the bowels of the Royal Society Archives that they had rejected, but they kept it on file. And so we have this handwritten paper from Whitehead that's the only original handwritten paper of his that we have and we will be editing that for the two volumes of essays and articles. That's exciting.

Also, we are working on what we're calling the Whitehead Encyclopedia, but it's basically putting the *Handbook of Whiteheadian Process Thought* online. It was published in 2008. There was a little more work to that than we thought there was because there were some editorial decisions made for it that we didn't realize at the time until we started looking closely. But we hope to have that online soon.

JM: *A very productive year. It's there anything from either this conference or putting together the Vol. 2 of the Harvard lectures that really sort of leapt out as a change? Are their big revelations that came from either of these projects regarding Whitehead?*



JP: In terms of understanding his philosophy generally, that's a really hard thing to answer because he was changing all the time. I think a lot of it will come later on with close analysis of how his philosophy shifted from one time period to another. There's all these gaps between his books where you see changes, and if you listened to my talk about Lewis Ford at the 50th anniversary conference, it was like Ford had stuff that he was just kind of guessing at with his analysis because of these gaps. And as George R. Lucas put it, Ford's thesis about Whitehead ended up being right, but it ended up being right for the wrong reason. That's how he put it. It was a good guess, but he didn't actually have all the information.

One of the things that did leap out at me just in terms of connections to people—and I wrote about this in my book *Unearthing the Unknown Whitehead*—was that he apparently thought a lot of or at least used C.D. Broad's books a lot in his classroom. And the amazing thing about that is we kind of knew that they had some connection, but not how much. We know Whitehead looked at Broad's dissertation. Broad was also a fellow at Trinity, as was Whitehead, but he basically became a fellow of the year after Whitehead resigned and left for London. So they had kind of a loose connection there,

but they were in the Aristotelian Society together. We know they attended some of those meetings, particularly from 1915 up to when Whitehead left for the US in 1924. But he only cited Broad one time in *The Principle of Relativity* in a footnote, and that was it. So if you just go off his published writings, Broad doesn't seem like he would have been that important to Whitehead at all. There's just no indication that he was.

But then if you look at these Harvard lectures, he's assigning Broad's books to all his students to read. And, you know, among the contemporary authors that he assigns were people that we knew that he'd been influenced by already. He assigned Dewey, he assigned William James. He talked a lot about Samuel Alexander. You look at his reading list for the first seven years out of his thirteen-year Harvard tenure, and he was assigning Broad's books and he talked about Broad to his students all the time. More often than not he brought him up to beat him up. He brought him up where he considered Broad to be “usefully wrong” because he's clearly wrong. That was a big thing for Whitehead. You can be wrong, but if you say clearly what your point is, then you can be usefully wrong.

One of Broad's big things at the time was he made this

distinction between “critical” versus “speculative” philosophy, which are old terms, but he saw critical philosophy as this more analytical thing where you're only going off of clear evidence and you're using deductive reasoning, etc. And then he saw speculative philosophy as this sort of grab bag of everything from all life experience, religion, etc. And when he was introducing this distinction, he said, we don't even know if the time for speculative philosophy is yet come, that it's all “moonshine.” It's all just nonsense. One of his lines was that these speculative philosophers “have been more sure of everything than they had a right to be about anything.”

Whitehead, of course, was the opposite, saying, no, you need to have speculative philosophy, you need to have metaphysics. “Any scientific man has to say that he dislikes metaphysics in order to protect his reputation. What he means is that he doesn't like having his metaphysics criticized.” In other words, we all have these assumptions that we run off of, but just because we don't state them doesn't mean they're not there. And so he brought up criticism about that. Then he ended up calling his *Process and Reality* an “essay in speculative philosophy.” And it very much seemed to be going off Broad and almost like “I'm just going to do a whole thing on metaphysics, since Broad thinks it's so useless.” That connection was one thing that definitely leapt out at me as this is something that we never would have known if we hadn't published these lectures because Whitehead just never mentions it.

JM: *What does an average day of working at the Whitehead Research Project look like, or is there no average day?*

JP: We do have a lot of different things going on. I'm someone who kind of likes to focus on one thing for a little while. Rather than working a little bit on the three or four things that we have going on at any one time, I'll usually spend a day just working on one thing. And some of that is like, we kind of have a rotating chair of grad students that I supervise who are doing transcription work. So I check and go over that. I do some transcription and verification myself and then I'm doing a lot of verification of transcriptions for the Essays and Articles volume of the Critical Edition. So that's a lot of just careful comparison between the original text and what we have transcribed.

For this Essays and Articles volume, we're looking at all of the versions of any essay that were published in Whitehead's lifetime. We're not worried about later editions after his death in 1947. But in one case there was an *Aims of Education* article, and I don't remember which one it was off the top of my head, but there were eight different versions of it. We want to note any differences. So I have to look at those eight versions and note that this one was missing a comma, etc. and so there are something like 300 notes for this article, here's all the changes that happened between the different versions from the original.

So it's a lot of that, just really painstaking work. And thank God we do now have text comparison functions. You can just sort of run that some of the time and get a lot of it. But you have to have good source texts for that. If you're doing optical character recognition, there's probably a bunch of weird errors that pop up. So it's a lot of going back and correcting where OCR didn't do a good enough job.

Then there's going through the stuff that we got from Johns Hopkins from Victor Lowe and just cataloging that, putting it up, seeing what's there.

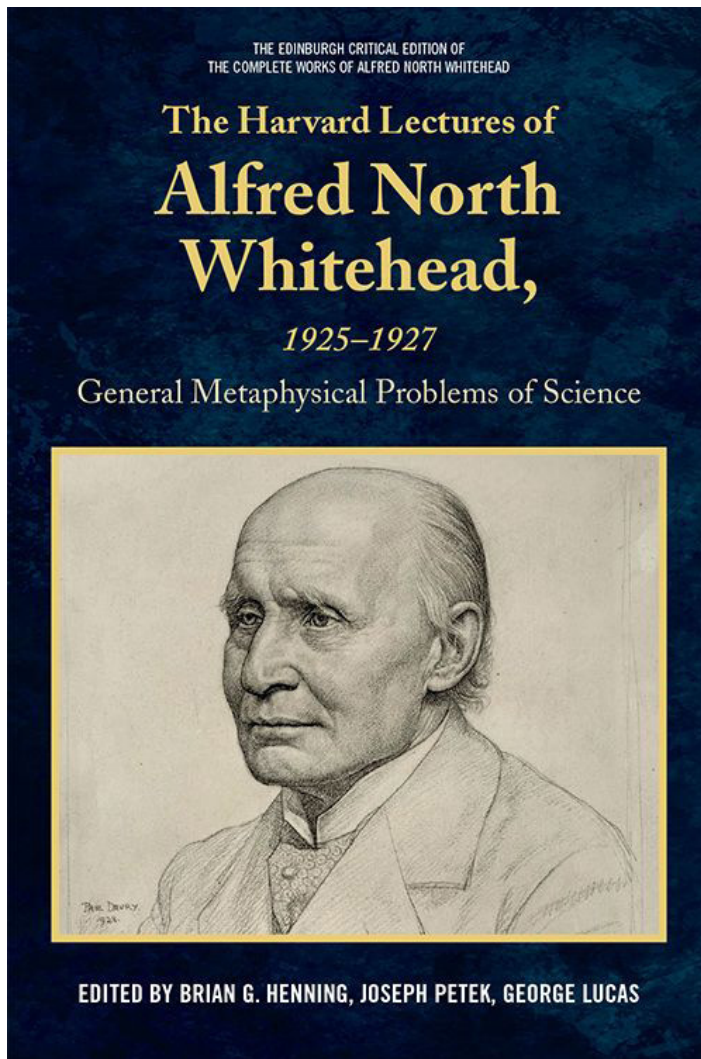
Then there's the Whitehead Encyclopedia. I actually got most of that up already. We got a Word document from Michel Weber, and we were able to just take that and paste most of it into WordPress, but there are a lot of little editorial things to still take care of.

I really did a lot more transcription in past years. Now I've kind of graduated to either verifying other people's work in transcription or just editing it. And I almost sort of miss the brainlessness of just transcribing something, but I don't get to do it that often anymore.

JM: *What do you love about working at the Whitehead Research Projects? What's your favorite thing that you're able to do with this position?*

JP: I mean, I think it's just really having easy access to all of the most important archival Whitehead stuff that there is.

I remember when we had our conference on the first volume of Harvard Lectures, which came out in Feb-



ruary 2017. And then we had the conference on it in November or December 2017, and we invited all the people that we had slated to be editors on the project or who were board members. And it was sort of a working conference in the sense of people not only presenting papers but making decisions about transcription and editing methods and everything. And I remember one of the guys from Germany said, “I’m sort of jealous of your position here.” It was weird for me to think at the time that this position was enviable.

I have easy access to all this stuff. And I ended up writing my dissertation on basically a whole bunch of unpublished Whitehead material, and no one else can do that so easily. There are a few more steps that everyone else has to go through to access that stuff. And I just have it in PDF on my hard drive. Being the person who is super familiar and gets to work with all this, I’ve been working with these materials for ten years, so it’s weird to think that I have a better idea of what is out there in

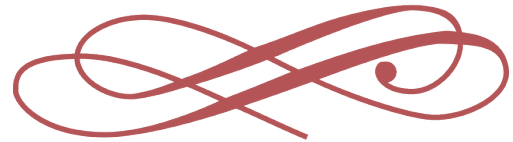
terms of Whitehead archival materials than anyone else in the world.

JM: Final question: How can people support the Whitehead Research Project?

JP: Well, I mean, just buying the volumes helps, or recommending to your library to buy them. That certainly makes a difference. They’re expensive books priced for university libraries at about \$200 in hardback, but the first volume is now out in paperback and it’s \$45. Folks can also go to our website www.whiteheadresearch.org, subscribe to our blog where we give updates and do research blogs every now and again. There is a place to donate: www.whiteheadresearch.org/donate. Every little bit helps.

JM: Awesome. Sounds like lots of exciting things coming up, so I look forward to seeing what the next year brings.

JP: Hopefully we’ll submit one of these volumes of collected Essays and Articles. That’s the plan. Sometime in the fall.



Joseph Petek is Director of Research and Publication at the Whitehead Research Project. Dr. Petek received his PhD in Religion / Process Studies from Claremont School of Theology in 2022. He is also Associate

Series Editor for the Critical Edition of Whitehead. He has co-edited three books on Whitehead: *Rethinking Whitehead’s Symbolism* (2017), *Whitehead at Harvard, 1924–1925* (2020), and *The Harvard Lectures of Alfred North Whitehead, 1925–1927: General Metaphysical Problems of Science* (2021). He is author of *Unearthing the Unknown Whitehead* (2022).

Relational Spirituality and the Common Good: Process & Faith Project Update

By Sheri D. Kling

It has now been over a year since I became director of Process & Faith. We describe P&F as a “multi-faith network for relational spirituality and the common good.” Our core values, often described by Jay McDaniel as the “four hopes of the process movement,” are: 1) Whole persons, 2) Whole communities, 3) Whole planet, and 4) Holistic thinking. Relational spirituality can foster wholeness in ourselves and in our communities, and through holistic thinking, we develop a greater capacity to see the planet as sacred. We believe that the interwoven beauty of holistic thinking and relational practice inherently nurtures the common good.

At P&F, we spend our time developing and delivering educational initiatives, interfaith collaborations, and creating resources, and this work keeps us busy. In 2022 alone, we offered 25 different events, courses, or learning circles on a great variety of topics. We have presented these through our collaborative partnership with the Cobb Institute.

In the last 12 months, we’ve doubled our membership and are continuing to grow. Our monthly newsletters have been engaging new readers. In addition, our presence on—and outreach through—social media has expanded dramatically, and there is now a thriving Process & Faith Community Group on Facebook. We also regularly post event recordings on YouTube.

We continue to offer informal events called “Process Pop-Ups” along with multi-session Learning Circles, such as Terry Goddard’s “Readings on Faiths Around the World.” We have also developed new initiatives: “Interweavings” events, designed to explore themes of interest to multiple faith traditions, and “Process Preps,” sessions that offer practical resources and tools for sharing process ideas.

One of those “Process Preps” events—a session on sharing process theology in small groups—has now launched another Learning Circle called “Christian Process Explorations,” that is meeting monthly on the fourth Monday. In April, Jay McDaniel & Kazi Adi Shakti began a Learning Circle called “Compassion



Here and Now: The Buddhist Way in Process Perspective,” and in May, Jared Morningstar started a reading group to study the work of Muslim process philosopher and poet Muhammad Iqbal. We’re always looking for new topics and speakers that relate to process theology, faith, and spirituality.

Spirituality is a topic very close to my heart, and Process & Faith, along with the Cobb Institute, is co-sponsoring a series of sessions hosted by the Interfaith Center of Arkansas and Spirituality & Practice on “Cultivating Spirituality in Daily Life,” led by Sophia Said and Jay McDaniel.

We see our work as sacred, and enthusiastically invite all to join us in these movements of relational spirituality and the common good. If you’d like to be part of our community, we invite you to visit our website to register as a member of P&F, join one of our multiple Paths, and explore our Offerings and Events.



Sheri D. Kling is director of Process & Faith. She is also a theologian who draws from wisdom and mystical traditions, relational worldviews, depth psychology, and the intersection of spirituality and science to help people find meaning, belonging, and transformation. Sheri is a faculty member of the Haden Institute, adjunct faculty with Claremont School of Theology, and the author of *A Process Spirituality: Christian and Transreligious Resources for Transformation*. She regularly delivers dynamic “Music & Message” presentations to groups, and offers courses, concerts, and spiritual retreats. Learn more about Sheri at www.sherikling.com.

Dr. Dongwoo Lee on Process Thought in Korean Society

By Jahan Brian Ihsan

Jahan Ihsan: *I wanted to get an idea first about the Korea Project. When did it get started? Who are the affiliates?*

Dongwoo Lee: I came to CST in 2013 to begin my PhD work in process studies. I immediately got involved in CPS work as a process PhD student. I worked as a student worker for CPS, and since I'm bilingual in Korean and English, I naturally got involved in the Korea Project. Upon joining CPS in 2014, I discovered the longstanding existence of a robust Korea Project within the organization. Although the precise inception date eluded me, it has consistently held a prominent position among CPS's major programs. I have come to understand that dedicated Korean/Korean-American Directors, along with core project members, diligently fostered relationships with the academic communities in South Korea and the Korean American population in Southern California. After a year passed, CPS hosted the big 2015 conference at Claremont with John Cobb Jr. About 1500 scholars and activists came from all over the world and joined the conference. We had over 80 sections, which were beyond our expectations. Shortly afterwards, Dr. Andrew Schwartz and Dr. Philip Clayton started the movement which we now call Ecological Civilization or EcoCiv. In 2015, I became the director of the Korea Project which we now call EcoCiv Korea.

JJ: *Let's discuss Korea in the context of faith and worldview. Would you say people are more conservative and/or evangelical in Korea? What type of religious philosophies are there in Korea? And are there any indigenous spiritual traditions still alive in South Korea?*

DL: That is a very good question, and that is the very important area that we need to ponder upon and also research in a more detailed way. Based on my experience and also my pastoral affiliation in Presbyterian Church USA, I have first hand experience in Korean society that most of the Korean churches, both in Korea and also in the US, are pretty conservative in their theology, and also this ties together with the

political attitude or the worldview they are inclined to. In my speculation, about 85% or 90% of the Korean Churches, regardless of their denomination, are pretty conservative in their theology and also in their political view. So it's very hard for process scholars to approach. Because many conservative Korean Christians and theologians think process theology does not fit with their belief system, they have been resistant to process theology for a long time. So, for example Dr. Cobb visited Korea several times in his academic life, and in the 1970s, he introduced process theology in Korean churches, and also to the theologians in Korea but they didn't get it. Because of the idea that God is not omnipotent and God is not omniscient—that is a trigger for them.

So they couldn't accept it. It's very similar to the relationship of the process theologians in the United States with the evangelical conservatives, the Southern Bible Belt people who just normally go to church and believe God is omnipotent. They have a problem with process theology and process philosophy as being basically the same thing. Korean churches today preserve an older conservative theology from about a hundred years ago when the American missionaries brought the good news to the people. So they are well preserved in Korea. If you have experience with evangelical churches in the US and what they believe, you will be shocked now, in the 21st century, that Korean people are much more conservative than the evangelical conservatives in the USA.

The other thing that you asked about was the indigenous or other religions in Korea. That is also in my PhD dissertation. Buddhism has a strong history, maybe 1700 years in Korea. It is a very popular religion. There is also Confucianism. I perceive Confucianism as a foundational cognitive framework that establishes a complex web of relationships within Koreans' lives, spanning from familial bonds to political dynamics. It bestows upon Koreans a fundamental metaphysical framework. Simultaneously, it operates akin to a religious system. Most Koreans, regardless of what religion they identify with, are coming from the Confucianist worldview and ideas of life, and the universe as well as their relationship among people and society. It is just deeply rooted in Korean culture. You cannot escape from it.



It's very similar to the West being based on Christian culture. If you're born in Europe or the USA, and even though you may not be affiliated as a religious person, you still know of it and cannot escape it, right? So, that's very similar to most Korean people. They have Confucianist ideas, basically. Even the Korean Christians. That's an argument in my dissertation, that they are a hybrid. There's not any one-hundred percent pure religion anywhere, especially in Korea. It's very obvious. You can see that. And also, Korea has folk religions like Japan has Shinto. The religions in Korea have been profoundly shaped by the presence of shamanism. The impact of Korean shamanism is so powerful that it has deeply influenced the Korean mindset and cosmology, serving as a fundamental framework for perception. As a result, the different religious traditions in Korea, such as Buddhism, Confucianism, and Christianity, exhibit elements of hybridization. Hence, I perceive Korean Christians as occupying a space that lies somewhere between Confucianism and a form of Christianity infused with shamanistic influences. So it's very complex.

JJ: *I think that it's universal to have syncretism or hybridity in religion no matter where you go. Yes, people are often trying to cleanse religion to get an idealistic*

sense of purity, like you are saying. Yet, isn't assimilating the old with the new naturally an expression of what it is to be 'a people'?

DL: Indeed, the presence of syncretism or hybridity in religious beliefs and practices appears to be a universal phenomenon, transcending geographical and cultural boundaries. It is true that individuals often seek to purify or cleanse their religious traditions, striving for an idealized sense of purity. However, as it was said by postcolonial thinker Homi Bhabha, it is a myth. It is crucial to recognize that the assimilation of the old with the new is a natural expression of a collective identity and the evolving nature of a community. Assimilation, in this context, reflects the dynamic process by which societies integrate new beliefs and practices into their existing religious frameworks. It is through this blending of influences that cultures develop and transform over time, adapting to the changing needs and circumstances of their people. By embracing this ongoing synthesis, a society can maintain a sense of continuity while simultaneously allowing for growth and evolution. Therefore, it becomes evident that attempting to escape the intermingling of diverse religious elements is an exercise in futility. Syncretism

and hybridity are inherent to the human experience, reflecting the complex interplay between tradition, innovation, and cultural exchange. By acknowledging this as the default starting point, one can better appreciate the richness and diversity found within religious systems worldwide.

JJ: *So building on this hybridity enters process studies. Where do you think the process movement fits into modern Korean life? Is it now more ecological than theological in influence?*

DL: So, that's a very good question. We are trying to make our strategy by not triggering any unnecessary misunderstandings from the Korean Christians and also the other people in Korea. So we intentionally are using the name of Ecological Civilization Korea (EcoCiv Korea) instead of a process studies Korea Project. We are trying not to go directly to, 'we are process theologians and we want to convey the good news of process theology to the people of Korea.' We are not taking that route. Instead, we are trying to connect with higher education and the academic side as philosophers.

Instead of just going directly to the Church and theologians, we prefer to approach the general philosophy side or general humanity studies. It is our intentional choice to go that route. Process thought, as you already know, is a very unique philosophy. Because Western philosophy is based on dualism and also Platonistic idealistic ideas. Eastern thought and ancient Asian philosophies are from very different starting points. That was also my argument in my dissertation: that if as a pastor or a professor in theology, if I'm just teaching the Korean Christians in Western philosophy and the Western framework of metaphysics to the Korean people, then there will be lots of errors, and misunderstandings will occur because the basic thinking system is different. The basic metaphysics doesn't fit together well. That was my argument in my dissertation with comparative theology and process thought.

It opens a very unique area that the Korean people, bring both their ancient way of thinking, from their ancestors and culture the Asian way of conceiving the universe and relationship with the deity and nature and the human being together on one hand—and the other hand understanding the Western thought as well. This

is put together in a Korean hybridity. That's the area of the unique way of Korean philosophy. So, for that, process thought is very important to Korean people. Not just blindly accepting the Western way of thinking to their culture, which does not fit into their lifestyle and their way of understanding the universe and the relationships, but, developing their own ideas and own thoughts. So in that way, process philosophy and also theology is beneficial to Korean people.

The acknowledgement that Korean culture and society have undergone substantial Americanization extends beyond my personal perspective. South Korea has undeniably embraced American influences, a reality that I both acknowledge and comprehend. However, amidst this prevailing trend, a select group of individuals endeavors to cultivate a distinct Korean perception of nature, the universe, and deities. Their aim is not simply to adhere to indigenous ways but to embark on a more stylistic and contemporary path. They seek to integrate the hybridity of ancient Eastern thought with Western philosophies, forging a unique and indigenous Korean philosophy. This endeavor strives to harmoniously synthesize elements from both traditions, resulting in a fashionable and up-to-date philosophical approach. In my view, EcoCiv Korea stands at the forefront of this innovative philosophical approach. Drawing inspiration from Whitehead's perspective, it recognizes the significance of values such as beauty and truth in enhancing the collective well-being of society, which can be viewed as a civilization. Rather than focusing solely on individual well-being, Whitehead's civilizational vision emphasizes the interconnectedness and relational nature of all entities. When we apply this idea to the current crisis of climate change, it becomes evident that concerted efforts are needed to create a better future. By realizing the interdependence of all entities in the universe and perceiving reality as a web of relationships, we open ourselves to recognizing and fostering harmonious connections. This path, I believe, leads us towards a peaceful future and serves as the foundation for an ecological civilization. Such a perspective suggests that embracing adventure and engaging with the unknown can result in new experiences, civilizational growth, and creative transformations of society.

JJ: *Are Korean scholars taking on Whitehead's process thought through his own writings, or are they going*

through a primer, such as Charles Hartshorne or John Cobb, Jr.?

DL: Scholars, not only theologians but others studying in the various humanities studies in Korea use Whitehead quite a lot. Also scholars in education areas. They are interested in Whiteheadian philosophy, and he is studied as one of the philosophers in the history of Western philosophy, which brings a very unique insight to their studies. So far, there are not many Korean theologians and philosophers who specifically majored in Whiteheadian studies. But there are some, including me. We have been working either on the EcoCiv side, or on the theology side, and in general humanity studies and philosophy bringing a new understanding to Korean metaphysics in conjunction with Western and Eastern philosophy based on the Whiteheadian idea. And also the higher education side. They want to use the method of Whitehead. That's the main area that I see that is interested in process thought in Korea.



The Rev. Dr. Dongwoo Lee is an ordained pastor at PCUSA. He is a member of San Gabriel Presbytery and has served several Commissions and Committees. He is currently serving the Commission on Preparation for Ministry. He is a former Head Associate/Senior pastor for the Korean Language Ministry at Pasadena Presbyterian Church. He is a former Co-Convener of Presbyterian Peace Network for Korea. Rev. Dr. Lee is a scholar and theologian in comparative theology and philosophy, process thought, systematic theology, contextual and Asian theology, and postcolonialism. He is a director of the Korea project at Center for Process Studies and an executive director of EcoCiv Korea at Institute for Ecological Civilization. He is an author of several books. His latest book, *Imagining Post-Pandemic Meta-Church* which was published in South Korea in September, 2021 became the number one bestselling E-book in the Religious section at Ridibooks' store. He enjoys hiking trails and watching movies with his wife. You can check out Rev. Dr. Dongwoo Lee's bilingual blog and podcast at www.revdongwoo.com.



A Short Introduction to China Project at the Center for Process Studies

By Meijun Fan

The inception of the China Project dates back to the late 1990s. It all started in 1993 when Mr. Wenyu Xie, a PhD student of Dr. Griffin, shared a significant book titled *The Reenchantment of Science* with Zhihe Wang, who was a deputy editor-in-chief at *Social Science Abroad*, Chinese Academy of Social Sciences. Subsequently, under Wang's arrangement, the book underwent translation into Chinese and was published by Central Compilation & Translation Press in 1995. The Chinese version had a profound impact. In the words of Yibin Zhang, a distinguished scholar and the then president at Nanjing University, their generation has grown up reading *The Reenchantment of Science*. Zhang said this to the public during the opening ceremony of the establishment of Nanjing Process Center in 2012 when Dr. David Griffin cut the ribbon for the Center.

The Chinese translation of *The Reenchantment of Science*, edited by David Griffin, played a pivotal role in the ascent of constructive postmodernism in China. Introducing the perspective of "Constructive Postmodernism," the book offered a fresh outlook on postmodernism, resonating with its readers. Its popularity led to more than seven reprints, making it an essential addition to the "must-read" or reference lists for graduate students across various universities.

As part of the translation project of process books, a strong bond was forged between CPS and China, laying a solid foundation for the birth of the China Project. In 1998, Zhihe Wang came to Claremont Graduate University to pursue his PhD under Dr. Griffin's supervision and collaborated with Mr. Xie to establish the China Project.

By the turn of the millennium, the China Project further expanded when Meijun Fan joined as a visiting scholar at CPS after her arrival at Claremont. Together, they continued to nurture the connection and facilitate fruitful exchanges between Process Thoughts and China.

Throughout a span of over 20 years, closely

*"The Chinese translation of *The Reenchantment of Science*, edited by David Griffin, played a pivotal role in the ascent of constructive postmodernism in China."*

working together with the Institute for Postmodern Development of China (IPDC), the China Project at CPS has been dedicated to fostering a connection between China and the USA in pursuit of a new civilization. Their efforts have been remarkable, including but not limiting to the following accomplishments:

- Hosting 66 Chinese visiting scholars through the visiting scholar program.
- Establishing 36 collaborative process centers in China.
- Organizing and co-organizing 172 conferences focused on constructive postmodernism, process thought, and ecological civilization.
- Conducting 16 Claremont Forums on Ecological Civilization.
- Arranging 660 lectures by non-Chinese delivered in China.
- Organizing 15 Process Summer Academies in China.

In China, a remarkable total of 36 books on Process thought have been translated and published, showcasing a diverse array of works that have significantly contributed to the understanding and dissemination of process philosophical perspective. Some notable examples include:

- *Spirituality and Society: Postmodern Visions*, Central Compilation & Translation Press, CCTP, 1998
- *Process Theology: An Introductory Exposition*, Central Compilation & Translation Press, CCTP, 1999
- *The founders of Constructive Postmodern Philosophy*, Central Compilation & Translation Press, CCTP, 2002
- *Postmodernism and Public Policy*, Social Sciences Documentation Publishing House, 2002
- *God and Religion in the Postmodern World: Essays in Postmodern Theology*, China City Press, 2003



- *Unsnarling the World-Knot: Consciousness, Freedom, and the Mind-Body Problem*, Guizhou People Press, 2013
- *Whitehead's Radically Different Postmodern Philosophy: An Argument for Its Contemporary Relevance*, Peking University Press, 2013
- *Reenchantment Without Supernaturalism: a Process Philosophy of Religion*, Yilin Press, 2015
- *For the Common Good*, Central Compilation & Translation Press, CCTP, 2015
- *The Liberation of Life*, China Science Tech Publishing House, 2015
- *Organic Marxism*, The People's Press, 2015.
- *Unprecedented: Can Civilization Survive the CO2 Crisis?* Sino-Culture Press, 2017
- *Theological Reminiscences*, Sino-Culture Press, 2018

In addition, almost all of Whitehead's books were translated and published in China. Some books like *Process and Reality* have three Chinese versions, while *The Aims of Education* has 10 Chinese versions.

Throughout the last 25 years, the China Project has experienced a consistent and gradual increase in its influence. As demonstrated in 2022, the project's diverse activities have successfully captured the atten-

tion of a substantial audience, with nearly 15 million (14,969,855) views in China across multiple platforms. This remarkable reach highlights the project's significant role in advancing process philosophy, constructive postmodernism and an ecological civilization in China.



Meijun Fan serves as the Co-Director of the China Project and is primarily responsible for overseeing Cultural Communication, the newspaper publication of the project. Additionally, she manages the Chinese visiting scholar program, conference program, and publicity efforts. Previously, Fan held the position of Vice-Chair and Professor at Beijing Normal University's Philosophy Department. Fan has authored six books and co-authored seven, including the notable work *Cobb and China: An Intensive Study of Cobb's Postmodern Ecological Civilization Thoughts*.

The Passing of David Ray Griffin

By Wm. Andrew Schwartz & Andrew M. Davis

Many of you have already received news that our dear friend and teacher, David Ray Griffin, passed away at the age of 83 on November 25th, 2022. After battling cancer for some time David's oncologists referred him to hospice in late July which quickly became 24hr home care from early August until his death. A beloved husband, father, brother, and colleague, David is survived by his wife Ann Jaqua, his daughter Lydia Griffin, his brother Lee Griffin, his step-daughters Jennifer, Allison, and Sara Jaqua, six grandsons, and a global process community that mourns his passing and celebrates his profound impact throughout the years.

In 1973 David became the founding Executive Director of the Center for Process Studies and a faculty member at Claremont School of Theology and Claremont Graduate University. He spent decades organizing creative and innovative conferences, conducting rigorous research in philosophy, religion, and theology, frightening students with his infamous red pen, and fundamentally shaping the process movement worldwide.

For some, David is best known for his work on "constructive postmodernism"—a branch of philosophy he coined that has become extraordinarily influential in China. For others, David is best known for his work on religious naturalism, pluralism, parapsychology, and the problem of evil, having written many notable books and articles on these topics. Still, for others, David is best known for his leadership in demanding truth around the September 11, 2001 attacks. Regardless of how you learned of David's work, regardless of the topics he explored, or the questions he entertained, a common theme emerges. David was an uncommonly clear and systematic thinker. He was as bold as he was brilliant, drawn to difficult topics that most others shied away from. The depth and breadth of his work, engaging important issues with a keen and kind mind, has been the model for the Center for Process Studies and continues to guide us into the future.

Continuing his critical thinking and writing until his final days, David's most recently published

book is titled *James and Whitehead on Life After Death* (2022), no doubt written with his own mortality in view. But the tragic state of global affairs being what they are, David was committed to completing one last book before he died. He succeeded. The title of this forthcoming publication is *America on the Brink: How the US Trajectory Led Fatefully to the War in Ukraine* (2023). That these are the last two books David wrote is a great testament to his career and ability, balancing not only hard-hitting topics in philosophy and theology, but also urgent public and political issues. Oscillating between academic discourse and engagement with public concerns was a hallmark of David's incredible career. It is a commitment shared by his teacher John B. Cobb Jr. and has been a core feature of the work of the Center for Process Studies these past fifty years.

The Center for Process Studies held a celebration of David's life and legacy in conjunction with our 50th Anniversary Celebration in February. The public memorial service took place on the evening of February 14th, 2023 at Claremont United Church of Christ. We have also created a special David Ray Griffin Legacy Fund, to support ongoing programming in philosophy, religion, science, and politics at the level of rigor and boldness that was always true of David's work. We will miss you, David. Thank you for your years of leadership and reenchantment, and the deep impact you've made. We hope you are now experiencing the realities of which you so candidly wrote in your final months:

It might be, then, that we will continue to exist as long as we, at a deep level, want to continue. Besides allowing us the continued life that we want, life after death thus conceived would allow time for souls to actualize all their potentialities, to reach a state of wholeness, and thereby to have their lives finally make a contribution to the divine life with which they can be content. (James and Whitehead on Life after Death)

On behalf of the Center for Process Studies and the global process community, we celebrate David's life and legacy, and the objective immortality of his contributions to us all.

Donations to the **David Ray Griffin Legacy Fund** can be made via scanning the QR code or by visiting this link:

<https://bit.ly/DRGLegacy>



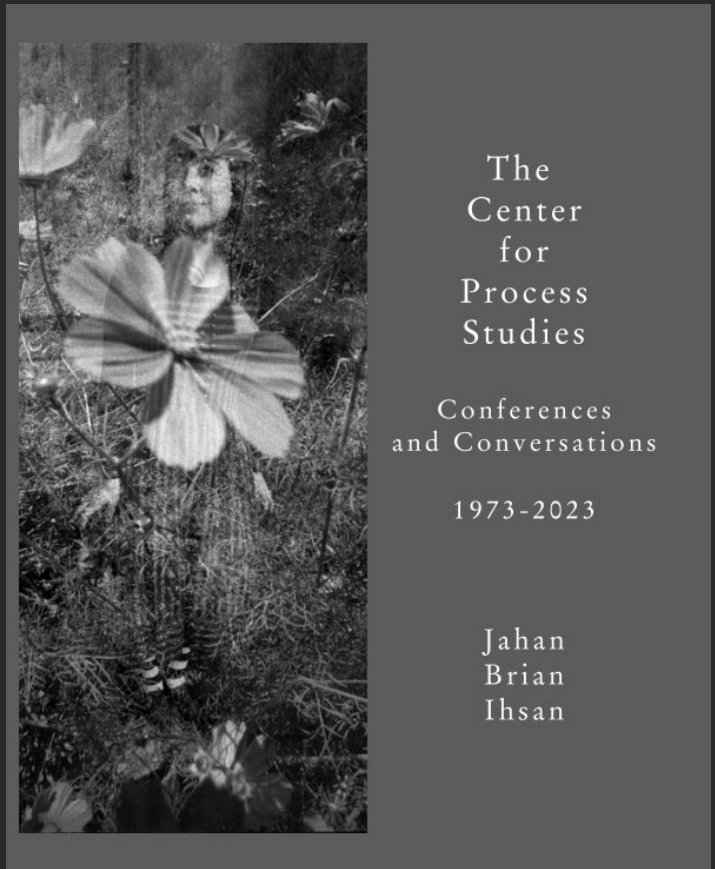
Featured Works in Process Thought

The Center for Process Studies: Conferences and Conversations

By Jahan Brian Ihsan

The *Center for Process Studies: Conferences and Conversations*, came about through my archival work for the Center for Process Studies. In a similar manner to my first book *Portland Witch House*, I began this book from an understanding regarding the sacred as seen through a relation to others, and a concept of “the face” as a physical and metaphysical symbol of identity in-process. The unique structure of this book came about through compiling portraits of scholars and faith community members of a wide and differing creed gathering through the conferences held by CPS. Since the photographs were from the CPS archives and not my own photography the project became very different from my first book. I wanted to collect as much context as possible for the Center’s photo archive to build a history for others who may discover process studies for the first time. I also wanted to create the book to function as an archival document showcasing the personal collection of photographs held by CPS alongside a brief history of conferences.

As I was finishing the *CPS: Conferences and Conversations* book, David Griffin passed away. Several weeks before his passing, I had gone through boxes of his personal photographs and ephemera for archiving, and at that point I had already been an admirer of his work for many years. The book highlighted Griffin’s life and his relationship to conservative and liberal Oregon. David Griffin was not afraid to question what is considered truth, and his spirit of questioning truth is present in diverse conference events. A unique stage is set by CPS in opening a space of non-proselytizing conversation between vastly different religious leaders. With *The Center for Process Studies: Conferences and Conversations*, I published a detailed CPS photo-journal situated from 1973 to 2023 via conferences. I prefer when photographs are placed within a relationship to additional subject information and ephemera, so I worked on this idea to build a timeline of conferences. Such a compilation had never been done on a larger



scale for CPS, therefore it was an ideal project to celebrate the 50-year anniversary in 2023.

In a far more personal expression of my pursuits in process studies, *Portland Witch House* deals with my photographic arts in Portland, Oregon as I encountered and photographed people practicing what I refer to as “outsider religion”. In the book, I discuss the city of Portland in a direct relation to the photographic subjects. Together they transform and evolve in relation to each other. I also documented my evolution through the portraiture of their changing identities. I sought to bear witness to occasions manifested by outsider religion which were symbolically defiant up against the larger communities’ organized methods of religion. Many of my photographic subjects associated mainstream religion with their own personal life trauma, headache, and heartbreak. Such individuals spoke of being alien to the population at large, or misplaced in the current era, but never belonging to another actual landscape. It is common today for people to develop their own self-styled rituals and understandings of the sacred. With all my photographic subjects the sense of place



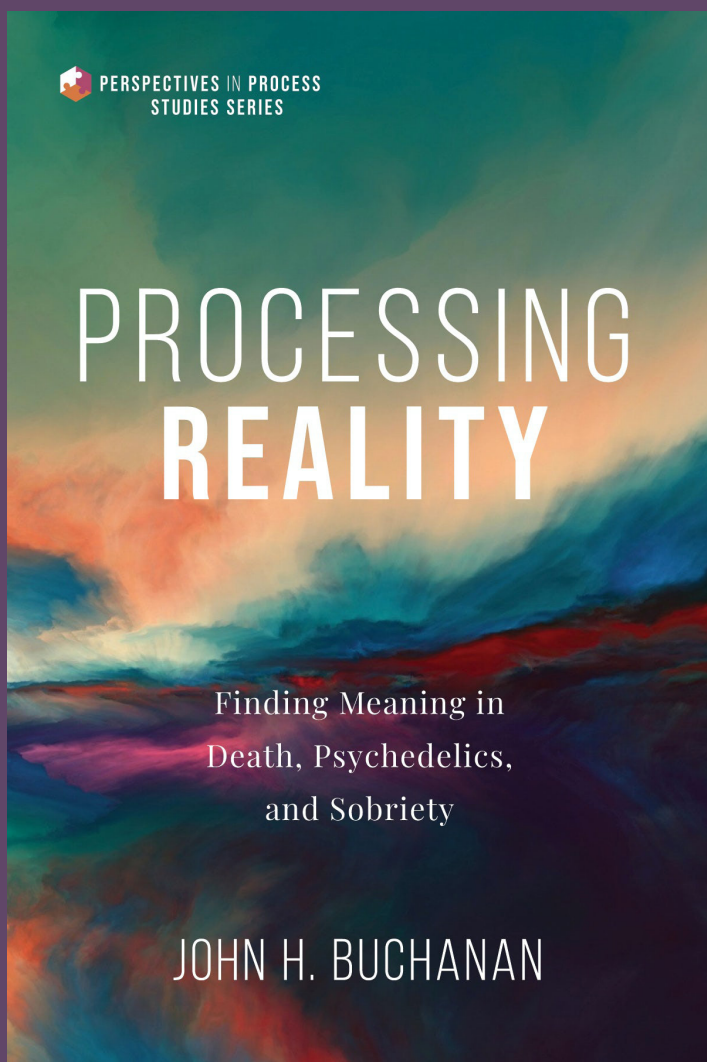
and relationship to the landscape was crucial. This was especially articulated by those who practiced folk/traditional witchcraft. Self-styled religion and ritual in relation to place offered a method of liberation from the judgments or deeper trauma found within their history of organized religion, wounded family, or the community at large. It would be in my series of outsider portraits that I began to understand the vital connection between a relation to others and the evolution of one's own understanding of the sacred. Even those who reject family and the community at large usually seek out companions or familiars who they view as properly relating to them. It is in such new relations away from the status quo of the community that spirituality is expressed in a reinvented manner and religion reappears as a journey of such an emerging identity.

Telling a spiritual story with photographs has been essential for me for over two decades. I began photography in my early twenties, about the same time I "became an atheist". Now I see such years of "non-belief" as the exact opposite: I unconsciously sought the sacred through the face and in others' life stories. Portrait photography represents my interest in the other, specifically the representation of the other through the face. Through my academic study of literature, art, and religion, I have come to believe the face is in itself a call to action, and faces often reveal personal histories of both the traumatic and joyous.

When I first read the writings of Emmanuel Levinas, as a portrait photographer I immediately understood his idea that face-to-face relation creates a method of ethical obligation and responsibility. I view peoples' identity in how they wear their face as similar to the Zoroastrian myth of original creation being a form of perfection which when introduced to the concept of evil grows protective thorns and uses other means to protect itself. I noted many of my photographic subjects adopting identities to deflect the community at large (essentially constructing identity for psychic protection), and such individuals are often narrowly defined and othered by those making shallow character judgements based on aesthetics. In *Portland Witch House*, I have a section on a man who has physical horns implanted under his skin as he was a spokesperson for Satanism throughout his life. Many of my portraiture subjects expressed what I consider existential or emotional wounds that lead them on a spiritual journey communicated to the world not solely through aesthetics, but also through ritual and eroticism. In looking deeper into identity relating to things commonly discarded as abject, I look to find the sacred in the breakdown and renewal of identity. Here an evolving self meets the finite body as subject and object lose distinction. A spiritual relation to the finite body and to place reveals that abjection is fundamental to my own process philosophy and articulation of the sacred.

The Center for Process Studies: Conferences and Conversations is a pictorial history of the original Center for Process Studies which includes a special focus on David Griffin's life in memoriam, along with Charles Hartshorne, John Cobb Jr., Lewis S. Ford, Catherine Keller, and others associated with the Center's history. *The Center for Process Studies: Conferences and Conversations* includes original letters, CPS conference lists, photographs, and other ephemera from the CPS archives along with foreword by Wm. Andrew Schwartz, Executive Director of Center for Process Studies.

Portland Witch House is a memoir relating identity to Jahan Ihsan's twelve-year photographic study of 'countercultural' personae-subjects who often engaged in outsider religion and ritual. This study was documented using antique and vintage film cameras. Both books are available from a majority of book sellers.



Processing Reality: Finding Meaning in Death, Psychedelics, and Sobriety

By John Buchanan

In *Processing Reality: Finding Meaning in Death, Psychedelics, and Sobriety*, John Buchanan details his search for a paradigm capable of integrating the diverse kinds of data arising out of the scientific endeavor, our philosophical heritage, and insights from extraordinary experience, as well as recognizing fully the value and importance of nature and everyday life.

The author traces both his personal and his academic journey to discover a worldview adequate to all the experiences and ideas from his studies in psychology, philosophy, and religion, as well his encounters with alcohol and drugs, psychedelics and non ordinary

states, and addiction and recovery. Using some pivotal experiences—including psychedelic ones—to illuminate the most important questions and revelations that arose in his life, Buchanan attempts to make more accessible the sometimes difficult, often novel, and always fascinating ideas and theories found in process thought and transpersonal psychology.

In particular, the book *Processing Reality* acts as an in-depth introduction to Stanislav Grof's transpersonal psychology and Alfred North Whitehead's "philosophy of organism." It is argued that these two revolutionary theories, working together, form the basis for a postmodern paradigm capable of unifying science, religion, and human existence in a way that recognizes the achievements of the modern world, while rescuing spiritual values and vital dimensions of human experience and the natural world that have been lost or obscured along the way. With Whitehead's process philosophy providing a uniting worldview, and Grof's transpersonal psychology fleshing out the spiritual dimensions of Whitehead's thought, as well as offering experiential access to these spiritual depths, this reenchanted worldview is poised to help us address the crises that are facing our society and our planet.



INTERVIEW WITH JOHN BUCHANAN

Jared Morningstar: So, where did the idea for *Processing Reality* come from?

John Buchanan: Well, I think the real provocation for me to start looking into psychology and philosophy and spiritual experience came from psychedelics. In retrospect, some of my earlier experiences with my father's death and trying to deal with the existential issues that raised were lying somewhat dormant. But my early psychedelic experiences were so altering to my notion of what might be real and provided both a broader sense of the universe and also a more complex understanding of my own consciousness and experience. So I started studying psychology and philosophy before I went out to college and then just began explor-

ing whatever seemed like it might offer some clues to addressing these issues.

JM: *Turning to this philosophical material, what do you think that process philosophy—these frameworks from Whitehead and others—is able to do with these psychedelic experiences that's somewhat unique versus other philosophies you could bring to the table?*

JB: Well, I think that with Whitehead in particular, his understanding of experience is just so revelatory compared to others. The idea that our experience arises out of a deep ocean of feeling and that we're directly connected to or grow out of the larger universe—these ideas are so helpful for taking psychedelic experiences as seriously as possible, as offering real insights and real intuitions of reality, as it were. So a mode of access to the larger universe, for one thing and there's also Whitehead's idea of all entities having experience, having a subjective grounding.

More generally speaking, I think there's such a wonderful sense of what the universe is like along with his brief but fascinating theological speculations at the end of *Process and Reality*, where he describes the various aspects of God and God's interaction with the world, which I think then sets up a notion of how to understand mystical experience. From this we can see that psychedelic experiences could have a genuine access to God's own being—and becoming.

JM: *I'm interested to hear more about what you think this type of framework could do for people who are engaged in psychedelic studies—whether this is people pursuing this in the therapeutic field that's developing, or just psychonauts who are interested in pursuing these experiences for their own edification. What do process frameworks contribute to these sorts of projects?*

JB: What process thought does, I believe, is gives us a systematic picture of the universe in which these experiences can happen. And it links human experience to scientific inquiry, to religion, to mythology. So I think Whitehead's philosophy really is a 'theory of everything'—at least how we can think through everything.

And this is very valuable for scientists. I haven't seen people doing it yet very much, but a few people have

incorporated Whitehead's ideas into their scientific theories. But it potentially provides unified way of theorizing about events all the way from the quantum level up through the most complex human experiences, which would—with the way the sciences have tended to become their own little worlds—bring them back to a standpoint where you can think from one to the other directly and have that also be relevant to human experience and consciousness. That's a huge potential breakthrough for the future.

JM: *So to kind of flip the question here, I'm interested to know what you think dealing with this topic of psychedelic experience could contribute to the field of process studies. What sort of additional insights or qualifications might this line of inquiry bring to process thinking? What does dealing with something like psychedelic experience bring to the field?*

JB: Well, there's one thing that I mentioned most in my book which is that it can flesh out the notion of what the spiritual dimensions of an 'ocean of feeling' might look like.

Whitehead's spirituality—aside from his ideas of God's dipolar nature—tends to be fairly abstract... you know, moral, aesthetic. And it's beautiful. But it seems to me that psychedelic experiences tend to reveal dimensions and entities far beyond what we might have imagined a hundred years ago—or 50 years ago even. And I think it could enrich a spiritual cosmology so tremendously once people start to sort out what's going on there.

Of course the really important question is, how do we realign the trajectory of human civilization so as not to destroy or blow up or otherwise end civilization—and taking out nature with us. And, you know, a lot of people hope that psychedelics could do that on their own and I think we're finally beginning to see the results of the people that took psychedelics in their twenties because they're now running businesses and in government. But unfortunately I think a lot of that was lost because people didn't have a way of integrating those experiences in a full way. So I think this process-transpersonal perspective might be valuable for this next generation for more deeply incorporating those experiences and having it transform them and the world that they're seeing.

John B. Cobb, Jr.: Selected Writings from a Christian Theologian

By John B. Cobb, Jr., edited by Wm. Andrew Schwartz & Tripp Fuller

John Cobb is a Christian Theologian. Yet, he is just as likely to be known to economists, scientists, philosophers, environmentalists, educators, and activists. Some could say he left behind his task as a Christian theologian venturing across so many fields, but as this collection of Cobb's theological writing will demonstrate, it is precisely his passion for the one Jesus called Abba that animated his powerful and prophetic intellectual and movement invest in so many of the most pressing and challenging centers of intellectual inquiry. Yes, Cobb is a Christian theologian, but more than that a model of just what kind of theologian is needed in our age and beyond. This selection of essays was compiled from John B. Cobb, Jr.'s writings over the decades to celebrate his 98th birthday.



EXCERPT

John B. Cobb, Jr. Is one of the most Influential thinkers of the twentieth century. He has published on politics, education, philosophy, agriculture, and more. Among economists, Cobb is known for his groundbreaking work on ecological economics. Most notably in partnership with the late Herman Daly, Cobb put process thought to work to reimagine economic systems and even alternatives measures of economic wellbeing. Their work criticized the limits of GNP/GDP and advocating for an Index of Sustainable Economic Welfare—a precursor to the influential Genuine Progress Indicators—which inspired the Gross National Happiness index that was famously implemented by the Kingdom of Bhutan. In China, Cobb is primarily known as an eco-philosopher. His application of a process-relational worldview to the environmental crisis began in the late 60s, and continues to shape discourse around the

JOHN B. COBB, JR.

*SELECTED WRITINGS
FROM A*

CHRISTIAN THEOLOGIAN

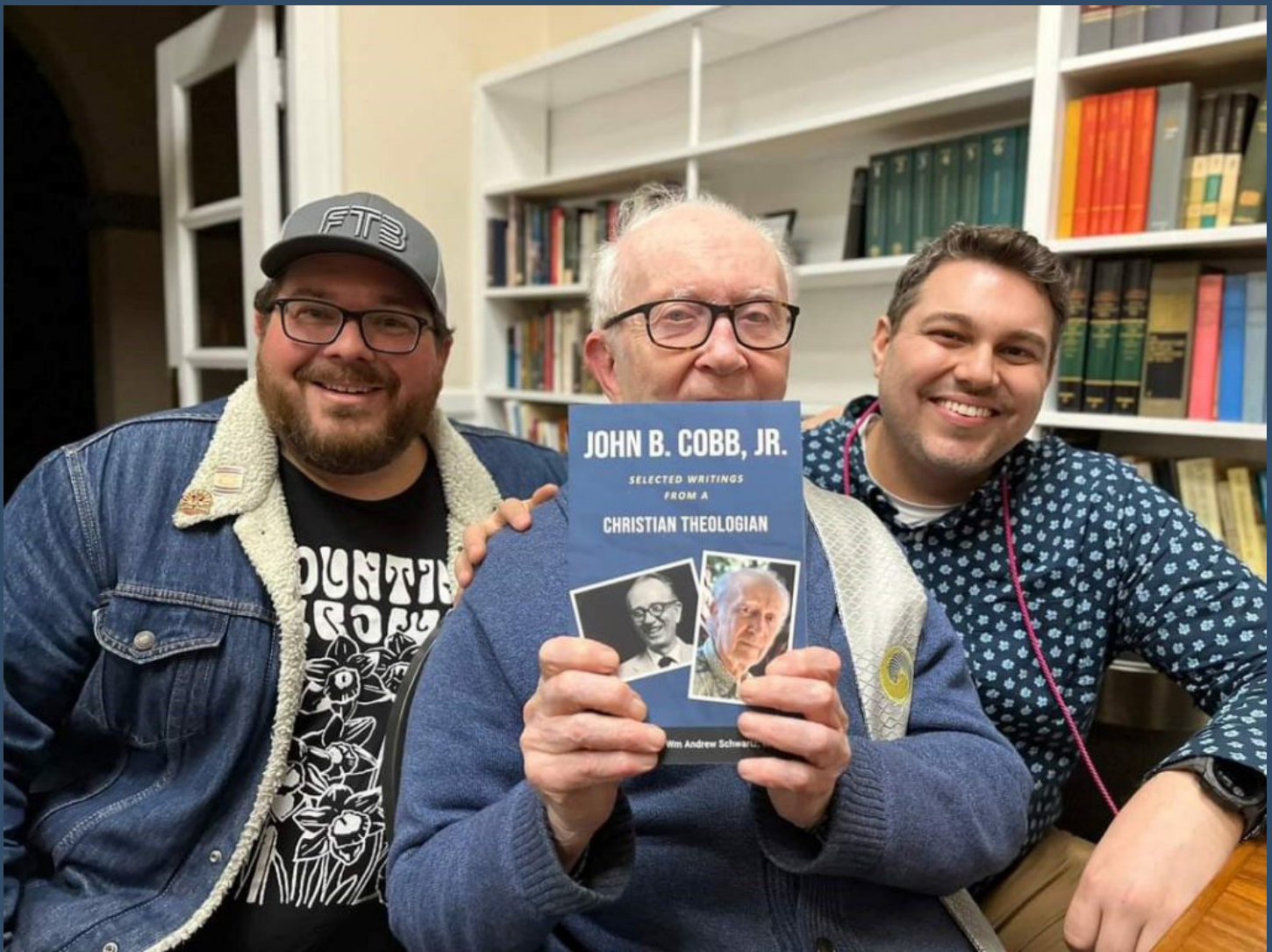


Tripp Fuller and Wm Andrew Schwartz, eds.

vision of an ecological civilization more than half a century later. Cobb has collaborated with world-renowned scientists, including physicist David Bohm, biologist Lynn Margulis, and geneticist Charles Birch.

Naturally, compiling a volume of Cobb writings that cover this breadth could be quickly overwhelming—especially since he's continuing to publish at his ripe age of 98! When considering how best to share the story of John Cobb's legacy, it seemed most fitting to us that we begin with what has always been most central to Cobb himself: his identity as a Christian theologian. From growing up in Japan to Methodist missionary parents, to completing his PhD at University of Chicago Divinity School, to his illustrious career as a professor at Claremont School of Theology and Claremont Graduate University, where he founded the Center for Process Studies, Cobb's Christian identity has been central throughout his life and work.

While Cobb has written on a wide range of



topics, in a fashion unlike most university professors, everything he's done can be couched as a form of theology. After all, Cobb himself defines theology as "intentional Christian reflection about important matters" (see Chapter 19). As such, it wouldn't be inaccurate to publish a collection of Cobb writings on physics, biology, economics, and ecology in a John Cobb theology reader. It would, however, become an unwieldy text. So we've decided to focus on essays that are more explicitly theological—discussing matters of Christian identity, belief, and practice.

This book of Cobb essays consists mainly of previously unpublished lectures housed in the Center for Process Studies archives. Some of the pieces are sermons, intended for a church audience. Some of them are conference papers, intended for an academic audience. Many of them have an autobiographical element to them, offering insight into Cobb's personal faith journey. All of them reflect classic John Cobb—insightful,

progressive, Whitehead-inspired theology.

Since many of these essays are from the early 1970s, there is pervasive use of exclusively masculine language when speaking of humanity, God, etc., which was standard practice at that time. In compiling this collection, we chose to keep the original language in these cases, because it better demonstrates the evolution of Cobb's thought as he became transformed by the rise of feminist theology.

Throughout his illustrious career, the questions he asked, the answers he gave, the things he stood for, all emanate from his identity as a Christian. What is witnessed in these pages is Cobb's search for an authentic faith that makes sense, provides purpose, and advances the common good. After all, John Cobb is a Christian theologian!

The Death of Omnipotence and Birth of Amipotence

Thomas Jay Oord

The Death of Omnipotence and Birth of Amipotence

By Thomas Jay Oord

Omnipotence is dead. At least it should be. It has no biblical support. And it dies a death of a thousand qualifications in philosophy. Those harmed and hurting wonder why an omnipotent and loving God doesn't prevent pointless pain. If God is all-powerful, God can stop evil. And yet evil occurs. The problem of evil buries omnipotence six feet under. But the death of omnipotence is not the death of God.

In this ground-breaking book, best-selling and award-winning author Thomas Jay Oord explains why omnipotence should be rejected. But Oord offers a replacement: amipotence, the power of love.

If we think love shapes and guides God's power, we make better sense of life. We make better sense of the Bible. Amipotence explains why God doesn't prevent genuine evil and it overcomes other obstacles to belief. An amipotent Spirit empowers all that is loving, true, beautiful, and good.

No book makes a bolder but more needed argument for why God is not all-powerful. Those who care about God, love, scripture, and logic will find what they've long been looking for.



EXCERPT

"My God is so big, so strong, and so mighty there's nothing that He cannot do." These lines from a children's song give voice to what many people believe: an omnipotent God can do anything.

Contemporary Christian choruses praise an almighty God, declaring that the sovereign will cannot be frustrated. It's common for believers, enraptured in worship, to lift voices and proclaim, "God is in control!" The lyrics from classical music also proclaim the glory of an all-powerful deity. In his Messiah concerto, George Frideric Handel's oft-repeated lines ring out:

*For the Lord God omnipotent reigneth,
Hallelujah! Hallelujah! Hallelujah! Hallelujah!*

Omnipotence expresses in formal language the view that God can do anything. A deity with all (*omni*) power (*potens*) can apparently do anything we imagine and more. Augustine, the most influential theologian outside the Bible, makes this connection, saying the omnipotent God is "He who can do all things."

In some theologies, God actually exerts all power and is the cause of everything. We might call this "theological determinism" or "monergism." In other theologies, God could do everything but chooses not to. God so conceived may control periodically but generally allows creatures to exert power. God willingly "withdraws" or "lets be," choosing to self-limit. Call this "voluntary divine self-limitation." In all these cases, God is essentially omnipotent.

Omnipotence is likely best known of the attributes believers ascribe to God. For many, it's a synonym

for deity: “the Omnipotent.” Although distinctions in meaning are possible, omnipotent is thought to be synonyms with words such as “sovereign,” “all-powerful,” and “almighty.” Only a being with unlimited power is worthy of worship.

Christian creeds refer to an all-powerful God. “I believe in God the Father Almighty, Maker of heaven and earth,” begins the Apostle’s Creed. The Nicene Creed starts similarly: “We believe in one God, the Father, the Almighty, Maker of heaven and earth.” The Westminster Confession of Faith speaks of a “sovereign” or “almighty” God who “ordains whatsoever comes to pass.”

Believers affirm various meanings of omnipotent, almighty, or all-powerful. In this book, I address three meanings common among laity and scholars. To say God is omnipotent indicates at least one of the following:

1. God exerts all power.
2. God can do absolutely anything.
3. God can control others or circumstances.

Some believers affirm one meaning but not all. A person might think God occasionally controls others, for instance, but reject the idea that God exerts all power whatsoever. Another may claim God can singlehandedly determine outcomes but maintain God cannot do what is illogical or self-contradictory. Yet another may say God can do absolutely anything, but God chooses not to.

It’s common for believers to say God is omnipotent but appeal to mystery when vexing questions arise. “God controls all things,” they say, but also insist humans have free will and God does not ordain sin. This can only be true, because “God’s ways are not our ways.” And “Who are we to know the mind of God?” Out comes the mystery card.

We have several reasons to ascribe omnipotence to God, say advocates of this belief. The first arises from scripture. Authors of sacred writ describe a God who does amazing things, including creating the heavens and the earth, enacting miracles, providing salvation, and promising ultimate victory over evil. While English translators typically avoid “omnipotent” when translating Hebrew and Greek biblical texts, they do refer to God as “almighty.” Consequently, many people believe the Bible portrays God as all-powerful.

Omnipotence does not inspire hope in everyone, however. It leads some to unbelief and despair.

To those who suffer intensely, a God who can eliminate pain is asleep on the job. Or this deity doesn’t care enough to rescue the hurting from horrors and holocausts. Fervent prayers for healing go unanswered; cries from the abused elicit few divine rescues; children are not protected. Consequently, many people have no desire to live forever with a God who allows evil now . . . if such a Being exists.

I will argue that Christian scripture does not support omnipotence. It doesn’t teach that God has all power; it says there are many things God cannot do; and no passage says God controls. Biblical authors talk about divine action, and they consider God’s power immense. But the Hebrew and Greek words translated “almighty” support neither scholarly nor popular views of omnipotence. In fact, writers of scripture acknowledge limits to divine power and point to the role creatures play in bringing about outcomes.

Omnipotence isn’t born of scripture.

The second reason some consider God omnipotent pertains to philosophical theology. If God is the greatest conceivable being (“that than which nothing greater can be conceived,” according to Anselm), a God who exerts all power, who can do anything, or who can control must be greater than a God without all power, who only does some things, or who cannot control. Although most scholars qualify what “do anything” means, a limited God seems less than great.

I’ll argue that believing God can do anything dies the death of a thousand qualifications. Qualified omnipotence is lifeless. A look at how theologians throughout history recast and revise omnipotence reveals it was never fully alive, except as a woefully inaccurate description of divine power. Omnipotence was never alive like married bachelors and unicorns were never alive; it doesn’t exist like fish who drive Corvettes don’t exist. And, ironically, a word that means “without limits” requires countless limits.

Omnipotence must be qualified, and qualified omnipotence is oxymoronic.

The Mind of Whitehead: Adventure in Ideas

By Roland Faber

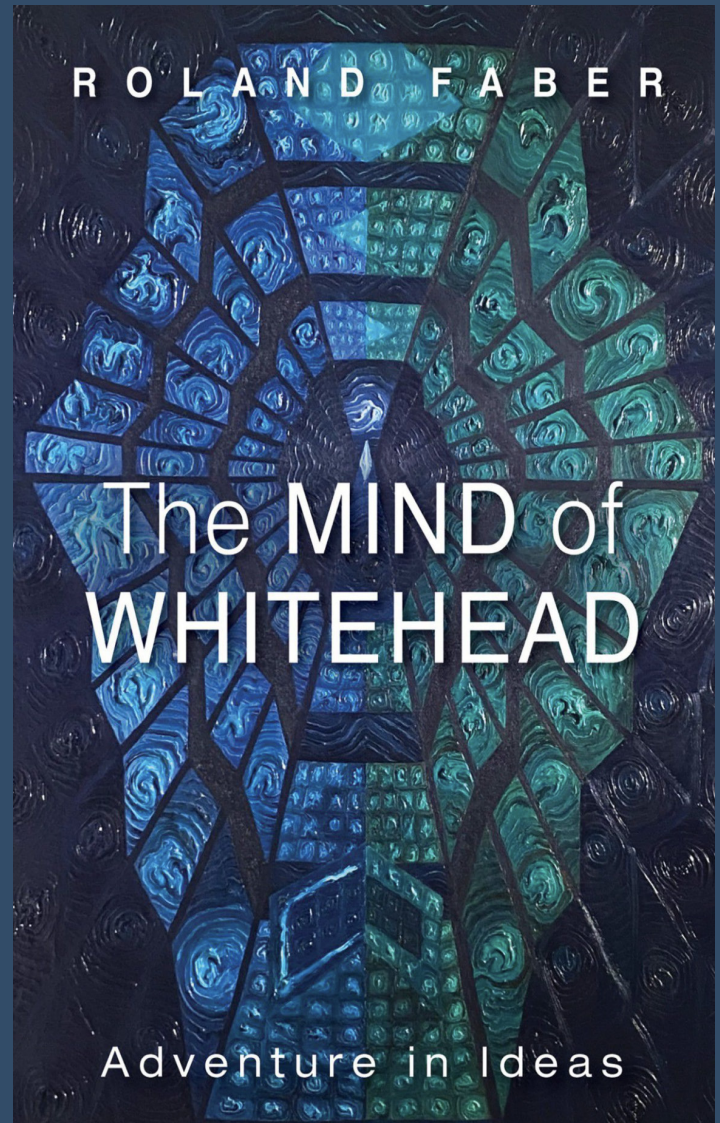
If one believes the French philosopher Gilles Deleuze, Alfred North Whitehead's work is one of the most important events in the exploration of the universes of thought in recent times. Whitehead's text confronts us with the feeling of existing in a world that cannot be defined by any creed or method, but offers us unexpected friends: ideas—ideas that unleash and alleviate, play and mitigate despair, swim in the rough waters, but without effort let go of us if we cannot fathom them. For adventurers who risk the encounter with Whitehead's text, its treasures feel like balm on the overheated, burning sensation of wounds of division. A way out. A new way. A revolution—not of violent overturning, but of gentle reorientation in which compassionate thinking breathes. It is not about systems, but permeated with musical rhythms and harmonics, composing significance with impermanence. It does not arrive at a promised land, but perhaps is a harbinger of things to come, sensing a universe that will surprise our descendants. It does not reveal a mind in which we can live, but one that challenges all rest.



EXCERPT

'... there is a phenomenal veil, a primitive credulity associated with action and valuation, and a mysterious symbolism from the veil to the realities behind the veil. The only difference between such philosophers lies in their reading of the symbolism, some read more and some less. There can be no decision between them, since there are no rational principles which penetrate from the veil to the dark background of reality.' (PR, 142)

Why Whitehead? My first readings of Whitehead were not an immediate success. Yet the landscape of thinking has left the impression on me, in the aftermath of this encounter, that without returning to his



text, and a few insights that began infesting my mind, the quest of thinking lacks. I could not resist the impression that contemplating the “ground of reality” as creativity—instead of subjectivity, matter, spirit, sociality, or whatever philosophies propose as the shore of ultimate truth—is liberating. I also realized that creativity is not a ground, but a medium for ever-new expressions of the unapproachable. Not like Nietzsche’s crossing of the open sea that needs eternal return to make sense, but by rafting it to a point of no return, arousing curiosity into the unexpected. Meaning arises when one gains a sense for not arriving. So, why return to Whitehead?

Is it history of philosophy, teaching us the failures and advances of thought? Is a scripture, revealing ultimate truth—Whitehead as savior? Is it the challenge of complexity, driving the desire to conquer it? In the end, I think, Whitehead's text confronts us with some-

thing different: with the feeling for existing in a world that cannot be defined by any creed or method of explanation but, instead, takes care of its own through curious ways in which it offers unexpected friends: Ideas—ideas that unleash and alleviate, that play and mitigate despair, that swim in the rough waters, but without effort let go of us if we cannot fathom them, that suggest orientation at night, promising what we are still too timid to confront.

These are grand ideas we are too blind to recognize and, in their honesty, too shallow to admit. Some emerge like lightning strikes, cutting through learnedness—laughing in exhilaration, uplifting, but too difficult to practice. They appear as warriors, standing firm, imposing their stature on us—nothing more is necessary to be frightened or attracted in ways that escape anything we may hold onto in the vastness of a world without anchor.

I have come to appreciate that Whitehead's gift is not an armor that will free us from experiences we want to avoid, realities we want to obliterate, or situations we don't want to remember. If *all* experiences are to be admitted, we lose the skin to contain them; we become vulnerable "in truth" to that which always escapes our control. Truth flares in the tenderness with all life. Compassionate thinking breathes, tirelessly avoiding closure. It is *Ideas*, transcending the divisions of our concepts, that interests me in Whitehead. And we invariably fail to compliment them with the better half that lingers beyond expression—that is the *adventure* of ideas. Propositions are statements about that which is, was, and may be; ideas are mystical: always birthing the not yet. Theories are undecidable; ideas are creative, sympathies that guide us.

The epigraph says it best: *There can be no decision between them, since there are no rational principles which penetrate from the veil to the dark background of reality.* The attentive reader of Whitehead observes that this quote attacks philosophies demoting rationality. Yet it is here, so I think, that Whitehead is easily misunderstood. Reasoning is chasing a point of breakdown, departing from islands of clarity in the awareness that knowledge needs these thresholds of dispossession, transgressing claims to dominion where we crave with almost religious hope that our floats may find a grip in the stormy surf. Whitehead straddles the confines of mind with affection as an undiscovered expanse.

I maintain that Whitehead's thought is best understood when it pivots against itself and releases its constraints as advantages: as a matter of delicacy. While Whitehead may never have taken resolve in relativism, his ideation never relaxes with any claim that pretends more than a likely story. Like Plato, perhaps, Whitehead is a great thinker, not because he promoted an authoritative scheme, but because failing its perfection is the entry to a ceaseless pursuit.

Ponder a few lines of Whitehead's poetic mood in which this thought moves.

On the Universe:

'The everlasting universe of Things
Flows through the Mind, and rolls its rapid waves,
Now dark—now glittering—now reflecting gloom—
Now lending splendour, where from secret springs'
(SMW, 85)

On Thought:

'Like ghosts from an enchanter fleeing.' (SMW, 86)

On Eternal Change:

'I change but I cannot die.' (SMW, 86)

On No Return:

'The light that never was, on sea or land.' (AI, 211)

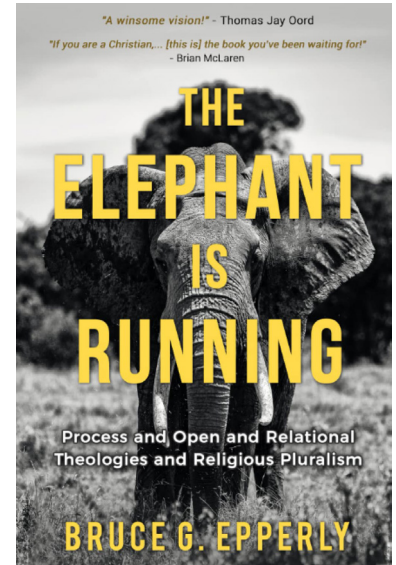
What I attempt in this book is not to find the Whitehead of system but the Whitehead of musical rhythms and harmonics, composing significance with impermanence. In this sense, Whitehead's Mind does—like that of Leibnitz—not arrive at a promised land before which we, in awe, must shrink to pupils, venerating a master, but rather is of an ancestor who has trodden a way into the uncharted, or, perhaps, of a harbinger of things to come, sensing a universe that will surprise our descendants. This is not a mind in which we can live, but one that—like a receding horizon—challenges all rest.

THE ELEPHANT IS RUNNING: PROCESS AND OPEN AND RELATIONAL THEOLOGIES AND RELIGIOUS PLURALISM

By Bruce Epperly

SacraSage Press, 250 pages (May 1, 2022)

Bruce Epperly believes that God invites us to affirm religious pluralism while remaining faithful to the way of Jesus and the prophetic spirit of Christianity. Unique among texts on religious pluralism, *The Elephant is Running* integrates theological reflection, encounters with the wisdom world's spiritual traditions, the author's personal experience as a spiritual adventurer, and inspirational and innovative spiritual practices.

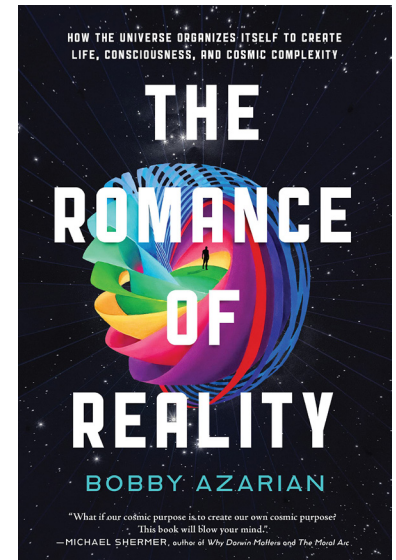


THE ROMANCE OF REALITY: HOW THE UNIVERSE ORGANIZES ITSELF TO CREATE LIFE, CONSCIOUSNESS, AND COSMIC COMPLEXITY

By Bobby Azarian

BenBella Books, 320 pages (June 28, 2022)

In *The Romance of Reality*, cognitive neuroscientist Bobby Azarian explains the science behind this new view of reality and explores what it means for all of us. In engaging, accessible prose, Azarian outlines the fundamental misunderstanding of thermodynamics at the heart of the old assumptions about the universe's evolution, and shows us the evidence that suggests that the universe is a "self-organizing" system, one that is moving toward increasing complexity and awareness.

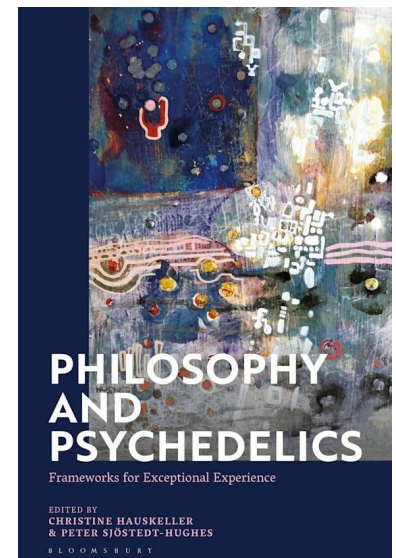


PHILOSOPHY AND PSYCHEDELICS: FRAMEWORKS FOR EXCEPTIONAL EXPERIENCE

Edited by Christine Hauskeller and Peter Sjöstedt-Hughes

Bloomsbury Academic, 280 pages (July 14, 2022)

What do psychedelics reveal about consciousness? What impact have psychedelics had on philosophy? In this rapidly growing area of study, this is the first volume to explore the philosophy of psychedelic experience, from a range of interdisciplinary and cross-cultural perspectives. In doing so, *Philosophy and Psychedelics* reveals just why the place of psychedelics in our societies should not be left to medical sciences alone, as psychedelic experience opens up new perspectives on fundamental philosophical questions relating to human experience, ethics, and the metaphysics of mind.



THEOLOGY OF CONSENT: MIMETIC THEORY IN AN OPEN AND RELATIONAL UNIVERSE

By Jonathan Foster

SacraSage Press, 250 pages (October 13, 2022)

In the world's first formal attempt at blending René Girard's scapegoating theory with open and relational theology, Jonathan J. Foster offers compelling insights into anthropology, theology, and the nature of love. Foster uses Girardian thinking to enhance his understanding of open and relational theology even as he allows open and relational ideas to challenge mimetic theory's tendency to be regressive.

THEOLOGY OF CONSENT

MIMETIC THEORY IN AN OPEN AND RELATIONAL UNIVERSE



JONATHAN J. FOSTER

IS CONSCIOUSNESS EVERYWHERE?: ESSAYS ON PANPSYCHISM

Edited by Philip Goff and Alex Moran

Imprint Academic, 328 pages (November 1, 2022)

This volume, originally a special issue of the *Journal of Consciousness Studies*, uses the recent writings of Philip Goff as a jumping-off point for discussions of panpsychism—the idea that consciousness is a fundamental and pervasive aspect of our universe that cannot be understood in other, more basic, terms. The contributors to this book explore various issues of panpsychism from the perspectives of science, philosophy, and theology.

Is Consciousness Everywhere?

Essays on panpsychism



Edited by Philip Goff and Alex Moran

UNEARTHING THE UNKNOWN WHITEHEAD

By Joseph Petek

Lexington Books, 180 pages (November 7, 2022)

Unearthing the Unknown Whitehead argues that it is Alfred North Whitehead's recently published Harvard lectures, and not his books, that contain the truest record of the development of his philosophy, including the false starts and dead ends that the published works obscure. This development could previously only be inferred as taking place in the gaps between books. It thus calls for a complete reconsideration of Whitehead's philosophical corpus.

UNEARTHING THE UNKNOWN WHITEHEAD



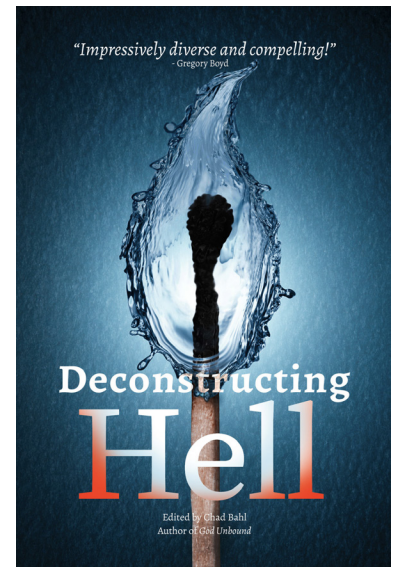
JOSEPH PETEK

DECONSTRUCTING HELL: OPEN AND RELATIONAL RESPONSES TO THE DOCTRINE OF ETERNAL CONSCIOUS TORMENT

Edited by Chad Bahl

SacraSage Press, 232 pages (January 9, 2023)

Perhaps no modern church dogma has been more destructive to the mission of Jesus, created more atheists, or generated more religious trauma than that of eternal conscious torment (ECT) for the non-believer. The present volume brings together experts in their fields to take the reader on a historical, philosophical, and theological journey to deconstruct this harmful doctrine.

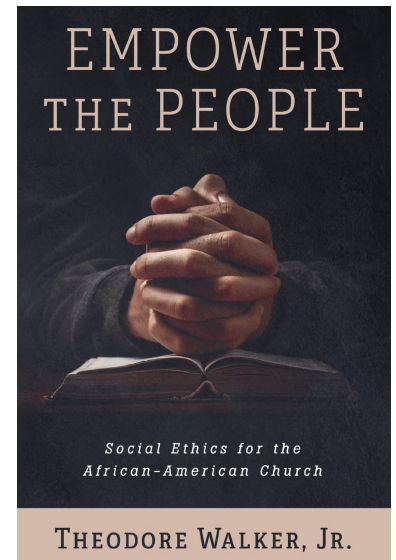


EMPOWER THE PEOPLE: SOCIAL ETHICS FOR THE AFRICAN-AMERICAN CHURCH

By Theodore Walker

Wipf & Stock Publishers, 144 pages (January 31, 2023)

Out of such different voices as the political philosophy of Martin Luther King, black power, and black nationalism, the social science of William Julius Wilson and Nathan and Julia Hare, the music and dance of Stevie Wonder and the blues, black womanist theology, and the preaching of his own home church, Walker conducts a choir that is more than a chorus in a hymn that is more than a song.

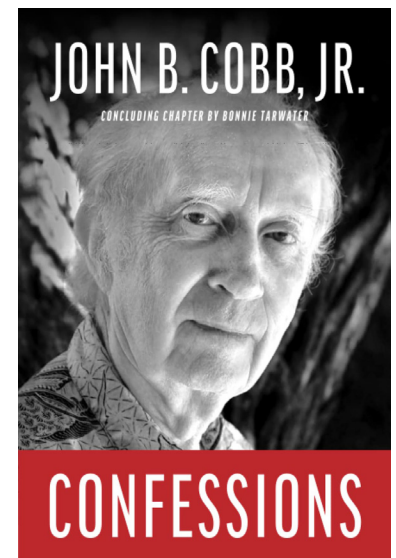


CONFESSIONS

By John B. Cobb Jr.

Process Century Press, 212 pages (March 10, 2023)

For 50 years, John B. Cobb, Jr. has been teaching readers that theology is not confined to biblical and doctrinal exegesis but rightly includes economics, politics, education, and science. His prophetic warnings about climate change date back to the early 1970s; his critiques of higher education and American foreign policy are incisive. But for all the pertinence of his views, Cobb has refrained from giving them full expression—until now.

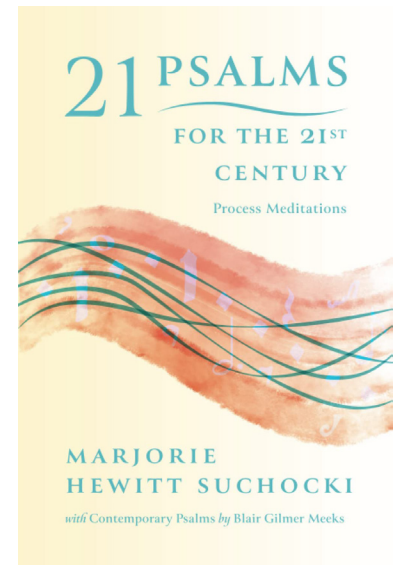


21 PSALMS FOR THE 21ST CENTURY: PROCESS MEDITATIONS

By Marjorie Hewitt Suchocki and Blair Gilmer Meeks

Process Century Press, 116 pages (March 19, 2023)

This book is the result of a spiritual practice of reading the Psalms, adopted by the author in the early days of the pandemic—a practice that went from Psalm 1 to Psalm 150 and then started all over again, and again, and again. Psalm reading deepened into psalm study, enriched by the author's process-relational meditations and the addition of contemporary prayers. The resulting work is a book of warning as well as an ongoing source of hope.

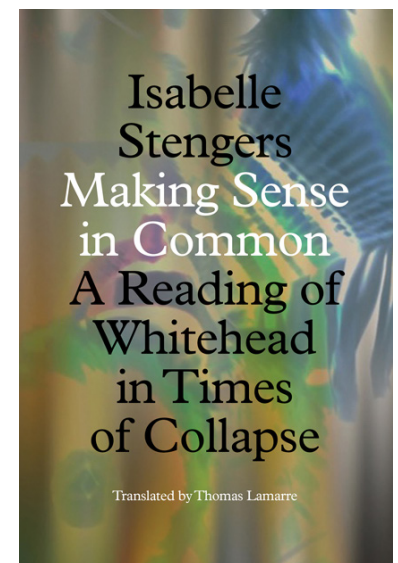


MAKING SENSE IN COMMON: A READING OF WHITEHEAD IN TIMES OF COLLAPSE

By Isabelle Stengers

University of Minnesota Press, 224 pages (March 28, 2023)

With her previous books on Alfred North Whitehead, Isabelle Stengers not only secured a reputation as one of the premier philosophers of our times but also inspired a rethinking of critical theory, political thought, and radical philosophy across a range of disciplines. Here, Stengers unveils what might well be seen as her definitive reading of Whitehead. *Making Sense in Common* will be greeted eagerly by the growing group of scholars who use Stengers's work on Whitehead as a model for how to think with conceptual precision through diverse domains of inquiry.

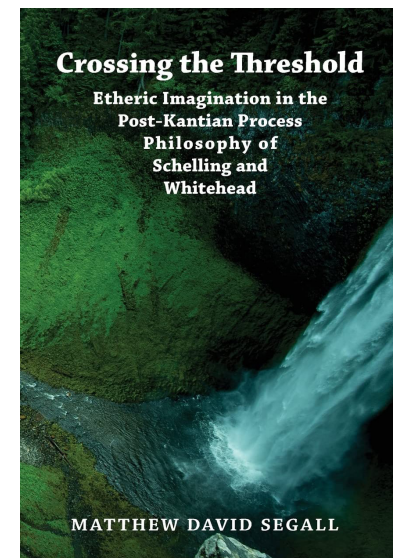


CROSSING THE THRESHOLD: ETHERIC IMAGINATION IN THE POST-KANTIAN PROCESS PHILOSOPHY OF SCHELLING AND WHITEHEAD

By Matthew David Segall

Revelore Press, 262 pages (April 22, 2023)

This book is a philosophical experiment in thinking, feeling, and willing beyond the transcendental threshold of Immanuel Kant's critical philosophy. It draws inspiration from the organic process philosophies of F. W. J. Schelling and A. N. Whitehead to articulate a *descendental aesthetic ontology* showing the way across the epistemological chasm that Kant's critiques hewed between knowledge and reality.





Metaphysics and the Matter With Things: Thinking With Iain McGilchrist

Friday, March 29th – Sunday, March 31st, 2024 | San Francisco, CA

Iain McGilchrist's recent magnum opus *The Matter With Things* (2021) constitutes one of the most significant contributions to the contemporary process tradition as revealed through layers of neuroscientific data and decades of remarkable clinical research into brain lateralization and the hemisphere hypothesis. Drawing from multiple scientific disciplines, and from both ancient and modern philosophers including Heraclitus, Schelling, James, Bergson, Whitehead, and others, McGilchrist has established himself as a formidable process thinker committed to reintegrating the holistic modes of thought associated with the right hemisphere as a guide to cultural renewal. As part of this effort, he affirms the ontological irreducibility of relationality, time, value, purpose, experience, consciousness, and the sacred. This conference brings leading process thinkers across various disciplines, including physics, neuroscience, psychology, philosophy, and theology into critical dialogue with McGilchrist's work in a collegial effort to assess, question, extend, and apply it.

Speakers

Iain McGilchrist, Àlex Gómez-Marín, Evan Thompson, Rev. Thandeka, Ruth E. Kastner, Timothy E. Eastman, Michael Levin, Matthew David Segall, Zak Stein, Carolyn Cooke, Richard Tarnas, John Vervaeke, and Andrew M. Davis.

Co-organized by the Center for Process Studies (CPS) and the California Institute of Integral Studies (CIIS).

General Admission: \$125 (Student: \$100)

Virtual Admission: \$75 (Student: \$50)

Learn more & register at: <https://ctr4process.org/mcgilchrist-conference/>

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